

ADVENT GAZETTE

MILLENNIUM.

WHOLE NO. 881.

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"THE END IS NEAR."

Clouds of darkness gathering o'er us, awful tidings with them bear;
Scenes of misery spread before us—rumors reaching us from far—
All in one loud piercing chorus, tell us that the end is near.

Hearts of men within them failing, for the coming woes they fear—
All their efforts unavailing—no propitious signs appear—
Sin increasing, crime prevailing, tell us that the end is near.

Selfishness is all abounding—gold, the idol, everywhere
Worshipped by a host confounding for all that's good and fair—
Crowds, the mammon god surrounding, tell us that the end is near.

Lawlessness so vastly spreading, void of reverence, awe or fear—
Sacred things beneath it treading stamped with God's own signature,
Never once his vengeance dreading, tell us that the end is near.

War, that heaviest curse of nations, running on its dread career;
While the mass its desolations listless or applauding hear—
War, with its abominations, tells us that the end is near.

Saints of God all evil hating, faithful to the name they bear,
For their coming Savior waiting, to be caught up in the air—
Thence their rest and blessing dating—tell us that the end is near.

Sinner, wouldst thou in the glory of that cloudless morning share?
Wouldst thou have this hope before thee?—wear the crown that saints will wear?
Now believe redemption's story—look to Christ—the end is near!

Let not earth, thy thoughts engrossing, cheat thee of that portion fair;
Look to Christ; on him reposing thou shalt happy be, nor fear.
Sinner haste! the day is closing—look to Christ—the end is near!

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

The first thought on reading the passage is suggested by the phrase, "the word of God." What is it, and on what grounds is it called by the expression, "the word of God?" A word is easily defined; it is the thought conceived in the depths, the secrecy, and silence of my heart conveyed to the heart and intellect of another. A word is thought made audible; a deed is thought, or wish, or desire, made actual or visible. When therefore, we hear "the word of God," we understand by that God's thoughts transmitted in some material or intelligible form to mankind; so that what God means, designs, desires, and commands, may be made intelligible to those who are the subjects of his government, and the children of his adopting love. The whole Bible is the shadow of the Incarnation: Christ is God manifest in the flesh; the New Testament is the shadow of that manifestation. The only likeness of God that was ever perfect, without a flaw or a falter, was Christ Jesus; and the only shadow of that likeness, perpetuated along the ages as a visible representation, is the New Testament. Christ spake God's

mind; and the preaching of the New Testament, and the reading of the same, is the echo of what Christ spoke, sounding along the centuries like a voice along the corridors of a great edifice, audible and intelligible to us. The New Testament or the Bible, therefore, is the word of God—God's mind embodied, God's will available, intelligible, tangible, to mankind. This word has applied to itself innumerable epithets indicative of its excellency. It is called "the word of truth," because its substance is truth, without any admixture of error; "the word of life"—it is the tidings, the information, the intelligence of life spiritual and of life eternal. It is called "the word of righteousness," because it conveys to us how the unrighteous shall be made righteous; and, above all, speaks with an emphasis peculiarly its own, that "He who knew no sin was made sin for us, that we might be made the righteousness of God by him." It is called "the word of this salvation." "Sanctify them through thy truth." Again, "Thy word is truth." Such are some of the epithets bestowed upon this word. And what a blessed thing it is, and how thankful should we be, that this word is not now left to the diluted reverberations of tradition, contracted in its bulk, or diluted in its meaning, at the will of those that transmit it, but is now a stereotype, a fixture; so that man's opinions and commentaries may vary like the clouds that sweep across the sky, but the great texts beyond, like the stars in the firmament, remain unscathed, bright, and luminous for ever. If God's word were not written, how distorted, how perverted, how diluted would it have been by this time.—The poor Romanist holds to tradition, as if it were the infallible transmission of truth. The experiment has been tried. Two thousand years before the Flood, what God spake amid the wrecks of Paradise—the very Gospel—was left to the oral transmission of Adam and his children. But what was the practical issue? That though from Adam in Paradise, to Noah in the Ark, there intervened but three links, owing to the longevity of mankind, yet so distorted had the truth become, so corrupted had the practical effects of that truth become, that all flesh had corrupted its way, and there was none righteous—no, not one. Well, if oral tradition failed in its transmission through two thousand years with only three transmitting links to be responsible, how much more will it fail in the transmission of eighteen centuries, where more than fifty generations have necessarily been the transmitters of it. If we were left to oral transmission, the word of God, so called, in the eighteenth century would be no more like the word of God pronounced in the first, than the snowball at the foot of Loch-na-garr, in a winter's storm, would be like the snowball that started from its loftiest crags to pursue its movement downward to the valley below. The great law of tradition is, that it collects, and works into and weaves with itself all heterogeneous materials, till what started in its virgin purity ends in a heterogeneous and consolidated mass of all corrupting and corruptible things. But, thanks be to God, we have this word, not sounding in the air, but fixed a stereotype. "It is written," is the definition of it.—The command is, "What thou hearest write."—The word of Paul is the Scripture of Luther.—The word spoken in the first century is written

in the nineteenth century. It is well that it is so: thanks be to God that this word is written.

When we think of the word of God, we must thank him; and praise him, and bless him for its preservation. I think the existence of a Bible, in its unmutated purity and integrity, upon a pulpit in the nineteenth century, is just as great a miracle (and I speak not rashly, but advisedly)—as the budding and blossoming of Aaron's rod. For what is the fact? Those books, the Greek and the Latin classics, beautiful in style, but pandering to every passion and corrupt sympathy of human nature, which man wished to preserve, which scholars struggled to preserve,—which all men loved, and all men therefore patronised,—have, without exception been mutilated and most of them been lost; so that those we have are mere fragments and specimens of those that were originally written. But this Book, mind you, which all men hated, because a prophet that rebuked their sins, protested against their practices, reasoned in their reluctant ears of righteousness, and temperance, and judgment,—which all men hated, which the fires have tried to burn, which the floods have sought to overwhelm, to which poisonous notes and comments have been attached in order to dilute and to explain away,—this book, ill-treated, opposed, despised of all men, remains this day an exception to the law under which the classics have come, and stands before you so pure, so unmutated, that the echo of one side of the glen is not truer to the original sound on the opposite, than the Bible in the nineteenth century is to the Bible that was written in the first.

Now, how can we account for this? The only explanation of it is, that God has been with it,—that his broad shield has been over it. All things of the past have more or less been injured or effaced, except this. Eloquent pages have disappeared,—inscriptions on the red granite of Egypt have been effaced,—monuments of bronze have been melted,—the solid rock has been calcined,—priests have passed away without a successor,—temples have fallen, and left not a wreck behind; but the frail parchment, the frailer paper has held fast its trust, and preserved for us and for our children the everlasting word, when monuments, and rocks, and granite, and all strong and supposed to be indestructible things, have come under the great law of dust returning to dust.

Now, how can we account for this? Only upon the ground that a ceaseless presence has been over it. A Bible in a pulpit in 1855 is as startling a miracle, though we be accustomed to it, as if a man were to appear this day who had outlived nineteen centuries,—who had been cast into the sea, and not drowned,—who had been thrown into the furnace, and yet not burned,—to whom prussic-acid and arsenic had been administered, and yet he is not poisoned,—who had been riddled with shot and shell, and yet not destroyed. If such a man were to appear this day, after having survived all these for nineteen centuries, your universal verdict would be, "Omnipresence must have sheltered him." This is the man; this very book is just in that condition.—The word of God, in our own tongue, in our own language, is the five loaves multiplied into food

for thousands,—is Aaron's rod; that budded, and blossomed, and bore almonds,—is a standing miracle, that will not cease till suns have risen to set no more.

In the next place, this word is not only thus fixed, has not only thus been preserved, but is still proclaimed. It combines all the fixity of a stereotype with all the elasticity of an apostolic proclamation. Because apostles do not preach it, it does not cease to be preached; or rather, because it is written, it is not the less spoken.—We combine in the nineteenth century all the advantages of an apostle's inspiration fixed upon the sacred page, and all the freeness and the elasticity of an ambassador's proclamation preached and taught in the pulpit every Sunday. Now this blessed book, this word of God, is still taught in every pulpit; and the feet of them that bring glad tidings of great joy are still seen in every land. You say, "What is the advantage of preaching? Is it not enough to read the Bible?" It would be enough—I believe that the reading of the Bible alone is able to make wise unto salvation; but I have always found that those who say, "We do not want to hear a sermon: what the preacher says, if he speak truth, is already in the Bible, and we can read it there; but if he do not speak truth, we do not want to hear him, for it is not in the Bible, and it is not for our edification;"—but you will find, if you pursue the objector more closely, that those who do not come to hear the word preached, are not overmuch in the habit of reading the word at home; and that the excuse that they can read the Bible at home, is merely a pretension and a pretence, to impose upon you, not really an imposition upon themselves, for neglecting these things altogether.—"But," you ask, "what is the advantage of the word preached?" It is just this: that the seeds are in the Bible, as in a granary. The preacher's voice, like the winds of heaven, scatters those seeds over the mighty multitude. They take root, they germinate, and grow, by God's blessing, into glorious harvests. The word read is always true, always saving; but you know—and I appeal to your own feelings and experience, if it be not the fact,—that a text may be so read by the preacher, or a text may be so arranged and placed, and connected by the preacher, that it will come home to you with a force from the pulpit with which it never came home when you read it in the Bible before; and you say, when you go home, "How wonderful! I never saw that text in that light before—it never struck me in that way before." Now, all that the preacher has done is, not to invent a new truth, nor to strike out a new text, but to take the old, the precious gem, and to put it in a new light, set it at a new angle; so that, reflecting and refracting the light of heaven, it presents itself to you with a splendor, an emphasis, and a power with which you never felt it or invested it before.—And thus the preaching of the word is still mighty, still a duty, still blessed to thousands of mankind.

To be continued.

The road ambition leads is too narrow for friendship, too crooked for love, too rugged for honesty, and too dark for science.

Keep your temper in disputes. The cool hammer fashions the red-hot iron to any shape needed.

Original.

My Journal.

CABOT, VT.—FEAST OF THE DEDICATION.

Continued from page 74.

Thursday, Jan. 14.—We had arranged to hold the meetings day and evening for two weeks, after the dedication. So we had an evening service on the same day. The house was crowded. I spoke on the duty of all Christians working for the salvation of souls to the extent of their ability. At the close of the service got a pledge from a goodly number, that by the help of God they would do all in their power to promote this object. There were some backsliders also who requested prayers, and some of the unconverted resolved that they would seek God. Thus we begun.

And here I wish to say that two weeks before I came the Congregational and Methodist pastors and churches engaged in a union meeting. The Adventists were invited and made welcome in these meetings. Their minister, Elder Thurber, being absent at Boston, he recommended his people to unite, and do all they could to promote the salvation of souls, which they did, and gave much interest to the meetings by their zeal and earnest labors. During these services, for two weeks, souls were converted, and backsliders restored. But I was not able to learn to what extent. Our dedication coming on at the end of the two weeks, all were invited to unite with us at the Lower Branch, and labor for two weeks to come. So the pastors and many members of the churches of the Methodist and Congregationalists did so except some evening and Sabbath meetings. Their pastors did what they could in the prayer and conference meetings, and were with us a part of the time, as health and other duties would allow.

In commencing this meeting, therefore, I had the good will of the community, and the prayers of God's people generally.

Friday, Jan. 15.—Spoke three times. Good audiences all day. We had much of God's presence, and in the evening, more than twenty came out for prayer, and others who wished to be renewed in their minds. This has been a glorious day indeed. The power and presence of God has been with us, both to convict and save.

Saturday, Jan. 16.—Had a terrible headache, with the dumb ague, but I spoke in the morning, and returned to my couch too sick to sit up, and remained till the next morning (Sabbath), but was still afflicted; yet when the crowds again filled the chapel to hear the word, I broke through all impediments, and gave three sermons; had a glorious triumph over infirmity of body. There was much prayer and faith, and God blessed me greatly in body and in mind. Many came out for prayer and some were blessed. Bro. Thurber preached the afternoon and evening of my sickness, and the work went on without interruption. So the first week or ten days of our meeting, passed off triumphantly, to the praise of our God and Saviour.

Monday, Jan. 18.—We resumed and held three services. The attendance was large in the day, and in the evening crowded. The Methodist and Congregationalist ministers were present for the first time since the dedication, and took part. Thirty came out for prayer, and some were converted. It was a glorious day for Zion. We felt indeed how good it was for brethren to dwell together in unity.

My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

Tuesday, Jan. 19.—I preached three sermons. Very good attendance. Special influences of Divine grace were bestowed upon us. Between twenty and thirty came out for prayer, and several converted, and some backsliders restored. I have had unusual freedom in preaching the word of God. I have great peace of mind, and sweet and uninterrupted fellowship with God. I am nothing and Christ is all and in all.

Wednesday, Jan. 20.—This was a blessed day. In the A. M. I spoke of the happiness of God's people; in the P. M. of the love of God to his people; and in the evening to the young men, from Psal. 119:9. House crowded in every

part, and as solemn as eternity. God laid the haughty sinner in the dust. I hardly ever witnessed a more solemn scene. God was in our midst to bless and save. Between thirty and forty came out for prayer, and among them a number of young men. A number converted and the work goes on in mighty power. I preach three times a day with ease and my general health is good. All praise to God.

Thursday, Jan. 21.—Preached in the A. M. and P. M. The attendance full, and interest increasing. At the close of the P. M. service I had an attack of ague, and violent pains in the temples, and in my limbs, so Bro. Thurber preached in the evening. About the same number out for prayer, with good results.

Friday, Jan. 22.—Very sick all day. Suffered with excruciating pains, the fruits of "chills and fever" brought on by the mild, spring like weather.

Mr. Hubbard and Bro. Thurber carried on the meetings, and each of them preached with good acceptance.

Saturday, Jan. 23.—I was on my feet again, and gave three discourses. Full attendance and the interest increasing. In the P. M. we had a solemn communion season in which all denominations united. Mr. Hubbard assisted in breaking bread. In the evening crowds were out to hear, and the work and interest unabated.

The Sabbath was now approaching, and this was to be my last day with this beloved people. But they could not consent to my leaving, and insisted on my remaining another week. So I recalled my appointments and arranged accordingly. I believe it was my duty to do so. I dared not leave such an interest.

Sabbath, Jan. 24.—A beautiful day has dawned upon us, which with God's special smiles on this people, makes it doubly pleasant. I spoke three times to day, and had very free and precious seasons. House packed from the pulpit to the porch. Great interest among all classes. New ones who come in, readily drink into the same spirit, and yield up to God. Over forty were out for prayer.

Monday, Jan. 25.—Being a busy day, we omitted the A. M. service. Preached in the P. M. and evening. The interest was greatly increased to-day. House full, and the anxious are multiplied. Upwards of sixty were out for prayer, and many found peace in believing. The work seems to be but just begun. All praise to God. My old "ague," is on me again to-day. Well, if it must be so, "It is well." I shall certainly learn to prize health, and look with more interest to that land "where the inhabitant shall not say, I am sick, and the people shall be forgiven of their iniquity."

Tuesday, Jan. 26.—Three services to-day. I had great freedom in speaking and the word took a powerful hold on many who had not been touched hitherto. The leading men of the town began to break down. Men who never gave themselves to God at all, are now taking their place among the anxious. About eighty souls came out for prayer and many spoke, who had been blessed. We now felt that we had new and heavier responsibilities than ever on our hands. All felt like consecrating themselves anew to God, who was manifesting himself to us in power and glory, that we had not even dared to ask or hope.

Wednesday, Jan. 27.—Preached three times to-day, to crowded audiences. The work goes on with power. Backsliders are coming home, and the influential men of the town and vicinity are boldly confessing, and giving all to Christ. The young people also, are coming in increased numbers; one hundred came out for prayer this evening, of all classes and ages. Oh, this is the work of the Lord, and "marvelous in our eyes."

Thursday, Jan. 28.—Three sermons, and prayer meetings for the anxious at the close of each discourse. About fifty out for prayer in the A. M., eighty in the P. M. and over one hundred in the evening. Crowded audiences, great interest. A large number of young men are now among the inquirers. This is a most cheering sight, for fathers and mothers, who have long prayed for their sons to be converted. Some of these young men have been readers of

Tom Paine's "Age of Reason." Their minds have been corrupted by this class of writings. But as they get no peace or happiness by the perusal of such works, they have now concluded to try the religion of Jesus.

Friday, Jan. 29.—Very full all day; three sermons, and a prayer meeting for the anxious at the close of each. Seventy were out for prayer in the day and one hundred and thirty in the evening. Many have been blessed to-day. The work is increasing in depth and power. The hardest cases in the community are melting down. The converts are bold for the truth, and earnest in their labors for others. God is with us, and is astonishing us every day by new developments of his power and goodness.

Saturday, Jan. 30.—Three sermons; crowded house all day, and great interest. About one hundred and forty were out for prayer. Many were blessed to-day.

I was sick all day, but was able to attend to my duties, though in much pain. How can I neglect souls because of a little suffering, when they may be saved from the outer darkness, and the weeping and wailing and gnashing of teeth.

Sunday, Jan. 31.—Threeservices, with packed audiences. I was still suffering intensely with the "dumb ague," but nothing could keep me out of the pulpit while I could get there with the ability to speak. After sermon in the P. M. the interest was such, that I called out the anxious for prayer. None left the house, while about eighty came out for prayer. In the evening about one hundred and fifty desired intercessions with God in their behalf. The work is increasing in power. God is truly with us. My time is out again, and it is now more difficult to leave than at any time before. So I have to put off my appointments elsewhere, and stop another week.

Monday, Feb. 1.—I am quite unwell, and so I rest to day. Preached in the evening; house full, one hundred out for prayer, and no abatement of the work. All praise and glory to God.

Tuesday, Feb. 2.—Gave two sermons to-day. In the P. M. spoke from Heb. 12:1-12. It was a comforting time to the saints. "The feeble became as David and the strong as the angel of God." God was with us indeed and in truth. It will be remembered among the best and happiest of heavenly scenes on earth. Made some visits to the sick and others between the services and had solemn seasons with those who may soon leave us, to be with Christ, which is far better.

In the evening the house was crowded again. One hundred and forty were out for prayer, and many spoke, who had been blessed.

Wednesday, Feb. 3.—In the A. M. made a number of calls, at the Upper Branch, on those who had been blessed in the meetings. In the P. M. spoke on the duty and blessedness of faithfulness. Rev. 2:10. At the close many professors of religion came out for prayer, in order to obtain a deeper work of grace, and some felt blest. In the evening we had a heavy blow and snow storm; yet the house was full, and many spoke and were blessed.

Thursday, Feb. 4.—Spoke in the A. M. In the P. M. we had a love-feast, or general conference-meeting. One hundred and eight spoke of their faith and hope. This has been a glorious day. The power of God was gloriously displayed. Many have been converted. As many as one hundred and fifty came out for prayer, in the evening. Many spoke with great boldness and decision, and were "strong in faith giving glory to God."

Friday, Feb. 5.—Have spoken three times, and had a solemn and prosperous day. Have felt a fulness in Christ, of joy and peace. The saints also, have been greatly blessed to-day. Many of the converts desire baptism. But I have hesitated to speak on the subject, because we are associated with two denominations who differ with us on the mode. On this subject I never had a thought that Christ and his Apostles meant to teach anything else than immersion. The scriptures to me are exceedingly plain both as to the mode and object of baptism.

Saturday, Feb. 6.—Gave three discourses, and immersed twenty souls. The brethren cut out a beautiful baptistry in the river, which I christened,

"Ebenezer Baptistry." It was really one of the most beautiful and convenient places for the object. The bottom was pure gravel and sand, and the water was as pure and clear as Abana of Damascus. The crowd arranged itself at the water-side in the form of a half-moon, so that all could witness the ordinance. It was truly a solemn, glorious time. This scene greatly added to the interest of the work of God among us. A new and healthful energy and boldness was manifested by the converts, of which the church and even the anxious seemed to partake.

I was quite feeble before the baptism, but I was now greatly strengthened and refreshed.

Sunday, Feb. 7.—Great crowd all day; and many unable to get into the chapel. The interest undiminished, and is greater than at any time. I gave three discourses, and in connection with Elder Thurber, immersed twenty-five happy converts in "Ebenezer Baptistry." In the evening, about one hundred and fifty came out for prayer. Many were blessed, and spoke of their hopes and joys.

At the close of the service about four hundred gave me the parting hand. A few of these were old friends, but most of them were new ones. It was a solemn, yet happy scene. We shall not all meet again till the judgment, but if we are on the right hand of the Judge, it will be a joyous meeting. May it be so.

Thus closed one of the most effective, and happy meetings I ever witnessed. It was kept up a month without interruption, or loss of interest. Indeed, the interest increased to the end, and the last meeting was the best of all ending, the feast of the dedication. It was very difficult for me to leave even now. But it must be so. Duty, stern duty to others would not allow me to remain longer.

In the last four weeks, I have delivered forty-seven discourses, and assisted in the baptism of forty-five souls, visited the sick, and also those who were seeking God, and attended to my necessary correspondence. It has been the happiest month of my life, and perhaps the most profitable to the cause of God. Between one and two hundred have been converted, and many reclaimed from a backslidden state.

I wish to say here, that Eld. Thurber has been a "true yoke-fellow," and has rendered me very important help. Brn. Dexter and Hubbard, when with us, also did much to carry forward the work.

REMARKS AND INCIDENTS.

There are a number of things that I wish to refer to, connected with this revival.

1. The character of the work. It has differed from any revival I have ever witnessed in my ministry. The absence of all excitement; a deep and sometimes painful earnestness, with great solemnity, and stillness; prayers have been earnest, fervent and importunate.

Again, the spirit of faith and hope which has been exercised by the people of God, has been unusual. They ask, and expect to receive, and the blessings implored are given. Gladness and rejoicing follow.

Great concern has also been manifested for unconverted friends, and petitions and requests were made for husbands and wives, parents and children and others, and in most instances the hearts of the petitioners have been made glad by the conversion of such.

It has taken hold of a large class of the adult population. Many of the young, have shared in the work, but an unusual number of professional and business men and heads of families too, of both sexes, have been made to share in the work. Many persons from thirty to seventy years of age are among the converts.

Many who had become skeptical as to the inspiration of the Bible, and others who had rejected it altogether, for "Paine's Age of Reason," and yet others who had rested on the hope of universal salvation, gave up their false hopes, and fled to the Bible and to the cross for salvation. They put all their trust and confidence in "Christ crucified, the wisdom of God, and the power of God," and came out rejoicing in hope, and for the first time were happy in a sweet reconciliation with God.

One man of fifty years came to the altar and said: "I have been a hard boy, in my time, but

now I mean to give myself to God. I want your prayers for me."

Another of forty years said: "I have opposed and fought against this work, until God has taken all my weapons from me, and I now submit. Pray for me."

The most profane, and vulgar, the intemperate and dishonest, were alike humbled and brought to Jesus' feet, while another class of citizens who were valued for general integrity and usefulness, were now brought to see themselves as lost, and came to Jesus for salvation.

In conclusion, I tender to the citizens of Cabot my heartfelt thanks for their remembrance of me and mine.

Original.

The Sick Girl's Dream.

[The following interesting Poem was composed by Helen M. Johnson, who has through sickness been confined for many months to the house, and the greater part of the time to the bed. She has during that period been unable to write anything for the press, and this article is given to the public through an amanuensis. Though her sufferings are protracted, and sometimes severe, her hope is in the Prince of life, and she is looking for immortality when the Lord comes, believing it to be the only panacea for life's ills.]

J. M. O.]

I heard the other night in dreams
The early robin sing;
The southern winds unlocked the streams,
And warmed the heart of Spring.

The plum-trees wore their bridal dress,
The willows donned their plumes,
And to the Zephyr's fond caress
Gave forth their rare perfumes.

Through months of wintry frost and storm,—
Yet never harmed by them—
A million germs had nestled warm,
Close to the parent stem.

The happy spring-time broke their rest,
They drank the morning dew,
They clasped the sunbeams to their breast,
And clothed the trees anew.

The clouds distilled the fertile rain
And sent it forth in showers;
The sunlight danced along the plain
And painted it with flowers.

The butterfly went forth to play,
The useful honey bee
Kept up a hum through all the day
Of cheerful industry.

The squirrel gambolled in the grove,—
The rabbit bounded by,—
The wary spider spun and wove,
And trapped the careless fly.

From out the joyous, vocal wood
The song of warblers came:
The cuckoo, in a merry mood,
Told and re-told its name.

And when behind the purple hill
The sun went out of sight,
The frogs began with hearty will
Their concert for the night.

Such scenes had made in brighter years,
My heart with transport leap,
But now they touched the spring of tears,
I sobbed aloud in sleep.

And is there not some balm, I cried,
Mid nature's boundless wealth?
"Behold"—a gentle voice replied—
"Behold the Fount of health!"

Just then a torrent met my eye,
Fresh from the rock it burst,
I could have drained the fountain dry,
So raging was my thirst.

Such deep emotions filled my soul
I woke—the vision fled:
The moonbeams through the curtain stole,
Ah! 'twas a dream, I said.

But well I know there is a land
Where flows the living stream,
And when upon its banks I stand,
O then 'twill be no dream.

Losing All—A Family Scene.

There is something exceedingly tender, as well as instructive, in the following, which we take from the Child's Paper:

A few years ago, a merchant failed in business. He went home one evening, in great agitation. "What is the matter?" asked his wife. "I am ruined; I am beggared." I have lost my all!" he

exclaimed, pressing his hand upon his forehead as if his brain were in a whirl.

"All!" said his wife; "I am left." "All, papa!" said his eldest boy; "here am I." "And I too, papa," said his little girl, running up and putting her arms round his neck. "It's not lost, papa," repeated Eddie. "And you have your health left," said his wife. "And your two hands to work with, papa," said his eldest; "and I can help you." "And your two feet, papa, to carry you about." "And your two eyes to see with, papa," said little Eddie.

"And you have God's promises," said grandmother. "And a good God," said his wife. "And heaven to go to," said his little girl. "And Jesus, who came to fetch him there," said his eldest.

"God forgive me," said the poor merchant, bursting into tears, "I have not lost my all. What are the few thousands which I called my all, to these more precious things which God has left me?" and he clasped his family to his bosom, and kissed his wife and children with a thankful heart.

Ah no, there are many things more precious than gold and bank stocks, valuable as these may be in their place. When the *Central America* was foundering at sea, bags and purses of gold were strewn about the deck, as worthless as the merest rubbish. "Life, life!" was the prayer. To some of the wretched survivors, "Water, water!" was the prayer. "Bread, bread!" it was worth its weight in gold, if gold could have bought it.

The loss of property must not cloud the mind with a wicked forgetfulness of the greater blessings which are left behind. No man should despair, for no man has lost his all until he has lost his integrity, lost the mercy of God, and lost his hope of heaven at last.

Great Memory.

Mithridates, king of Pontus, knew each one of his eighty thousand soldiers by his right name. Seneca was able to rehearse two thousand words, which were given to him, in the same order.

Hortentius kept in his memory all the prices paid on a day of auction.

Hugo Grotius, on being present at a review of some regiments in France, recalled all the names of the single soldiers which were there called up.

Justus Lipsius ventured to rehearse the words of Tacitus, from the first word to the last forward and backward, even when somebody was standing before him with a drawn dagger, to pierce him at the very moment he had forgotten but an only word!

A Venetian lady, well known by her erudition, when asked for the sermon she had attended in church, repeated scrupulously every word.

Racine knew by memory all the tragedies of Uripides, Bayle the whole work of Montaigne, Hughes Doncau the Corpus Juris, Metastasio the entire Horatius, and Carteret, Lord-Lieutenant of Ireland, all the New Testament, from the first chapter of Matthew to the end of Apocalypse. The learned Scotchman, Thomas Dempster, affirmed he knew not what it was to forget; and Scaliger is told to have apprehended within twenty-one days the whole Homer, and within four months all the Greek poets.

The notorious and mysterious Count of St. Germain surpasses them all. Any newspaper he read once he knew by memory, and was furnished with such a gigantic comprehensive power of numbering that he retained a series of a thousand numbers, which he could recite forward backward, and pulled out from the middle. From the court of Henry III. in Cracow, he demanded one hundred packs of picket cards, mixed them together in disorder, let him tell all the succession of the cards, ordered it to be noted down exactly, and repeated their following one after the other, without being wrong once.

He played almost every musical instrument of the world, was an excellent painter, and imitated any handwriting in the most illusive manner. He had but one passion—playing all games with absolute mastery. In chess no mortal had vanquished him, in faro he could break every bank by calculation.

Parables, Not Fables.

No careful reader of the New Testament has failed to observe how much of the recorded teaching of him "who spake as man never spake," was by parables. "All these things spake Jesus unto the multitude by parables, and without a parable spake he not unto them." Probably in no other way could truth be so forcibly presented.

He never once taught by fable. It is worthy of notice that while other moral teachers, before and since our Saviour's time, largely used fables to illustrate and enforce their teachings, the Saviour never in a single instance adopted that mode of instruction.

The fable, as its name imports, deals in the fabulous, in that which is out of the ordinary course of things, and contrary to all observation and experience. A beast reasons, a tree talks, and birds, beasts, and all inanimate creation hold intelligent intercourse with each other and with man.

The parable, on the contrary, while it may be a fiction, is not fabulous; does not in any respect violate the constitution of things, but is coincident with all observation and experience.

In all the Bible there are but two fables recorded, neither of which was spoken by inspired men. Judges, 9th chapter and 2 Kings, 14th chapter.

An allegory is a prolonged parable, having an outer history coincident with the true relation of things, and inner or spiritual truths, running parallel with the former; as the allegory of the "Prince of Dreamers."

The parables of our Saviour have ever been admired; they seem to have been spoken with so much ease, with such simplicity and skill; a single stroke of the pencil and the character intended to be sketched stands a full-length portrait on the canvas. The story is only the frame-work for the spiritual truth, and while the story is consistent and complete as a story, he has so skillfully constructed it that comparatively little is not subservient to the spiritual truth intended to be taught. So, while it is true that every part of a parable is not to be pressed to a spiritual significance, yet the word of God is perfect, and nothing in any of the parables is superfluous; all is necessary, either to the spiritual truth unfolded, or to the consistency and perfectness of the story. To one or both of these, every part of our Saviour's parables will be found subservient. Our Saviour has made such free use of all created things to illustrate spiritual truth, that we are warranted to consider everything as a parable; so that by all the things seen we are instructed concerning the things unseen. Father and mother, brother and sister, husband and wife, parents and children, the sun, wind, water, rain, hail, storm, tempest, earthquake, birds, lilies, food, raiment, shepherds, sheep, goats, trees, rocks, mountains,—in short everything with which we come in contact, by "a still small voice," suggest to us heavenly and divine things. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

Is it not characteristic of a Christian growing in grace, advancing in sanctification, when he more and more habitually, by the everyday things of life, is reminded of the heavenly; when from every event and every object he extracts a sweet more delicious than the honey from the dead carcass of the lion. As he walks the streets, does his eye rest upon the mansions of the rich, he instantly is reminded of the house not made with hands eternal in the heavens. Does he look upon a great city expanding and becoming more and more the depository of the products of the world, he is reminded of that city which lieth four square, its length, breadth and height equal, which God hath prepared for them that love him, and into which the wealth of the universe shall flow. Do the clouds let down their treasures, he thinks of the great rain when the Spirit shall be poured out like floods upon the earth. Does the thunder startle him, he says: "The voice of the Lord is upon the waters, the God of glory thundereth, his voice breaketh the cedars of Lebanon and shaketh the wilderness."—These are but ends

of his ways,—the mere whisperings of his voice; "but the full thunder of his power who can understand?"

Retrenchment—Where it must not begin.

After the great fire of 1835 in New York, many of the wealthy lost a great portion of their income. The pastor of one of the churches, in making his usual annual collection for the cause of benevolence, passed by a venerable and worthy man who had been accustomed to give one hundred dollars a year. The good man, remembering that the period had come for the contribution, soon asked his pastor if it was not time for the collection.

"Yes," he replied, "I have already made it. But you have been a great loser this year, and I did not think it best to call upon you for your usual donation."

"My dear Sir," was the answer, "it is true I have met with great losses, and I must be very prudent in my expenditure, but retrenchment must not begin at the house of God."

That day he gave his pastor a check for two hundred dollars, and the same every year till his death. Such an example is eminently fitted to teach christian duty, in view of the demands of God and the trials of his people. Some of us have, doubtless, suffered great losses this year. We must be prudent in our expenses, but shall we begin retrenchment at the house of God?—Our retrenchment should commence where our misfortunes took root—not at the house of mercy—not at the house of peace—not at the house of infinite love. There we have rejoiced with exceeding joy. Planted in the courts of the Lord's house, we have been made to flourish.—The promises of the Bible are as rich as ever; and if we should commence retrenchment there, a voice would seem to rebuke us from the tomb of Henry Rankin, who, from the great deep of his earthly losses, doubled his donations for God's cause uttering these memorable words "Retrenchment must not begin at the house of God."

How many have said within the last six months, "Stop my paper, I must retrench my expenses!" So the first thing with such is, to take from themselves a most important means of grace. Is Tobacco, that filthy weed which costs many from ten to fifteen dollars per year, still used? And are other unnecessary and hurtful things used and enjoyed without any abatement or retrenchment; while that which is needful is retrenched.

To all such the above example of Christian wisdom is commended.

Socialists at a Sunday Banquet.

Among the immigrants whom the tyranny and poverty of the Old World are casting every year upon our shores, is a large class composed chiefly of Germans, with some Frenchmen, whose principles are subversive of social order, and whose movements should be watched by every true friend of well regulated liberty. Infidels in religion and levelers in politics, they are inveterate enemies of the Christian religion and the existing social order, and when opportunity offers they will not hesitate to resort to force in carrying their disorganizing theories into practice. They even now boldly defy the laws of the land and public opinion, by holding festivals and banquets upon the Sabbath. The recent attempt upon the life of Louis Napoleon seems to have awakened them to unusual activity.

Quite recently a meeting of Red Republicans was held in New York to sympathize with Orsini and his confederates; and on Sunday afternoon last a "Workingmen's Banquet," was held at the Steuben House, in the Bowery, at which people of many nations, we are told in the New York papers, were present, although the assembly was composed mainly of French and German Socialists and Red Republicans. The room where the banquet took place was decorated with the American flag and the red banner of the French revolution, while on the sides were exhibited the portraits of Orsini and Barnard. The burden of the speeches was a coming social revolution, which shall abolish all distinctions between rich

and poor. Sebastian Leiler, one of the leaders of the meeting, declared that despotism in Europe had reached its zenith and must soon be broken, "but the next revolution should not rest with the prosecution and execution of despots, but questions of labor should be settled." Another orator, speaking in behalf of the American Socialists, affirmed that after the triumph of freedom in the eightieth year of the last century "the triumph of socialistic ideas must follow. The same sword that fought for political freedom must fight the battle between labor and capital." Edward Kepf said "a future revolution would be of a social character, when distinctions between rich and poor would be abolished." Other similar speeches were made and applauded, and enthusiastic cheers were given for "Orsini, his associates and successors." Among the toasts drank was one upon the approaching end of Frederick William of Prussia, and wishing an early termination of the reign of Francis Joseph of Austria.



ADVENT HERALD.

BOSTON, APRIL 3, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Voice of the Church.

[An Answer to the Inquiry of J. Litch, showing that the modern view of the saints' glorification at death, is a plain recession from the opinion of the primitive church, which distinguished between the Paradise, Bosom of Abraham, Jerusalem above, or heaven to which they are admitted, and the heaven, heaven of heavens, or third heavens to which it is now supposed they are admitted.]

Continued from our last.

One of the Papal errors which the Reformers could not at once fully give up, though they did accomplish it, was the Invocation of Saints. The lamb-like Melancthon, one of the great lights of the Reformation, and one of the clearest thinkers of his age, took early ground against this error, and effected its being rooted out. In the Augsburg Confession, drawn up by him in 1530, while he deprecates invoking them, he shows that he does not consider them unconscious. He says: "Saints and angels intercede for us, and are therefore to be honored, but not invoked;" . . . for that "Invocation of Saints attributes omnipotence to the dead, and implies that the saints know the motions of men's hearts."—*Corpus Confess.* p. 28.

In 1551 the Duke of Wirtemberg prepared a confession to be exhibited to the council of Trent, in which he says:

"Faith requires that we should think that the dead are not nothing, but that they truly live before God: the pious happily in Christ: the wicked in horrible expectation of the revelation of divine judgment."—*Harmon. Conf.* p. 14.

In a Confession of the same date, the Saxons say:

"We invoke the true God, who manifested himself to his church by sending his Son, and, adding other illustrious testimonies, joining our prayers with all saints in heaven and earth."

In the 40th of King Edward's articles, composed in 1552 probably by the Archbishop Reformer Thomas Cranmer, we read:

"They who say that the souls of such as depart hence do sleep, being without all sense, feeling, and perceiving, until the day of judgment, or affirm that the souls die with the bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief declared unto us in the holy Scriptures."

Bishop Burnet, speaking of these articles says: "Thus was the doctrine of the church cast into a short and plain form, in which they took care both to establish the positive articles of religion, and to cut off the errors formerly introduced in the time of popery, or of late broached by the Anabaptists and Enthusiasts of Germany; avoiding the niceties of schoolmen, and the peremptoriness of the writers of controversy."—*Hist. Ref.* v. 2 p. 168.

In the year 1566, the second Helvetic Confession said:

"We hold that man consists of two and those different substances, in one person; of an immortal

soul, seeing that, being separated from the body, it neither sleeps nor dies; and of a mortal body, which yet, at the last judgment, shall be raised from the dead, that the whole man from thenceforward may remain to eternity, either in life or death. We condemn all who scoff at the immortality of the soul, or bring it into doubt by subtle disputations, or who say that the soul sleeps, or that it is a part of God."

The same confession also says:

"We believe that the faithful migrate directly from their corporeal death to Christ, and therefore do not want the prayers, liturgies, or liturgic offices of the living for the dead. Also we believe that the wicked are precipitated into hell, from whence there is no outlet for impious persons to be procured by any offices of the living."

But in the same confession they explain that "the souls or spirits of the saints get no higher than the stars"—"*Postquam astra petiisset Spiritus.*"

In the confession of the Scots in the year 1560, ratified Aug. 17th by the Parliament at Edinburgh, the 17th article is:

"The elect departed are in peace, and rest from their labors; not that they sleep and come to a certain oblivion, as some fanatics do affirm, but that they are delivered from all fear and torment, and all temptations to which we and all God's elect are subject in this life, and therefore do bear the name of the church militant: as contrariwise the reprobate and unfaithful departed have anguish and pain that cannot be expressed. So that neither are the one nor the other in such sleep that they feel not their torment"—for which they quote Luke 16:22, 3; 23: 43; Rev. 6:9.

In the History of the Reformation in Scotland these words are ascribed to John Knox: "so that neither are the one nor the other in such sleep that they feel not joy or torment."

In the year 1612 appeared the Confession of the Remonstrants, which made no reference to the happiness of the departed, and which omission Episcopius thus defends:

"The judgments of the greatest divines had formerly, and still did vary concerning the state of departed souls: and the fathers seemed to be pretty well agreed that no souls were admitted into paradise, till our Saviour by his death, opened the door and went in, with the penitent thief in his company: that though all the fathers, down to the end of the fourth century, judged that the souls of the faithful were received into paradise after our Lord had opened it, yet they were far from agreeing what or where this paradise was. Some understood that it meant heaven, others Hades, not the place of torment but a common receptacle where the souls of the good and bad were reserved till the last judgment"—for which he cites Lactantius lib. 7. cap. 21. "The Greek fathers," he says, "were unanimous in their opinion, that the souls of the saints did not enjoy the vision of God, nor were admitted into the fruition of glory, till the resurrection; and that Calvin himself seems to have favored this notion, both in his *Psychopannychia*, and in his *Institutions*, and lastly that the Socinians themselves acknowledge as much concerning the reception of souls into heaven, immediately after their departure from the body as is expressed in the general words of their catechism."

To be continued.

NOTES AND QUERIES.

ON THE UNPARDONABLE SIN.

Will you give your views on the sin that has never forgiveness? "And ye know that no murderer hath eternal life abiding in him."

JOHN H. ROUS.

That which shall never be forgiven, is expressly affirmed to be "the blasphemy against the Holy Ghost." Even, "whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," Matt. 12: 31, 32.

The Saviour had just healed one who was "possessed with a demon, blind, and dumb," so that the man both spake and saw. And when the Pharisees heard of it they imputed Christ's power to do it, to the agency of Satan. The connection shows that such an imputation was a sin against the Holy Ghost. In like manner, any imputation to Satan of what is done by the spirit, is blasphemy against the Spirit. To resist, perseveringly, the Spirit's influences, is also a sin; and those who resist are in danger of those influences being eternally withdrawn. Nor may we speak lightly, or disparagingly of the Spirit, or deny His personality, or the necessity of the Spirit in regeneration, without encountering the risk of committing the unpardonable sin.

A murderer is one who maliciously takes another's life, which act is evidence of an unrepented mind. But every one who hateth another, is in heart a murderer, and therefore cannot be the possessor of that life which is the result of the new birth. All

liars, and all who persevere in any sin—loving and determining so to sin, instead of abasing themselves in the deep valley of humiliation because of their sin,—are also destitute of that life, and can only obtain it through the blood of Jesus Christ which cleanseth from all sin.

Dear Brother:—I heard a minister say that keeping the first day of the week as the Sabbath was having the mark of the beast, and I read in the 16th chapter of Rev. 2 verse that the angel poured out his vial upon the earth and there fell a noisome and grievous sore upon the men which had the mark of the beast. Can you tell me when this happened to the followers of Christ, or is it yet to come?

M. B. WARE.

The sore alluded to must symbolize mental maladies, and we think was fulfilled in the agitations which preceded the outbreak of the first French Revolution, about A. D. 1785. Commencing in France and extending throughout the ten kingdoms, there was exerted an intense uneasiness of the people respecting their relation to their rulers. They regarded themselves as insupportably oppressed and degraded, and were exasperated to madness against their respective governments.

Dear Bro.—Is not "ashes" in Mal. 4: 3, a metaphor? Please give a brief exposition of the chapter.

Upon the 5th question of Albert Stone, viz. "if man is dust and returns to dust, how can he be conscious in death?" I would ask, If man is but dust, and is resolved into his original element again, how can he lose his consciousness?

But if consciousness is as essential a property of mind, as extension or divisibility is of matter, shall death, (which is but a separation of the material and immaterial of man) determine the consciousness of the mind, and not the extension and divisibility of the matter?

JOHN BROOKS.

Pine street, Pa., March 4th, 1858.

Ans.—No. The wicked being burned at the second advent, will be resolved into their constituent elements—the material and immaterial being separated, and ashes, one of their constituents, being put by a synecdoche for the whole.

We shall give an exposition of that chapter, in its order, after completing that of Zechariah.

Certainly, if dust may possess the element of thought, turning to dust would not destroy it.

The discussion of late on the state of the dead has been to me instructive. I want however to suggest an inquiry:

How you can associate the word prison with the word paradise, in such a manner as to make them mean one and the same place; as you may see by referring to the article in a late number of the *Herald* in reply to I. C. Wellcome.

"By which He went and preached to the spirits in prison," 1st Peter 3:19.

"This day shalt thou be with me in paradise."—Luke 23:43.

Yours looking for the promised kingdom,

Z. W. HOYT.

Wyand III. March 15th, 1858.

Ans.—This was fully explained in the *Herald* of Dec. 19th last, where it was shown that the Greek for "prison" expresses simply a place for the safe-keeping of the spirits to whom Christ went when He and the thief entered paradise; and there is no place more appropriate for their being safely cared for than that. It is the same word that is used for watch, watch-post, station, &c, and is used by the LXX. where they render Hab. 2:1, "I will stand upon my watch." The English word "prison" formerly had only the same meaning, but by a change of use it has come to be expressive only of a place of degrading confinement, which has obscured the sense of the passage.

The Literal and Tropical Use

Of the terms, man, body, soul, spirit, mind, and person—explained in response to the request of E. C.

MAN, n. Lit. A male of the human species: "The Lord said, It is not good that man should be alone; I will make him an help meet for him;" and He made "a woman and brought her unto the man," Gen. 2:18, 22.

—A Metaphor, expressive of an appearance or likeness in the form of man: "Jacob was left alone; and there wrestled a Man with him until the breaking of the day . . . And He said, Thy name shall be called no more Jacob, but Israel [Prince of God]; for as a prince hast thou power with God (El) and with men, and hast prevailed . . . And Jacob called the name of the place Peni-El: for I have seen God (El) face to face, and my life is preserved," Gen. 32:24—30. Thus Jacob "had power with God: yea he had power over the Angel, and prevailed: he wept and made supplication unto Him: He found

him in Beth-El, and there He spake with us; even the Lord God [Yahveh-El] of hosts; the Lord [Yahveh] is His Memorial" Hos. 12:3, 4—See Ex. 3:15.

—A Synecdoche, (1) For the whole race: "The Lord said, I will destroy man whom I have created from the face of the earth," Gen. 6:9. (2) For, a part of the human organism, as of the body, or the spirit in distinction from, and in contrast with each other: "Though our outward man perish, yet the inward man is renewed day by day."

—A Metonymy, for the sins and corruptions of our unregenerate nature, or the graces of our renewed: "Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and . . . put on the new man, which after God is created in righteousness and true holiness," Eph. 4:22—24. Or for the conduct which becomes men: "Watch ye, stand fast in the faith, quit you like men, be strong," 1 Cor. 16:13.

The man, being constituted of a body, soul and spirit—according to the apostle, who prayed that "your whole spirit soul and body, be preserved blameless"—we will consider each of these constituents:

1. THE BODY, n. Lit. The material organism: "As the body, without the spirit, is dead, so faith without works is dead also," James 2:26. "Knowing that, whilst we are at home in the body, we are absent from the Lord;" we are "willing rather to be absent from the body, and to be present with the Lord."

This body is resolved by putrefaction into the following gases, viz. Ammonia, Carbonic acid, Carbonic Oxide, Cyanogen, Sulfuretted, Phosphuretted, and Carburetted Hydrogen; and of these, the first and the last two named, are the most abundant. What remains, after the evolution of these, is the dust and ashes of the tomb—the "caput mortuum residuum" of the crucible.

The body as thus constituted, is undergoing continual changes. The rapidity with which it undergoes these while living, is strikingly seen when a person is undergoing the process of starvation: the flesh falls away from the bones, and when the body has lost four-tenths of its weight, whether it be in a longer or shorter number of days, death ensues. It is generally held that this change is going on as rapidly while the body is in the enjoyment of good health as it is when it is pining away under disease, or when wasting by starvation—it is continually undergoing interstitial decomposition. And the only reason that this is not as apparent during health, as during sickness and starvation, is because a new material is being continually interfused throughout the system—the food which we eat, constantly taking the place of the waste which the body throws off. What we eat is changed into our substance, and when it has served its purpose, it is disowned as waste matter. So rapid has this change been proved to be, that very little of the material that constituted our bodies a year since, now remains in our system; and ere another year shall elapse, our self conscious principle will have been disrobed of almost all our present, and enrobed in a new material. As Dr. Holmes once said of a person:

"A portion of that body of his, which is to be, will ripen in the corn of the next harvest. Another portion of his future person he will purchase, or others will purchase for him, headed up in the form of certain barrels of potatoes. A third fraction is yet to be gathered in a southern rice field. The limbs with which he is then to walk will be clad with flesh borrowed from the tenants of many stalls and pastures, now unconscious of their doom. The very organs of speech with which he is to talk so wisely, or plead so eloquently, or preach so effectively, must first serve his humbler brethren to bleat, to bellow, and for all the varied utterances of bristled or feathered barn-yard life. His bones themselves are, to a great extent, *in posse* and not *in esse*. A bag of phosphate of lime which he has ordered from Professor Mapes, for his grounds, contains a large part of what is to be his next year's skeleton. And more than all this, and by far the greater part of his body is nothing after all, but water: the main substance of his scattered members is to be looked for in the reservoir, in the running streams, at the bottom of the well, in the clouds that float over his head, or diffused among them all."

Such is the material portion of our nature; but does mind inhere in such matter as this?

"Has it thought, Judgment, and genius? Is it deeply learned In mathematics? Has it framed such laws, Which, but to guess, a Newton made immortal?"

Or is the tabernacle in which we dwell, and the clothing which enrobes us, to be put off, as Peter said: "shortly I must put off this my tabernacle" 2 Pet. 1:14; and to be put on again at the resurrection, as Paul said: "We groan earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall

not be found naked; for we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" 2 Cor. 5:4. For "so also is the resurrection of the dead; It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body."—1 Cor. 15:42—44. For Christ "shall change our vile body, that it may be fashioned like unto His glorious body,"—Phil. 3:21.

This body, is, however, used as

—A Metaphor, denominative of the entire church: "We, being many, are one bread and one body; for we are partakers of that one bread," 1 Cor. 10:17.

—A Synecdoche for the whole person: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies"—i. e. yourselves, "a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. 12:1.

—A Metonymy for the propensities of our human nature: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached unto others, I myself should be a castaway," 1 Cor. 9:27.

SOUL, *n.* (Hebrew *Nephesh*, Greek *Psuche*.) Literally, the animating principle, that which endows animals with life and instinct, and allies the material of man's nature with his intellectual and moral faculties: "I pray God your whole spirit and soul, and body be preserved blameless unto the coming of the Lord Jesus" 1 Thess. 5:23; "The word of God is quick . . . even to the dividing asunder of soul and spirit," Heb. 5:12; "Human stood up to make request for his life," (nephesh) Est. 7:7; "To every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life," (Ib.) Gen. 1:30; "Whosoever shall save his life (psuche) shall lose it," Matt. 16:25—thus used about 100 times.

—A Metaphor applicable to any refreshing influence: The Hebrew verb is thus used three times. "And the stranger may be refreshed," Ex. 23:12. See also 31:17, and Sam. 16:14.

—A Metonymy, 1, for the body with which it is, or has been connected: "If any of you shall be unclean by a dead body," (nephesh) Num. 9:10; "Ye shall not make any cuttings in your flesh for the dead," (Ib. Lev. 19:28) "There were certain men who were defiled by the dead body, (Ib.) of a man," Num. 9:6—thus used 11 times. Also

2. For the bodily appetites and sensations: "Our soul loatheth this light bread," Num. 21:5. "An idle soul shall suffer hunger," Prov. 19:15; "Yea a sword shall pierce through thine own soul," Luke 2:23—thus used 40 times.

3. For the intellectual and moral emotions and affections: "My soul trusteth in thee," Ps. 51:7. "My soul is full of troubles," Ib. 88:3; "The soul of the wicked desireth evil," Prov. 21:10; "He that is of a proud heart," (nephesh) Ib. 28:25; "Confirming the souls of the disciples," Acts 14:22; "the soul of Jonathan was knit to the soul of David," 1 Sam. 18:1—thus used about 100 times.

4. Also for the immaterial part of man: "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," Matt. 10:28; "Thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy one to see corruption,"—Acts 1:27.

—A Synecdoche, 1, for the entire animal: "Whatsoever Adam called any living creature (nephesh), that was the name thereof," Gen. 2:19; "This is the law of the beasts, and of the fowl, and of every living creature [1] that moveth in the waters," Lev. 11:46—thus used 8 times.

2. Also for the entire man: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or person, Gen. 2:7; "Abraham took the souls they had gotten in Haran," Gen. 12:5; "If the sword come and take away any person [nephesh] from among them," Ezek. 33:6; "Give me the persons [Ib.] Gen. 14:21; "If a soul shall sin through ignorance," Lev. 4:2; "And fear came upon every soul," Acts 2:43—"There were added unto them about 3000 souls," Acts 2:41.—Thus used 46 times.

It is also used in the sense of one's self in 85 instances,—in 17 of which it is applied to God: "The Lord hath sworn by Himself [Heb. his soul] Amos 6:8; "My soul chooseth strangling"—i. e., I choose it, Job 7:15.

NOTE.—The word rendered soul in Job 30:15, nowhere else occurs in the Bible; and that rendered "souls" in Isa. 57:16 is found in 25 texts, and is nowhere else thus rendered, but ordinarily breath—as in Gen. 2:7: "Breathed into his nostrils the breath of life." See Breath. It is, twice

only, rendered spirit, in Job 26:4, and in Prov. 20:27. There is no other word rendered soul; and the only other word rendered spirit, except those noticed below, is that which is thus rendered in Matt. 14:26, and Mark 6:27, and nowhere else occurs.

SPIRIT, *n.* [Hebrew *Ruahh* Greek *Pneuma*] Literally, an immaterial, intelligent and moral agent: "God is a Spirit," John 4:24; "Who maketh his angels spirits," Heb. 1:7; "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation," v. 14; "They supposed they had seen a spirit," Luke 24:37; but Jesus said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have," Ib. v. 37. "A spirit passed before my face . . . It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice," Job 4:15,16; "There came forth a spirit and stood before the Lord and said . . . I will put a lying spirit in the mouth of all his prophets," 1 Kings 22:21; "I will cause the prophets and the unclean spirits to pass out of the land," Zech. 13:2; "He gave them power against unclean spirits," Matt. 10:1; "In this rejoice not that the spirits are subject unto you," Luke 10:20; "The Sadducees say there is no resurrection, neither angel, nor spirit," Acts 23:8; "If an angel or spirit hath spoken to him, let us not fight against God," v. 9. "The spirits of just men made perfect," Heb. 12:13; "When the unclean spirit is gone out of a man, he walketh . . . seeking rest," Matt. 12:43; Paul "said to the spirit, I command thee . . . and he came out," Acts 16:16—18; "The spirit said unto Philip," Acts 8:39; "Lord Jesus receive my spirit," Ib. 7:59.

—A Metaphor, applicable to any subtle agency or influence: "With the breath [ruahh] of his lips shall he slay the wicked," Isa. 11:4; "By the breath (Ib.) of his mouth shall he go away,"—Job 15:30.

Also of any animating principle, as of the animal life: "I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath (ruahh) of life," Gen. 6:7 and 7:15 and 22; "As the one dieth, so dieth the other; yea they have all one breath (Ib.), so that a man hath no pre-eminence above a beast," Eccl. 3:19; "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth," Ib. v. 21.*

Also of the air, or wind: "One is so near the other that no air (ruahh) can come between them" Job 41:16; "God made a wind (Ib.) to pass over the earth," Gen. 8:1; "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest," (Ib.) Ps. 11:6 "The wind (pneuma) bloweth where it listeth," John 3:8.

—A Metonymy, 1, for the thoughts, affections or passions: "Though I be absent in the flesh, yet I am with you in the spirit," Eccl. 2:5; "Renew a right spirit within me," Ps. 51:10; "The Lord God of Israel stirred up the spirit of Tiglath-pileser," 1 Chron. 5:26; "He that is of hasty spirit exalteth folly," Prov. 14:28.

2. For the disposition: "Caleb had another spirit with him," Num. 14:24.

3. For courage or hope: "The spirit of Egypt shall fail in the midst of her," Isa. 19:3.

For judgment: "They that erred in spirit shall come to understanding," Isa. 29:25; "Woe to the prophets that follow their own spirit,"—Ezek. 13:3, &c., &c.

—A Synecdoche for the person: "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," 1 John 4:1; "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," Ib. v. 3.

MIND, *n.* Lit. the understanding, or judgment, whereby we form estimates, distinguish between things that differ. It is not the spirit, which is the agent that thinks and judges, but is an attribute of the spirit, by which it reasons: "Their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament," 2 Cor. 3:14. "Even their mind and conscience are defiled," Titus 1:15.

—A Metonymy (1), For the renewed part in those born again: "So then with the mind I myself serve the law of God; but with the flesh the law of sin," Rom. 7:25. (2), For the affections, "Which were a grief of mind unto Isaac and Rebecca," Gen. 26:35. If a Levite "come with all the desire of his mind," Deut. 18:6. (3), For the memory: "I am forgotten, as a dead man out of mind," Ps. 31:12. "Bring it again to mind, O ye transgressors," Isa. 46:8. (4), For the purpose or intention, "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind," Prov. 21:27. (5), For the thoughts or imagination: "Thou wilt keep him in perfect peace, whose mind is stayed on thee," Isa. 26:3. (6), For soundness of mind, "Clothed in his right mind," Mark 5:15. (7), For the will: Feed the flock; "not for filthy lucre, but of a ready mind," 1 Pet. 5:2. (8), For the instructions or teachings communicated: "Who hath known the mind of the Lord? but we have the mind of Christ," 1 Cor. 2:16.

PERSON, *n.* Lit. An individual intelligent being: Christ "being the brightness of His glory, and the express image of His person," Heb. 1:3. "The king of Sodom said unto

* These are the only instances in which the word is used in connection with the brute creation, where it is substituted for their life and instinct—they not being moral agents, nor endowed with reasoning faculties.

Abraham, Give me the persons, and take the goods to thyself."

It is put by

—A Metonymy, for the outward rank, quality or condition of men: "Of a truth I perceive that God is no respecter of persons," Acts 10:34. Also for the name or authority of a person: "For your sakes forgave I it in the person of Christ," 2 Cor. 2:10.

The pronouns, I, thou, he, we, you, and they, are used tropically in the same manner as would be the persons, or the names of the persons to which they refer. And thus they are used of the whole man, of the body, separate from his spirit, of the spirit separate from the body, or of whatever pertains to the person; that may by a trope be used in the place of it.

We have lately seen a series of fifteen articles on man, in which this principle is entirely ignored; but whoever ignores it, only shows a want of acquaintance with a plain principle of language, which no one can ignore, and at the same time show a competency to discuss questions involving the use and significance of language. As we don't propose any discussion of this question, we will not illustrate this point by examples—the law of language being so patent, that no one can question it who has carefully examined it, and is competent to decide respecting it.

* We may not have apprehended the precise scope or direction, which the request of our correspondent was designed to cover, and therefore may not have met his wishes in the premises; but if we have not, we shall be happy to answer any additional inquiries, which may tend to the development of truth, and not to controversy.

The Revival.

The wonderful work of God's grace, of which we have before had occasion to speak, continues to increase and extend in all places from which we receive intelligence. Indeed it is difficult to say where its beneficial results are not being more or less realized. The Lord has bowed his heavens, and by His Holy Spirit, he has come graciously near to the children of men; the cloud of the Divine mercy seems to be suspended, low, over all our land. It is only by recognizing the direct influences of the Spirit, that any one can account for the great tenderness of feeling, the universality and simultaneousness of the assemblages for prayer, the spirit of devotion there manifested, and the many and wonderful answers to prayer, the reports of which fill our exchanges. How long this may be expected to continue, it is useless to speculate about. But it is not unimportant that we strive to improve the present means of grace, as if we knew that it would be of limited duration; for it is only of the present that we have any promise, and those who pass through this season of mercy unconcerned have reason to fear that they will never be the subjects of the Spirit's gracious influences. Jesus of Nazareth is now passing by, and who will not improve the moment to cry to Him, "Have mercy upon me?"

Opposition is beginning to be manifested to the progress of the work by the Universalists and Unitarians of this city. The Spirit-worshippers would fain explain it on the hypothesis of the approach of a new spirit-sphere to this earth. And Theodore Parker, with some of the others named, has preached openly against it. But there is no evidence of decline in the work of grace that has begun so auspiciously. The churches on the Sabbath, and prayer meetings during the week are as crowded as ever, and new cases of conversion are continually occurring even among old and hardened professors.

The Press continues as usual to furnish reports of the doings in different places; but the manner in which some of these are given is evidence that those who compile them, seek to give in connection any thing that may detract from the solemnity of the work. Full reliance, therefore, cannot be placed on these.

In New York, Burton's old theatre in Chamber's st. has been leased for a chapel, where prayer meetings are now daily held, which are conducted by Henry Ward Beecher, and are attracting more attention, perhaps than any other place of meeting in that city. The interest arising in a great part from genuine religious feeling, and partly from the novelty of holding a prayer-meeting in a house that for so many years has been occupied for purposes, in the popular opinion, diametrically opposite to the teachings of Christianity. The meeting was initiated by the merchants doing business in Chambers street, in the immediate vicinity of the theatre, and is continued under their supervision, the expenses being all defrayed by their contributions. When they had the first interview with Mr. Burton in relation to the leasing of the house, he expressed a perfect willingness to let the building for religious purposes, and asked the gentleman who had the negotiation in charge if they would pray for him. He was informed that if such was his wish he would certainly be the subject of frequent and earnest prayer, with which assurances they left him. On going to see him in the evening for the purpose of signing the

papers, he again referred to the subject, and reiterated his desire that they would pray for him, and was again assured that he would be remembered in the devotional exercises. At the first meeting there on Saturday, March 20th, half an hour before the time appointed for beginning the exercises the house was packed in every corner from the pit to the roof. By noon the entrances to the hall were so densely thronged that it required great exertions to get within hearing distance, and no amount of elbowing could force an entrance so far as to be able to get a sight of the stage. People clung to every projection along the walls; they piled themselves up on seats, and crowded the whole stage beneath and above and behind the curtain. The street in front was lined with carriages.

In New York the Christian Inquirer, Rev. Dr. Bellows' paper, complains that at a recent dedication of a chapel in Brooklyn, there was no "recognition of Christ as the only Saviour of lost men"—"no recognition of the inspired volume as the sole arbiter of faith"—"no recognition of the Church of Christ as an institution." And it calls for a general Convention of men of the Unitarian faith, who are "unwilling to bear the odium of such heresies," which shall "free Unitarianism of the churches and ministers which bring its name into discredit."

The Young Men's Christian Union, composed of Unitarian and Universalist young men, held a discussion on the matter of the present revival, and pronounced it a fraud and the work of designing men, playing on the fears of the community.

In this city, the meetings during the week have been multiplied in number, by being opened at new centres, and yet, they have all been full. Cases of conviction and conversion in connection with the various daily meetings and with the efforts of individual pastors, have been this week more numerous than any former week. We learn that almost all the pastors of the Evangelical churches are visited daily by those anxious to be guided in the way of salvation, and the more public inquiry rooms are full and solemn. At the Park street inquiry meetings probably from twenty to thirty new cases of interest appear every day, and at this point alone hundreds must be already entertaining the hope of having passed from death unto life. The number of inquirers in connection with the series of sermons at the Essex street Church continue to be very large, and many interesting cases of conversions are related. On Friday the meetings were all crowded—in some cases more so than they have been before. The three o'clock prayer meeting in Park street Church was so large as to entirely fill the spacious edifice, and many were obliged to stand.

In regard to the interest in other places, all accounts are but of one kind, and that is that it is progressing in depth and interest. In Newburyport, one of the first places in New England to feel the influence, the Herald says "it continues to progress. It is not an unusual thing for persons active in religion to extend their labors to neighboring towns, and we frequently see parties leaving for afternoon and evening meetings in neighborhoods not so much awakened to the importance of the subject."—This is following the example of the early disciples.—In New Bedford, another place early blessed, the Mercury says: "In our city this remarkable manifestation of religious enthusiasm appears to be on the increase. Day and evening are our streets thronged with people passing to and fro from the different places of meeting. The clergy are closely occupied, and are eagerly engaged in making as good as possible the harvest of the present remarkable occasion."—In Salem, where the interest has more recently appeared, the Gazette says, "Meetings have been multiplied, and the desire to attend them has exhibited itself in the large numbers going to such places. An increase of religious societies is discerned, and the interest promises to continue all the longer, as no attempts are made to hasten the interest by any other measures than sober and calm appeals to men's reason as well as to the affections. The number under deep conviction and the cases of conversion are not numerous, but the attention of very many is called to the serious consideration of their religious obligations."

—In Springfield, the Republican says the meetings continue to be fully attended. "The meeting at the Unitarian chapel on Wednesday evening was fully attended, every seat and standing place being occupied to the outer door, and many went away, unable to obtain admission. Rev. Mr. Pettes of Chicopee, and Rev. Dr. Osgood of this city, assisted the pastor, Rev. Mr. Tiffany, in conducting the exercises, and several laymen of the Unitarian and other churches took part. The meeting was in its composition and spirit one of the striking features of the present awakening, as showing the most cordial unity and Christian sympathy existing among brethren of widely diverse theological opinions. The truth is that technical theology is deferred for the time being, and the great central matters of Christian life and duty which all believers hold in common, are in the ascendant."

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

A Sermon.

The signs of National prosperity; and of National decline.

BY O. R. FASSETT.

Concluded.

Our Pilgrim Fathers, who escaped the tyranny of a foreign yoke, and desired liberty of conscience, as well as person, with their early descendants planted colonies in this new world. On free American soil our revolutionary sires proclaimed the great truths; "all men are created equal, and endowed with certain inalienable rights; as life, liberty and the pursuit of happiness." They established this government in piety and virtue, in prayers, tears, and blood; and under the blessing of a benign Providence, the living and true God, whom they invoked and worshipped, these United States soon came to be the admiration of the world, where civil and religious liberty was enjoyed as nowhere else on the globe; and it became the asylum of the oppressed.

But how is it now, with this nation? We have a vast and almost unlimited country;—in this our Heavenly Father has been especially provident toward us; bounded only by the two oceans, east and west, and extending north and south, from the British dominions, to Central America; well situated, as no country ever was; with an immense sea-board for commercial purposes, and within, abounding in lakes and rivers, and internal facilities of every kind for our convenience. Proud of our position and wealth, and with a lust for power and greatness, we invite all the world, to come and take shelter under the shadow of our wings, and they come!

But there is alarm in this mighty swelling tide of emigration! With it flows into our country all the moral corruption, vices and sins, of the old world; the elements of social and national discord; together with ignorance of our institutions; and the result is, that it is sweeping away our religion and morality, and undermining our free institutions. Sins and evils also, which have existed among us from the beginning, and grown with our growth, and strengthened with our strength; and which should have been put away from among us, ere this—as light increased, virtue should have increased.

Our sins are those, which have caused the downfall of Egypt, Babylon, Greece, Rome and every other nation in the past;—pride, oppression, impiety, fraud, deception and voluptuousness.

Were this a righteous nation, in her rulers, counsellors, laws, and acts, then might we expect God to bless and prosper it as in the past; or were it a repentant nation, we should expect Him to show mercy. But as it becomes more and more corrupt, wicked, and unrighteous, both in its administration and people, therefore He will furnish the nation, and with the greater severity, for the greater light and privilege enjoyed. All signs betoken a speedy infliction of judgments, if not its immediate overthrow by the coming of the King of Kings to judgment! Let the nation prepare therefore, either for God's "four sore judgments, the sword, and the famine, and the noisome beast, and the pestilence," or the coming of the Son of man to judgment!

When we look at the political and moral state of all the nations of the earth, we can but see, that they are already in that condition, which the prophetic word declares them to be in, at the revelation of the Son of man, to overthrow and dethrone the kingdoms of the world, destroy them, and set up and establish His Kingdom which is to endure forever. Alas! alas! how fearful will be the final overthrow of the nations! How sad! How solemn! How awful! and yet so it will be;—for they repent not!

We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime.

Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? is creation
Groaning for its latter day?

The Coming of Christ and the Resurrection.

BY S. BRADFORD.

Continued from our last.

Luke 20:35,36, Jesus says, "they which shall be counted worthy to obtain that world and the resur-

rection from the dead, neither marry nor are given in marriage; neither die any more; for they are equal to the angels; and are the children of God; being the children of the resurrection."

Jesus tells us here that the children of God are the children of the resurrection, as we have seen before; and that it is only such as are worthy, that will attain unto the resurrection from the dead; agreeing with Paul to the Philippians (3:11) where he says, "If by any means I might attain unto the resurrection of the dead," or from among the dead, as some translate it, as though he thought there was danger of some not having a resurrection from among the dead, with the children of God, in the first resurrection.

Jesus says, Luke 14:12,13,14, "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again and a recompense be made thee; but when thou makest a feast, call the poor, the lame, the maimed, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

In these last quotations, we see that there is a resurrection called *The resurrection*. "They are the children of God," says Jesus, "being the children of the resurrection." "That I might attain unto the resurrection of the dead," says Paul, "Shall be recompensed at the resurrection of the just," says Jesus.

Again Paul says, 1 Thess. 4:13—16, "But I would not have you ignorant, brethren, concerning them which sleep, that ye sorrow not as do others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him; For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." Matt. 24, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to the other."

We think we have brought Scripture testimony enough to satisfy any candid mind already of the truth, that there is a resurrection, entirely distinct from that of the wicked, called a better resurrection; that the dead in Christ shall rise first. But as we have already proved that the wicked will be raised from their graves to shame and everlasting contempt, we shall bring other passages of Scripture to establish the fact already proved, that the wicked are left, when the righteous are raised from their graves at the last day, and that the wicked will not be raised until one thousand years from that time.

Let us once more look at what the Inspired Psalmist says, previously quoted, "Like sheep they are laid in their grave," &c.

We have shown before that there can be no likeness in the two resurrections of the righteous and wicked, one being raised by the Spirit of Christ, the other to come forth by some other miraculous power not taught in the Bible, unless it is to be, by the same power that raised up Lazarus, and others in the days of Christ and his apostles, with natural bodies.

But the upright shall have dominion over the wicked in the morning, says David. What are we to understand by "morning," and the dominion of the upright over the wicked, in the morning? That the righteous are to have dominion when judgment is given to the people of the saints of the Most High, when the time comes that the saints shall possess the kingdom, is plainly taught throughout the Scriptures. But they shall have dominion over them in the morning, while they lie in their graves. Surely David would not have us understand that the wicked are to lie in the grave all the time that the upright are to have the dominion, for their dominion is an everlasting dominion; and in that case there would be no resurrection of the wicked.

But suppose we should reason a little on David's "morning." If there is a morning after the Lord comes with all his saints we should understand that there is an evening; and if there is an evening and morning, we conclude that there must be a day referred to, in which the upright are to reign over the wicked dead; and if a day is referred to, what kind of a day? There are two kinds of days, relating to time, mentioned in the Bible, one of a thousand years, and one of 24 hours. But as there is a rest, or a keeping of a Sabbath day, remaining for all the people of God, according to Paul to the Hebrews, and as all the people of God cannot enjoy it, until after the resurrection, is it not most likely that David had reference to the morning of the great Sabbath-day, in the which the upright should have dominion over the wicked in the grave?

Peter and Paul and Malachi speak of a great day, the day of the Lord, in the morning of which, the wicked on the earth are to be burned up with sud-

den destruction, as suddenly as the old world was destroyed by water, and as suddenly as Sodom with all its inhabitants was overtaken by fire, and as a thief in the night, the day of the Lord cometh, and they shall not escape; "they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

"But the heaven and the earth," says Peter, "which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Paul says, "The Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

If then there is a day appointed in the which the Lord will judge the world in righteousness,—when the upright shall have dominion over the wicked in the morning, according to David, when God should reclaim his soul from the power of the grave; if the destruction of the wicked by fire, is when the Lord is revealed from heaven in flaming fire; and is also the time when the saints are caught up to meet the Lord in the air; and if the ashes of those destroyed by fire at the coming of the Lord with all his saints shall be under the soles of the feet of the righteous in the day of the Lord that cometh, that shall burn them up as stubble; and if the day of the Lord is as a thousand years, and a thousand years as one day; we have some reason to believe, at least, that the wicked will not come forth from their graves to final retribution until the evening of the great day; and as there is but one day referred to in the Bible, after the Lord comes, one keeping of a Sabbath for all the people of God; so we conclude that there will be no resurrection of the ashes, or dust of the wicked, until the end of the great Sabbath, or until one thousand years from the resurrection of the righteous.

The wicked are not to live, nor rise, according to Isaiah, and David, when the righteous are raised; and it is for those to prove, that differ from us, when the wicked will live, or rise, if there is to be a resurrection of the wicked before the evening of the Sabbath of the Lord.

To be continued.

The Two Adams.

NO. II.

Let us now notice the points of analogy between the two Adams.

1. Both were miraculously, or supernaturally "made,"—1 Cor. 15:45; Rom. 1:3.
2. Both were to obey, or do the will of God.—Gen. 1:16,17; Heb. 5:8, and 10:3.
3. The first Adam *violated* the law given him, and *death* was the result;—the second Adam *kept* the law given him, and *life* was the consequence.—1 Co. 15:21.
4. Both were tempted by the devil in a personal conversation.—Gen. 3:1—6; Matt. 3:1—11.
5. Both were tempted to *eat*;—and to eat the fruit of the forbidden tree; the other to turn stones into bread;—the first *yielded*, the other *triumphed*.—Gen. 3:6; Matt. 4:3.
6. Both were tempted to gratify the lust of the eye;—the one to take the fruit because it was "pleasant to the eye; the other to fall down and worship the tempter, being promised "all the kingdoms of the world and the glory of them."—Gen. 3:6; Matt. 4:8.
7. Both were tempted with the pride of life;—the one to take of the fruit because it was to be "desired to make one wise;" the other to cast himself down from the pinnacle of the temple, with the promise, "He shall give his angels charge concerning thee."
8. The first fell by *eating*, the other reversed the sentence by *fasting*.
9. The one was placed in paradise, and fell into the wilderness; the other was driven into the wilderness, and will restore that which was lost.
10. The one was tempted surrounded with all the tame and harmless animals of creation; the other was in the wilderness with the "wild beasts."—Mark 1:13.
11. When the first Adam fell, angels were set "to keep the way of the tree of life;" and when the second Adam triumphed, "angels came and ministered unto him."—Matt. 4:11.
12. The fall of the first, was in the garden of Eden; the last temptation of the second, was in the garden of Gethsemane, when all the powers of darkness were let loose upon him.—Luke 22:43,44,53.
13. The first Adam being a man, wished to be "as gods;" the second Adam being the "Son of God," was "found in fashion as a man."—Phil. 2:8.
14. The first lost the "dominion under the whole

heaven;" the second regained or purchased it.—Eph. 1:14; Dan. 7:13,14,27.

15. By the first Adam, "came death;" by the second, "came also the resurrection of the dead."—1 Cor. 15:21.

16. Both had to die,—and to be laid in the earth; the one to see corruption, the other to see no corruption.—Gen. 3:19; Acts 2:31.

17. Death and the grave triumphed over the one, but could not hold the other.—Rev. 1:18.

18. Before the first Adam had anything to do with the earth, everything was finished, nothing was added after possession, or dominion was given to him; so with the second Adam; the new heavens and the new earth will be completed, or finished, before he will come into possession of any part of it. Gen. 1:26; Acts 3:21; Eph. 1:14; Rev. 2:1—4.

19. Before the first Adam had the conflict with Satan, in which he fell; the seventh day, or Sabbath, was passed; so with the second Adam;—before the last and final conflict with Satan and his hosts, in which eternal victory will be gained for the Son of God and his people; the Sabbath, or seven thousand years will be passed.—Gen. 2:3; 3:1—6; Rev. 20:7—10.

20. The first Adam was made a living soul, or subject to death, and therefore *mortal*;—the second Adam *immortal*, and therefore "brought life and immortality to light through the gospel."—2 Tim. 1:10.

For the present, we must leave the first Adam in the "dust!" and attend to a short history of the second Adam. HILKIAH.

To be continued.

Letter from J. Fairbanks.

My Dear Brother Himes:—It is a long time since I have written anything for publication in the *Herald*, but can withhold no longer. Let me first say that I have within a few weeks past endeavored to make a full consecration of myself to God, and glory to his heavenly name, He has for his dear Son's sake accepted the sacrifice. "Glory to God in the highest, on earth peace, good will toward men." I am a little more happy now than ever before, it does seem to me. My cup has been greatly enlarged since thirty years ago this month, when I united with the Congregationalist church in this town, (of which I am still a member) and although the cup is much larger yet it is full and running over at the present time.—Hallelujah! Amen. But I must stop writing about happy self and relate what the Lord is doing for us in this town.

A little more than three weeks since a series of meetings commenced in the north meeting-house in this town under the oversight of Elder James Hathaway, a lovely young Methodist preacher, assisted however by some other preachers and by members of other denominations. More than fifty souls it is thought have already been converted and reclaimed, and the work is still progressing most gloriously. O, my brother, it is glorious to see the power of God so remarkably displayed in the salvation of precious souls. The word of God that I have been looking for, for so many years has at length commenced, I do verily believe; and if so, it will not stop until the entire (with a very few individual exceptions perhaps) population of our town is converted to God. What an astonishing display of God's power in all parts of our country more or less, especially in that hitherto strong hold of Satan, the city of New York.

In years gone by I have been a little skeptical in regard to God's working powerfully by the instrumentality of the churches who do not profess to believe in the speedy coming and personal reign of our Lord Jesus Christ on the earth which is about to be made new. But what do I now see? I cannot withhold taking hold with all my heart with the brethren of the several denominations when I see such evidences of a genuine work of God under the instrumentality of those who do not believe, at least have not professed their faith in the speedy coming and personal reign of Christ.

God has now plenty of work for every child of his to do, and woe to the professed Christian that refuses to come to the help of the Lord at such a time as this. Will it not be with him or her as it was with the inhabitants of Meroz? "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty?" Although the enemy was overthrown without any of their help, yet they were not excused, but the curse of God rested upon them. And so it will be I awfully fear, with those who once took the vows of God upon them to be his servants and soldiers, if they stand aloof at this awful crisis. And although God can and will accomplish his work without any of their help if they see fit not to come forward in these trying times to the true Christian.

Your field of labor, my brother, is different from mine. God has called you to a special field of labor, but I am an isolated member of that little band who

are honestly and truly looking for the speedy personal coming of our Lord, yet this does not excuse me at all, situated even as I am with scarcely an Advent brother in town to associate with, from lending a helping hand at such a time. In making some remarks at one of our prayer-meetings a few evenings since in regard to my position at the present time, I said that if Bro. Himes was in town at the present time, and permitted to attend one of our social meetings, he would take hold with us with all his heart. I do beg of all my Advent brethren, similarly situated to myself, in whatever part of our country they may be, not to refuse to work with others because they do not believe just as they do in regard to the introduction of the millennium.

Yours truly in Christ, JOSEPH FAIRBANKS.
Farmington, Me., March, 18, 1858.

Duties of the Times.

Nor are the practical and experimental portions of God's word to be disregarded.

What a scene is presented to us in the Christian world at the present day! Revivals of religion have for many years prevailed to an extent perhaps unparalleled in the history of the church. Why then has not the church grown more rapidly? Why is it that almost as soon as a revival is over, the house of God is again empty, and the social meeting unfrequented, except by a few of the old members, with here and there a new convert? How is it that in a few months after such an ingathering to the church, an expurgation of the church record becomes so necessary? There must be a cause for these strange facts. And may it not be that the duty of a daily and careful reading, studying of God's word to keep fresh in the mind his claims, and our social obligations, has much to do with these great and fearful apostacies?

The Bible, is a lamp to our feet; but it can give us no benefit if its lids are seldom opened. If it is the means by which a young man is to cleanse his way, it is by taking heed thereto according to that word; how if he neglect its study, can that way be cleansed? If the scriptures are to make us wise unto salvation, through faith that is in Christ Jesus; how can we gain that wisdom if the book is neglected? The world is full of temptations; but in the Divine word is a complete panoply, armed in which the Christian soldier shall stand in the evil day, and having done all, stand. But treat lightly that word how shall the fiery darts be warded off, and the soul stand erect, pure and faithful? It was the remark of an aged Christian to a young disciple, that "If he would read a portion of God's word and pray in secret three times a day, and adhere to it, if he lived to be as old as Methuselah, he would never backslide." It is scarcely possible to forget or neglect either God or our duty to him, while pursuing such a course. The Bible is full of comfort for the afflicted, consolation for the mourning, succor for the tempted, promises for the doubting, cheer for the desponding, reproof for the erring, strength for the weak, and support for the dying. No condition but what a portion is there, adapted to the peculiar circumstance.

But how sadly is this word neglected in pulpit ministrations. Learning is not to be disparaged in the Christian ministry; but when the pulpit performances are made to consist rather in philosophical or literary essays to please the ear, and gratify the morbid spiritual appetite of the hearers, than the plain and wholesome truths of the Bible, expounded and enforced on the heart, with an unction from above, then the pulpit is prostituted to an unhallowed purpose, and learning becomes a curse.

No age ever needed plain dealing in the things of religion, more than this; but alas, how sadly is it neglected! Indeed, there are many ministers who do not hesitate to say that their people will not hear the plain preaching of the Bible, and that they are obliged to preach something else in order to keep their congregation. Sad state of things this; but only as the scriptures foretold. "Preach the word." "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears, and shall turn away their ears from the truth and be turned to fables."

J. LITCH.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

FELL asleep in Jesus, at Addison, Vt., on the 20th of March, 1858, Sister OLIVE CARPENTER, wife of Gideon Carpenter, aged 74 years.

She obtained a hope of having a part in the first resurrection, and on the day she was 13 years of age she exhibited her faith in the same by being baptized into Christ, thereby having put him on. She arose to walk in newness of life, and from the time

that she at first believed to the hour of her death she maintained a Christian walk and godly conversation, such as convinced all beholders that she was walking with God. And being led by the Spirit, she had the abiding evidence that her ways pleased God, and she died as she had lived, in the triumphs of faith.

She embraced the doctrine of the 2d Advent of Messiah to this earth under the preaching of Bro. Wm. Miller, in 1843, which faith proved a great comfort to her to the end of her days. She has left a large number of relatives to mourn her loss, and may God sanctify their affliction to their good. Nor do they mourn alone. But the church, and the whole community greatly mourn her loss, and I pray God the church may ever be followers of her as she was of Christ.

Agreeably to her request, I preached her funeral sermon from the 14th and 15th verses of the 14th chapter of Job, to a large and attentive audience, and may God bless the word spoken to the lasting comfort of those that mourned on the occasion.

Will the Crisis please copy?

D. T. ROSS.

THE wise man says, "A friend loveth at all times." During my checkered life I have found a few who have answered to this description of friendship. One of these has recently been taken away by the "last enemy." I refer to Bro. WINDSOR GOODENOUGH, of Waterloo, Canada East. His friendship to me and mine was true and constant. He was ever ready to aid in the time of need, and never to side with the enemy in the dark hour.

The friend who flees when trouble comes,
Is not the friend for me.

Bro. G. was not one of that kind. He was sincerely attached to the cause of Christ, and was among the first supporters of the "Advent Herald." I cannot doubt but that our loss is his gain. May the Lord sustain sister Goodenough, his widow, who has long known the love of Christ.

Though Elder Orrock, the pastor, will likely send an obituary notice, yet I feel that I owe this tribute of respect to departed worth, whose kindly fruits I have shared for years, and to the last. O for an unwavering faith in the Friend who is alive forevermore, and who will soon come to raise the dead saints, change the living ones, and receive them into his kingdom, where earthly friendships, flowing from the love of God, will be renewed, perfected and perpetuated forever.

A few short years of evil past,
We reach the happy shore,
Where death-divided friends at last
Shall meet, to part no more.

R. HUTCHINSON.

New York.

DIED, at Libbey's Mills, Stanstead, C. E., on the 13th inst. of consumption, ELDER EDE LEE, in the 47th year of his age.

When about fourteen years old he gave his heart to God and united with the Wesleyan Methodist society. He became a believer in the doctrine of the advent near, when it was first preached in this region, and subscribed for the Advent Herald (then called Signs of the Times,) which he continued to take till his decease. On the 28th of Dec. 1852 he was ordained to the work of the ministry. In the spring of '54 he attended the General Conference of Adventists in Providence, R. I. He was then on his way to the West, where he visited his relatives in Illinois and Iowa, and preached as his strength permitted. He returned to Canada in feeble health, after an absence of three months, and in the latter part of August preached his last discourse in the old meeting house in Hatley, from 2 Tim. 2:19. His health gradually failed, and from that time he was able to labor but little in public. He attended the last two sessions of the C. E. and Vt. Annual Conference, and the exhortations which he then gave, coming as they did from one apparently on the verge of the grave—drew tears from the eyes of nearly all present and will not soon be forgotten. Amid his sufferings he was patient, and with calmness awaited his departure. When he realized that his last moments had come, with eyes uplifted to heaven, he said aloud, "Amen, Amen," and expired in the triumph of faith. By his request I attended the funeral; and addressed a large and deeply interested audience from Psalms 16:9, "My flesh also shall rest in hope." He leaves a widow and five children, besides a large circle of friends, to mourn his loss. Much might be said to his praise, but "his record is on high." The eye of the Omniscient will watch over his dust till the morning dawns, then will the voice now hushed in death, be tuned anew to sing the praises of the Coming One.

In Paradise his spirit waits
Till, the "little season" past,
Christ will open Hades' gates,
And amid the trumpet's blast
Soul and body will unite,
And ascend to realms of light;

Then with all the ransomed throng
We expect to hear him sing,—
"O grave! where is thy victory?
O death! where is thy sting?"

J. M. ORROCK.

March 18th, 1858.

DIED, in Waterloo, Shefford Co. C. E., on the 2d inst. of inflammation of the lungs, WINDSOR GOODENOUGH in the 60th year of his age.

He professed religion when about nineteen years of age, and became connected with the Baptists in the United States. About twelve years ago he moved to Canada, and being a firm believer in the doctrine of the personal, pre-millennial advent of Christ, on the organization of an Advent church in Shefford in 1851 he became a member, and remained in this connection till his death. He was highly esteemed, by those who knew him, for his honesty, liberality, and uprightness of conduct. His bereaved companion, having good evidence of his acceptance with God, has the hope of the resurrection to console her. A large congregation attended his funeral, who listened attentively to a discourse from the writer, founded on Psalms 23:4, "yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

"The storm is hushed, and all is still,
His conflicts are forever past,
And now, beyond the reach of ill,
He awaits the trumpet's final blast,
The signal of our Lord's return,
When all his saints shall rise again,
The mark no more of human scorn,
But glorious like their Master then.
The people of the Lord can say,
'The friends we mourn are gone before,
And soon we hope to see the day
When we shall meet to part no more.'"

J. M. ORROCK.

March 16th, 1858.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost everywhere, it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—ly

The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever, sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box. Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

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BY JOSHUA V. HIMES.

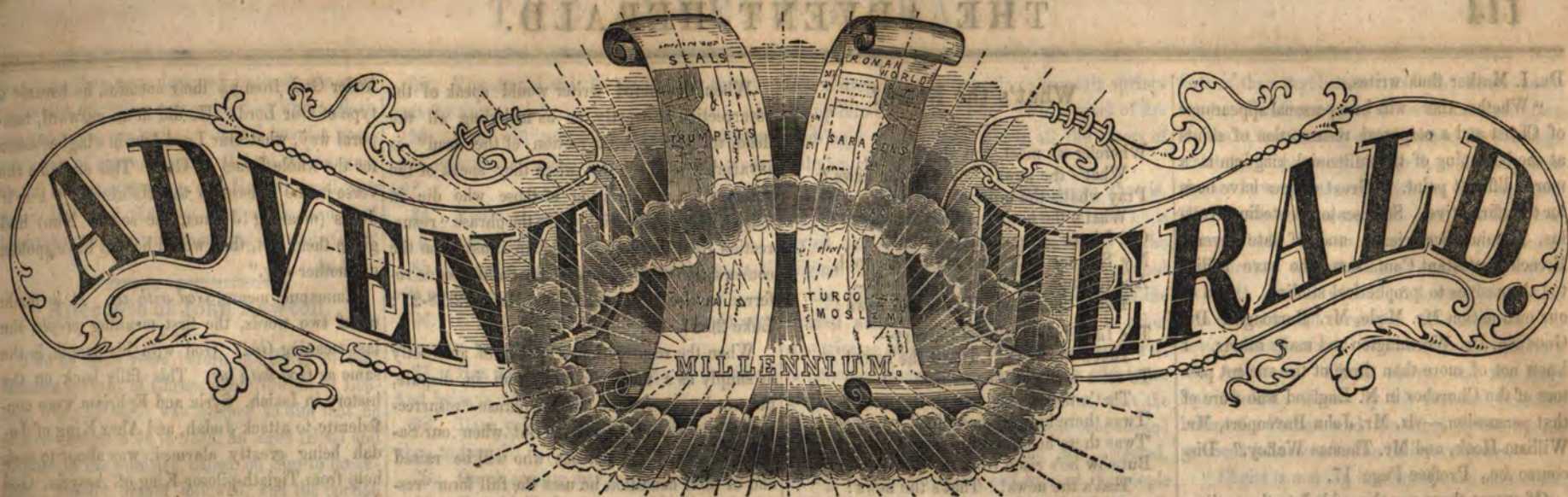
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WHOLE NO. 882.

BOSTON, SATURDAY, APRIL 10, 1858.

VOLUME XIX. NO. 15.

Original.
MEET AGAIN.

Meet again! when fond hearts sever,
And our grief outpours in tears,
'Tis the thought that thrills us ever,
Through the lapse of lonely years.
After absence meeting's dearer,
Parting hours are full of pain,
But we bring the loved ones nearer,
While we hope to meet again.

But alas! too oft are parted
Those on earth to memory dear,
And we mourn them broken-hearted,
Nevermore to greet them here!
Still, affection lingering 'round them,
Can its yearnings ne'er refrain;
And we ask,—“In that blest morning
Shall we then all meet again?”

Meet again! O rapturous greeting,
When we've won that golden shore,
Where the Tree of Life all healing
Waves its clusters evermore.
Buried love regains its gladness,
Buried hope revives its bloom;
Meet in resurrection brightness,
Conquerors of the loathsome tomb.

Meet again! how sweet and blessed
Is the hope to meet once more,
Where the friends we love are deathless,
And our partings all are o'er:
Father, mother, sister, brother,
Bound in love's unsevered chain;
Clasp each other's hands immortal—
Meet again, meet again! D. T. TAYLOR.
Worcester, Mass., March 10th, 1858.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

The word of God preached, the word of God written, the word of God enforced as the mind of God in the second place, increased. In what sense did it increase? First, it increased in extent. More mouths unfolded it, more ears heard it, more hearts were impressed by it; increasing thousands acknowledged it to be the wisdom of God, and the power of God. It increased, in the next place, in acceptance. It not only grew in width, in spread, in extent, but in depth. Hearts that were cold glowed with its truths; minds that were benighted were enlightened by its doctrines, and souls that were downcast were impressed, and cheered and elevated, by its promises; and more and more mankind learned how frail and fleeting is all that Priest, and Scribe, and Sadducee called great; how lasting is the least thing that God has pronounced true. It increased in its self-evidencing power. Men saw more and more that it was not a dream, not a fable, not a fancy, but the very word of God. The strongest evidence for the divine origin of the Bible is the most perfect acquaintance with it. No man will become a thorough sceptic who is thoroughly conversant with the word of God. I remember when I first felt its power I believed it, because I could do, what I can do still, prove demonstrably to any reasonable man that this book is the book of God or so prove it that if he cannot accept it as God's word for the reasons that I assign, he must reject all human testimony, and despise all verdicts of juries and sentiments of judges whatever from the first century to the last. But when I received it simply on evidence that it was true, and was satisfied it was true, it was a cold conviction; it was like moonlight in the heart, very clear, but very, very cold. But when I read this book more, studied it more, saw harmonies where there seemed only to be discord before, detected latent links of union where I saw none before, saw hidden under it the gleam of the glory of God as he passed by, I found that the more I read of

this book, and the more I became acquainted with its precious contents, the profounder, the deeper, the warmer was my conviction that it was the very word of God, the very shadow of the Most High. No man that knows it thoroughly can ever be a sceptic. If you need an illustration of this, you have only to read the lives of the most eminent sceptics. It is a most notorious fact, that whether you take Paine or Hume, or Voltaire, or Diderot, or D'Alembert, or Rousseau, or any of the French, or Scotch, or English infidels, you will find that not one of them ever sat down solemnly and quietly to read and comprehend this blessed book; and that they have admitted, that they canvassed it only for texts to fling as stones against its adamantine, but still impregnable walls. And if we treat this blessed book as an arsenal of weapons, instead of treating it as a pharmacopoeia for prescriptions, we must expect that we shall miss its great end, and either live in the total denial of it, or, what is worse, in the practical neglect of it. For let me not omit to state, what is so important, that the man that rejects this book after thorough examination I can respect, but the man that knows it to be true, and neglects it, or, hearing its pretensions, will not canvass them, is far, far more guilty in the sight of God. It is not the rejecters of Christianity on grounds that seem to them satisfactory, however unconvulsive, but it is the neglecters of Christianity that occupy the guiltiest place in the sight of Almighty God, and in the prospect of a judgment-seat. And therefore if I address any whose minds are made up, determine to see the bottom of it, study it; there is plenty of literature involving the evidence of the Bible; read both sides if you like, but read both sides impartially; and if you cannot come to the conclusion that it is true, I pity you—I dare not condemn you, that is God's prerogative—I pity you. But if you are so busy in making yourself rich or great, that you cannot spare a single day for the investigation of its claims; or if you will spend more time upon the examination of an exquisite fabric than you ever spent upon the investigation of the claims of the Bible, then I repeat in your ears what I pray the Holy Spirit may make reverberate in your hearts, “How shall we escape if we neglect so great a salvation?”

We read that the result of all was, “The number of the disciples were multiplied in Jerusalem.” The Christians were first called “disciples.” Disciples of whom? Not of a dogma, but of a person. And of what person? Not of an apostle, but of Christ. They were called the disciples of Christ. What a pity that this phraseology should ever have been altered! Men are called now the disciples of Calvin, the disciples of Wesley, the disciples of John Knox. We ought not to be so, we are not so. We are neither the disciples of a pope nor of a presbyter, a general council, or an archbishop, neither of Paul nor of Apollos, for who is Paul and who is Apollos but ministers by whom ye believe?” We are, if true Christians, disciples of Christ. His nature is ours, his cross is our glory, his presence is our blessed and our inextinguishable hope. And the disciples were multiplied, for the obvious reason that each disciple, as he learned the truth, became a teacher of the truth. Too many persons think that they are simply

learners—ever learning, enjoying what they learn, delighted with what they learn, sanctified, converted by what they learn; but when they have learned, that is all. Now if there be one truth more obvious in the Bible than another, it is that the greatest learner ought to be in virtue of his position, the greatest teacher. The early disciples no sooner learned the truth than they taught it. But you have got the popish notion, or, if not you, at least many have embraced the popish notion, that they are to do things by proxy, that the minister is to teach and preach, and that they are simply to learn. Now the fact is, the minister teaches as the chief teacher, that you may learn, and become subordinate teachers; so that the father in his family, the master in his warehouse, the head of an institution or establishment of any sort, may, guided by common sense, or good sense, and by opportunities as they occur, convey by lip, or by life, by action, or by utterance, the truths to those that are around him, that shall be instrumental to their present peace, and their everlasting comfort.—The greatest saint ought to be the greatest servant. The sun shines, and the dews fall upon the earth, and the earth responds by its golden harvests; but the barren sand remains the barren sand still. And you, blessed, instructed, edified, built up, are to go out, and let your light so shine before others, that those nearest to you seeing it, may glorify your Father who is in heaven.

But notice where the word of God increased. “And the disciples multiplied,” it is said, “in Jerusalem.” Now mark the force of this. Mahomet made his greatest converts, and the greatest number, at the remotest distance from the cave in which his fanaticism originated. But you find that the apostles went to the very spot where they said the miracles occurred, where they said they and their hearers heard Christ speaking in the streets, saw him nailed to the cross, laid in the grave, and heard it stated by increasing thousands that he had risen from the dead, and no contradiction to that assertion could be adduced. On that very spot where the facts of this religion actually occurred, they preached these facts, and drew from them the inferences that came home to men's consciences, and struck men's intellects with powerful and irresistible effect. Now this alone was evidence that this religion was true; that just where what they said could be canvassed, where, if they were not facts they could be contradicted; where they alleged Christ was, and Christ died, and Christ rose, and Christ was seen, and Christ ascended; there and in the midst of people that knew these things and could contradict them if they were not true, they preached and proclaimed the truth, and drew from these facts the irresistible evidences that Christ is exalted a Prince and a Saviour, to give repentance and remission of sins unto Israel. What an evidence that Christianity is true!—what an irresistible proof that it is authentic!

“A great company of the priests were obedient to the faith.” This is very remarkable: just read the Gospels. Who were the greatest opponents of Christ? The priests. Who resisted the truth most fiercely? The priests. Who stirred up the people to crucify the Lord of glory? The priests. And yet the very men, who, mind you, had education to enable them to investigate

had prejudices and passions to dispose them to detest and resist, who had everything to fear from accepting Christianity, everything to lose by becoming obedient to the faith, nothing in the world to gain by it,—these men, under the might and majesty of irresistible conviction, became, in the simple language of the text, “obedient to the faith.” A great multitude embraced the truth, with a cross before them, and contempt around them,—the very priests, that had passion, and prejudice, and previous discipline, and inveterate education, to make them resist it, yet became obedient to the faith; are not these two facts credentials of the inspiration of the gospel, of the divinity of Christianity, that must carry conviction to every dispassionate and enlightened mind? They accepted Christ's cross as their glory, his righteousness as their title, his name as their greatest honor, his hope as their dearest possession. Prejudices fell, passions were laid, priests and people, brought up to hate Christianity, with every inducement upon earth to hate it, with no hope of gain, or eclat, or fame, in accepting it, these men in multitudes, received the truth, became obedient to the faith.

How shall we answer to God if we resist the claims of the gospel, with greater light, amid greater advantages? God grant that that blessed truth which is our highest happiness upon earth, our brightest hope for heaven, may be all our salvation, and all our desire, through Jesus Christ; to whom be praise and glory. Amen.

To be continued.

Original.

Early New England Adventism;

Or the views of the early American Christians concerning the Doctrine of the Return of the Jews, Millennium, Conversion of the World, Inheritance of the Earth, Fall of Antichrist, Time of the End, Second Advent, &c.

NO. I.—COLLATERAL TESTIMONY.

“The first and famous Pastors in the New England churches did in their public ministry frequently insist on the doctrine of Christ's glorious Kingdom on earth, which shall take place after the conversion of the Jews, and when the fullness of the Gentiles shall come in. It is a pity that this doctrine is no more inculcated by the present ministry, which has induced me the rather to preach, and now by the press to publish what is emitted herewith.” So testifies Dr. Increase Mather in his “Discourse concerning Faith and Fervency in Prayer, and the glorious Kingdom of the Lord Jesus Christ on Earth now approaching.” 8 vo. pp. 112. Boston. 1710. Preface page 18.

Of these “first and famous pastors” Dr. Cotton Mather enumerates seventy-seven of the first class, fourteen of the second, and fourteen of the third class, giving their names and residences in Book III of his Magnalia. Of the number whose views correspond to the above stated by Dr. Increase Mather, and whose writings have come down to us, we mention the names of John Cotton, John Elliot, Francis Higginson, Ephraim Huet, Richard Mather, Thomas Parker, Thomas Shepherd, Henry Whitfield, John Bailey and some others.

In relation to the number who were open advocates of the pre-millennial advent of Christ

Dr. I. Mather thus writes,—

"Whether there will be a personal appearance of Christ and a corporeal resurrection of saints at the beginning of the millennial kingdom is a more difficult point. Great divines have been for the affirmative. So Piscator, Alstedius, Grosius, Brenius, Serrarius, and of late several French Protestant Confessors, who have addicted themselves to prophetic studies. And of our own nation Mr. Mede, Mr. Burroughs, Dr. Goodwin, Dr. Worthington and many others. I know not of more than three of the ancient pastors of the Churches in N. England who were of that persuasion,—viz, Mr. John Davenport, Mr. William Hook, and Mr. Thomas Walley." *Discourse &c., Preface Page 17.*

Of course there may be added to these three names, those of Doctors Increase and Cotton Mather; and among the laity Samuel Hutchinson and Ezekiel Cheever. Some of the first and celebrated Governors of Massachusetts Bay were also Pre-millennialists. An unpublished Manuscript work by Cotton Mather titled "An essay concerning the Happy State expected for the church upon Earth, &c., a 4to of pp 90, is preserved in the Mass. Historical Societies' Library in this city. It is written to Rev. Nicholas Noyes minister at Salem (who had made earnest enquiry of Dr. Mather in relation to his millenarian views,) and is dedicated to the then acting Governor, bearing date 1703. Joseph Dudley appointed by Queen Ann was the governor of Mass. from 1702 till 1715. To him Dr. Mather thus writes,—

"May it please your Excellency:—It gave me an uncommon satisfaction when I was informed that a person of so much erudition and sagacity and such superior sentiments as your Excellency has upon the encouragement of one of the greatest literators in the age [Not known to whom he refers,] applied his mind unto the study of those divine prophecies which concern the kingdom of God that is to arrive when His will is to be done on earth as it is in heaven. . . . I have had the honor of engaging two Governors that were men of learning to subscribe unto my sentiments &c."

Other authorities beside those above mentioned will be introduced, as in a series of articles, I course through the N. E. writers belonging to the seventeenth century. It cannot be denied that many of the early Christians of this country looked for a millennial era, without the personal reign of our Lord, an era of wondrous glory which they were wont to denominate "the Kingdom of God," but we shall show that a fair proportion of them were Pre-millennialists, and that all ardently loved the appearing of Jesus; and the tardiness with which they received the Whittyan doctrine of a temporal millennium is fitly exhibited in the following extract from Joshua Spaulding, minister at Salem, 1796. He writes,

"It does not appear that what we call modern millenism gained much ground till after the middle of the last century, since that time it has found many advocates, Dr. Whitby and Mr. Lowman being among its distinguished supporters. . . . It did not generally prevail especially among the common people till the present century (18th); even as late as the great earthquake in New England (1755) many christians were looking, not for the modern millennium but for the second coming of Christ, and with this expectation they arose and trimmed their lamps; many christians were then in an exercise of faith like that of the reverend and godly Mr. P—, who awaking from sleep, said to his consort, "My dear the Lord has come, let us arise and go forth to meet him." I have had the testimony of elderly christian people in several parts of New England, that within their remembrance this doctrine was first advanced in the places where they lived, and have heard them name the ministers who first preached it in their churches." *Lectures First Ed. pp. 252, 53.*

With this testimony I conclude this article, proposing in future numbers to let the witnesses speak for themselves.

D. T. TAYLOR.

Worcester Mass. April. 1858.

What is that which can be found where it is not? *Fault.*

What's the News?

Where'er we meet, you always say,
What's the news? What's the news?
Pray what's the order of the day?

What's the news? What's the news?
Oh, I have got good news to tell!
My Saviour hath done all things well,
And triumph'd over death and hell—
That's the news! That's the news!

The Lamb was slain on Calvary—
That's the news! That's the news!
To set a world of sinners free—

That's the news! That's the news!
'Twas there his precious blood was shed,
'Twas there he bowed his sacred head,
But now he's risen from the dead—
That's the news! That's the news!

To heaven above the Conqueror's gone—
That's the news! That's the news!
He's passed triumphant to his throne—

That's the news! That's the news!
And on that throne he will remain
Until as judge he comes again,
Attended by a dazzling train—
That's the news! That's the news!

His work's reviving all around—
That's the news! That's the news!
And many have redemption found—

That's the news! That's the news!
And since their souls have caught the flame,
They shout hosanna to his name,
And all around they spread his fame—
That's the news! That's the news!

The Lord has pardoned all my sin—
That's the news! That's the news!
I feel the witness now within—

That's the news! That's the news!
And since he took my sins away,
And taught me how to watch and pray,
I'm happy now from day to day—
That's the news! That's the news!

And Christ the Lord can save you now—
That's the news! That's the news!
Your sinful heart he can renew—

That's the news! That's the news!
This moment, if for sins you grieve,
This moment, if you do believe,
A full acquittal you'll receive—
That's the news! That's the news!

And if any one should say—
What's the news? What's the news?
Oh, tell them you've begun to pray—
That's the news! That's the news!
That you have joined the conquering band;
And now with joy at God's command,
You're marching to the better land—
That's the news! That's the news!

Original.

"Resurrection of the dead," and "Resurrection from the Dead."

It is apprehended that the two phrases put at the head of this article, as found in the New Testament are usually regarded as synonymous. It is proposed to make a few suggestions respecting their significance.

If it should appear that according to the latitude of the Greek genitive, "resurrection of the dead" might denote all that is expressed in the more fully developed phrase—"resurrection from the dead," it would not hence follow that "resurrection from the dead," may mean no more than the resurrection of those who are dead. It will be contended that the preposition "from" cannot be disregarded, when it is expressed, though its absence might be dispensed with in consequence of the force given, by usage to the genitive. So it might be true, as Prof. Stuart affirmed, that "resurrection of the dead" may denote the same as "resurrection from the dead" while it would be absolutely absurd to say that "resurrection from the dead" may mean no more than would be expressed by "resurrection of the dead," when interpreted according to the ordinary significance of the word. If the two phrases denote the same thing, that thing must be all that is expressed in the full form.

So far as the writer has examined, the phrases are literally translated in our English Bible. It may, however, be proper to remark that there are two prepositions translated from, and that the word more commonly used and always used, perhaps, with only one exception, denotes "from the midst of," rather than "from the presence or borders of." In the phrase resurrection of the dead no preposition is used, the "of" in our version being implied in the genitive.

The theory which will be proposed for the examination of the readers of the Herald is this:

When the sacred writer would speak of the resurrection abstractly, or as including all the dead, the phrase "resurrection of the dead" is invariably used. But when they speak of the resurrection of Christ, or of those who die in Christ, they as invariably use the phrase "resurrection from the dead." For an illustration the conversation of Christ with the Sadducees is referred to. See Matt. 22:22-33; Mark 12:18-27; Luke 20:27, 38.

When the resurrection is spoken of abstractly or simply as a theological question in dispute, the word "resurrection" or the phrase "resurrection of the dead" is used. But when our Saviour speaks of the persons who will be raised and of their condition he uses the full form "resurrection from the dead." See Mark 22:25; Luke 20:35. It should be borne in mind that here as proved by Luke 20:35, only the resurrection of the righteous is referred to, and generally when the wicked are not expressly named, it is to be understood that the resurrection of the righteous only is affirmed. If this remark be just, the meaning of Phil. 3:11 is obvious. In this passage the preposition is prefixed to the word translated resurrection, constituting a compound word, adding no little force to the expression.

I think the theory will be understood without further illustration.

It may be proper to add that the "dead" does not mean the place of the dead. It is believed that no exceptions to this rendering can be found.—If so, "resurrection from the dead" could not be used unless some were left who were not raised.

These suggestions are respectfully submitted to the readers of the Herald. If they are just, they certainly are important. If usage does not warrant them, then they are to be rejected along with the ten thousand theories which the earnest searchers after truth are compelled to abandon.

C.

Original.

Names and Titles of Our Lord.

The names given to Our Lord in the Scriptures are expressive of important meaning. The Hebrew names generally are expressive; but from the exalted character of our Lord, his names are far more expressive than others. It is interesting and instructive to have these significations in the places where they occur. The first and second chapter of Matthew contain four denominatives worthy of close attention.

First, we have the proper name Jesus and the title of Christ—"The book of the generations of Jesus (the) Christ, the Son of David, the son of Abraham." Next we have Emmanuel, another proper name, and last, the Nazarene, the denominative of his residence. Each of these contains important allusions to the history of our Lord, illustrative of his character and prophetic of his work.

Christ means anointed, being derived immediately from the Hebrew verb to anoint by pouring on oil. This was done in solemn consecration to the two highest functionaries in the Jewish commonwealth, the High Priest and the King. Our Lord sustained both these offices by divine appointment, and in the highest sense. "Yet have I set my King upon my holy hill of Zion"—"I have anointed thee with the oil of gladness above thy fellows." "Thou art a priest forever after the order of Melchisedek." He therefore sustains both the offices to which the anointing oil was appropriated, and he sustains them in the highest sense. "Yea all kings shall bow down before thee." "He is King of kings and Lord of lords." "He hath an everlasting priesthood." He has sustained these offices from the first, but the full manifestation of them remains yet in the future, to be developed in due time.

Jesus comes directly from the Hebrew word which means *to save, to deliver*, that is from evil. But as sin is the curse of all evil, and the removal of it would be the removal of all evils, there is added in the injunction of the angel the clause, "from their sins." Joshua is the same name with slight variation, and because Joshua was the divinely appointed leader of the chosen people into the promised land, delivering them,

under God, from all their enemies, he became a type of Our Lord. He did in an outward, temporal way, what Our Lord does in a higher sense for the whole Israel of God. This explains the verse in the Epistle to the Hebrews. "For if Jesus (meaning Joshua, the son of Nun) had given them rest, then would he not have spoken of another day."

Emmanuel means, *God with us*. It is made up of two words, the first meaning *people*, the last meaning *God*. God with his people, is the same as *God with us*. This falls back on the history in Isaiah. Syria and Ephraim were confederate to attack Judah, and Ahaz King of Judah being greatly alarmed, was about to seek help from Tiglath-pileser King of Assyria. God sent the prophet to Ahaz to forbid him, and to urge him to put his trust in the Lord. When Ahaz refuses to receive a sign in pledge, the prophet forces one upon him: "A virgin shall conceive and bear a son, and they shall call his name Emmanuel, and before he is three years old, Ephraim and Syria shall be destroyed." This prophecy was accomplished in all its details. But it was also a prophecy of a higher import as the Evangelist has declared. On the birth of Our Lord, these words of the prophet were fulfilled in a far higher sense. "Now all this was done so (in such a way) that it was fulfilled which was spoken by the prophet saying, Behold a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel, which being interpreted is, God with us."

The title Nazarine is on this wise. After the birth of our Lord, Joseph was divinely warned to flee into Egypt from the wrath of Herod, who fearing the loss of his crown from the wide-spread idea that about this time a prince would arise who should bear universal rule, slew all the children in Bethlehem: meaning to include the infant Saviour. Joseph remained in Egypt till the death of Herod, which occurred that year; and then God appeared to him in a dream and commanded him to return to the land of Israel. But fearing Archelaus, Herod's successor, he would not return to Bethlehem, the birth place of Our Lord—it being close to Jerusalem, the seat of government—but went to his own city Nazareth in Galilee, where he lived through the minority of Jesus, and probably till his own death, which occurred a short time before the ministry of Our Lord began.* And all this was done, the Evangelist says, in fulfilment of what was spoken by the prophet, "He shall be called a Nazarene." It has no relation to the word Nazarite, or to the order and sect of the Nazarites, who wore their hair long and drank neither wine nor strong drink. But it has particular relation to a lowly and despised condition. For we find this city of Nazareth was in bad repute among the Jews before Our Lord's time—"Can any good thing come out of Nazareth?" It is indeed nowhere stated in the Old Testament that Our Lord should have his abode in Nazareth, or in so many words that He shall be called a Nazarene, and the Evangelist does not mean to cite or refer to a particular passage, but to many predictions of the prophets which foretell his lowly and despised condition.

Two remarkable passages to this effect are found—"He is despised and rejected of men." Isa. 53. "But I am a worm and no man, a reproach of men, and despised of the people." Ps. 22. Isaiah 53d and Psalm 22d are preeminently prophetic of the sufferings of Our Lord.

These four names and titles therefore, Christ Jesus, Emmanuel and Nazarene, in themselves contain volumes of meaning. Jesus implies Saviour, first by his sufferings and next by his exaltation—first as a Priest, next as King. Christ implies both, being anointed as Priest and King. Emmanuel means God with us, first in his humiliation, but more especially and gloriously in his future reign on earth. Nazarene refers solely to his humiliation. In all these characters, offices and conditions, he was the subject of specific promises and predictions, and the names and titles

* Joseph was living twelve years after Christ's birth (Luke 2:41), he was not alive at the crucifixion (John 19:26) and he is not named with Mary, Matt. 13:55. It was necessary that Joseph should die before Christ's ministry began in order that he might be sole heir to the throne.

teach, as they were designed to teach, the most important doctrines concerning him whose glorious appearing we wait. "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God (Jahveh) shall be with them and be their God."

A. A.

Anecdote of John Newton.

Two or three years before the death of that eminent servant of Christ, John Newton, of London, when his sight was become so dim that he was no longer able to read, an aged friend and brother in the ministry called on him to breakfast. Family prayer followed, and the portion of Scripture for the day was read to him. In it occurred the verse, "By the grace of God I am what I am." It was the pious man's custom on these occasions to make a short familiar exposition on the passage read. After the reading of this text he paused for some moments, and then uttered this affecting soliloquy:—"I am not what I ought to be—Ah, how imperfect and deficient! I am not what I wish to be—I abhor what is evil and I would cleave to what is good! I am not what I hope to be—soon, soon shall I put off mortality, and with mortality all sin and imperfection. Yet—though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say, I am not what I once was—a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, 'By the grace of God I am what I am.' Let us pray."

Fifty Reasons

WHY A SINNER OUGHT TO TURN TO GOD WITHOUT DELAY.

1. Consider to whom you are to turn—to God.
2. Consider to what you are to return—to holiness.
3. Consider from what you are to turn—from sin.
4. Delaying shows you would never part from sin, if you might have your own will.
5. What a case you are in while thus delaying.
6. Delaying gives great advantage to the tempter.
7. It abuses Christ and the Holy Spirit, who may leave you.
8. What is it you stay for?
9. The longer you stay, the harder the work will be.
10. Sin gets a victory daily by your delay.
11. Age has inconvenience, youth advantages, therefore it is a folly to delay.
12. More advantage than former ages or nations.
13. Delaying runs a hazard; life is uncertain; grace is uncertain.
14. It increases your sin.
15. It increases God's anger against you.
16. It may damn the soul and body forever.
17. Time lost by delay is an inconceivable loss.
18. God has given no time to spare.
19. Consider the greatness of the work to be done.
20. Many perish and few turn, who wilfully delay.
21. If turning be necessary, the sooner the better.
22. If you will not, you are without excuse.
23. Consider how long you have stayed already.
24. If you have hopes of salvation, is it ingenuous to continue in sin?
25. If you are sure of salvation, you will still suffer loss by delay.
26. How many stay for you while you delay? God the Father, Son, and Spirit, angels, ministers, and goodly persons.
27. Christ did not delay to die.
28. God did not delay to do you good.
29. When you are to receive any outward deliverance, the sooner then you think the better.
30. Wordly business you delay not, as sowing, reaping, &c.
31. You delay not to receive gifts from your fellows.

32. You should wait for God rather than he wait for you.

33. You will not delay helping a neighbor in an emergency, and you will not help yourself.

34. You deal worse with God than with the devil, for you delay not to do his will.

35. Speedy turning can do no harm, and will never cause repentance.

36. It will grieve you much, if you do ever turn, that you turn no sooner.

37. Has not God a right to appoint the time? And he says, "To-day."

38. Dare you say you know better than God when to turn?

39. Quick coming makes you more welcome.

40. Do with God as you would others should do to you.

41. Delay is a denial.

42. God does not stay for all, as for you.

43. God will not always patiently wait.

44. Delays weary God's ministers.

45. Unspeakable loss you suffer while you delay.

46. You are doing what must be undone, or you are undone.

47. Your conversion will be more grievous, more painful.

48. Delays are contrary to the nature of the work and the soul.

49. Now is the accepted time.

50. If you slumber, your damnation slumbereth not.—*Condensed from Baxter.*

The Grand Lama.

This is not the animal called lama, in Peru and other parts of South America, but a man, honored as a god, in Thibet and Tartary, in the interior of Asia. "The Grand Lama" is the form under which the god Buddha is worshipped there. But he is only a man, who lives apart from the rest of the people, and is seldom seen by them. His worshippers believe that he is without sin, that he is present every where at the same time, that he knows everything that happens, and that all power and authority in the country come from him. Yet he is only a man, like other men he dies. When this happens, his dead body is first dried in the air, and then put into a handsome silver case, made in the form of a man standing upright. The priests then set it up in a temple and the people pray to it.

The people believe that as soon as the great Lama dies, his soul flies off to find a new home in the body of a new-born child. So the priests pray, day after day, that they may be able to find out where the spirit of their dead god is dwelling. They keep on searching all the neighborhood for a long time, until at last a priest pretending to be inspired, declares that he has discovered the dwelling-place of their god. This is always a little boy, the only child of his parents; and as soon as he is found, his father is murdered. They then carry him, with great ceremony, to the chief city of the country, and here he is worshipped all his life.

One hundred and seventy priests attend him, who are always engaged in prayers and useless ceremonies. Only once a year the great Lama shows himself to the people, so as to be worshipped by them, the rest of the time he remains shut up in his palace.

The Holy Spirit.

"The Holy Spirit is still on earth, prosecuting his gracious work and communicating his heavenly gifts. He strives with sinners, and quickens believers into spiritual life. He dwells in the saints, leads them into all truth, and bears witness with their spirits that they are the children of God. He illuminates their understandings, subdues their will, purifies their thoughts, and plants within them holy principles and affections. And this he does, not by an audible voice from heaven, but through the instrumentality of the Word, and by secret impressions upon the soul. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." The operations of the Holy Ghost are only seen in their effects.

It is a drop of water becoming a fountain springing up into everlasting life. It is a spark of fire kindling a conflagration which all the rivers of Babylon cannot quench!

"The Holy Ghost is the Paraclete; that is, the Counselor and Consoler. In our text he is styled the Comforter; that is, according to the original, one to plead our cause. The word used is the same as that employed to designate the Roman ambassadors, who were sent to other countries as representatives to the Roman power, to persuade their enemies to submit or offer terms of peace. A certain author observes, that the office of the Comforter is to reconcile enemies and invigorate friends—to console the dejected, strengthen the enfeebled, and support the people of God in all the conflicts and trials of life. It is by his grace that the believer's youth is renewed like the eagle's, and all his languishing virtues are revived, so that he can run and not weary, walk and not faint.

"Another part of his office in the Church is intercession. As he pleads with sinners on behalf of Christ in the gospel, so he also pleads on behalf of sinners in the court of heaven; not personally, like our blessed Lord, but by inspiring the spirit of supplication in their hearts. Like-wise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

"When other nations had offended the Romans, it was common with them, fearing the revenge of that mighty empire, to send messengers to Rome to plead their cause, and treat for peace. The Spirit of truth, having brought sinners to repentance by pleading with them for Christ in the Gospel, pours down upon them the spirit of grace and supplication, so that they cry out for mercy; and this is virtually the Spirit of God crying out within them. What is the meaning of all that prayer and agony in the congregation? The Spirit of God is there. His hammer has broken the rock—his fire has melted the iron. No other power could conquer those proud rebellious hearts, and turn the blasphemer into a man of prayer. Listen! If thou shouldst mark iniquity, O Lord, who could stand? Hark, again: 'but thou art a God ready to pardon; there is forgiveness with thee that thou mightest be feared.' It is the voice of the Spirit pleading in the awakened soul. See that Publican in the temple, smiting upon his breast, and saying, 'God be merciful to me a sinner.' The Holy Ghost hath both convinced him of sin and inspired him to pray for mercy. No other agency can thus quicken the dead in trespasses and sins, and turn the hearts of the children of men to the Lord. The Gospel in the hand of the Holy Spirit is the power of God unto salvation. The Holy Spirit can convince the world—can rend the veil from the mind, and dissolve the ice around the heart. He applies the truth to the conscience, and makes the guilty read their own sentence of condemnation by the light of the fires of Sinai; and he shows them the atoning blood, and prompts them to pray for pardon. He first convinces them that they are sinking in the horrible pit of miry clay, and then lets down to them the rope of the promise, bids them take hold by faith, draws them out, sets their feet upon a rock, and puts a new song in their mouth, even the song of salvation. 'O Lord I will praise thee; for thou wast angry with me, thine anger is turned away, and thou comfortest me.' O, that the spirit of grace and supplications may rest upon us! May we plead for ourselves with God, as Jacob, when he wrestled for the blessing; or Bartimeus, when he besought the Saviour to restore his sight. May we plead for sinners as Abraham for Sodom, as Moses for Israel, as Daniel for the captives, as the centurion for his servant, as the woman of Canaan for her daughter.

"The Holy Spirit is called 'another Comforter,' which suggests a difference between his office in the Church and that of our Lord Jesus Christ. Christ, by his personal ministry on earth was the Comforter of his little flock; and by his death upon the cross, the procurer of all the com-

forts of them that believe; and when he ascended, another Comforter came down to take his place in the Church, and communicate the blessings which he bought with his blood. 'If any man sin, we have an advocate with the Father, Jesus Christ, the righteous,' who hath 'entered into heaven itself, there to appear in the presence of God for us;' while his agent and representative on earth dwells with his followers, leads them into all truth, and carries on with them the process of sanctification. Both are Comforters, both are Advocates. Christ above, and the Holy Spirit below. Christ by his personal presence before the Father, and the Holy Spirit by his gracious influences in the believer's heart.

"Christ is making intercession on our behalf, without us, and independently of us. But the Holy Spirit is making intercession through us—pleading in our prayers in groanings that cannot be uttered! He never acts without us. True repentance and faith are his gifts, but they are also our exercises. He draws us to Christ, but we must yield to his attractions. He inspires us to pray, but the act of prayer is our own. He worketh in us to will and to do of his good pleasure, but he does not will and do for us. He gives us the life and the power, but he requires us to use them. He leads us into all truth, but not unless we follow him. He sheds abroad the love of God in our hearts, but not unless we open our hearts to receive the communication. He destroys the old man within us and creates the new, but not unless we cordially resign ourselves to his influence and earnestly cooperate with his grace.

"Christ in heaven pleads for the reconciliation of sinners to God. The Holy Spirit on earth awakens sinners, convinces them of sin, draws them to the throne of grace, and breathes into them intense prayers for pardon. He renews them and purifies them, and makes them temples of his grace and heirs of his glory. He opens the blind eyes and unstops the deaf ears, and makes the lame man leap as an hart, and the tongue of the dumb to sing. All the true conversions ever effected on earth are the result of his gracious power.

"Christ has bound up all the covenants and carried them with him into heaven, and laid them before the throne, having obtained eternal redemption for us; and the Holy Spirit has taken of the things of God, and brought them down to men. Christ received gifts for us, and the Holy Spirit confers them upon us. Christ receives from the Father; the Spirit receives from Christ; and we receive from the Spirit. Christ bought the Church with his own blood, and the Spirit prepares and presents her to him as his Bride. Christ opened the way into the holy of holies, and the Spirit aids us to offer our sacrifices before the mercy-seat. Christ is the appointed medium of our intercourse with God, and the Spirit helps us to avail ourselves of that unspeakable privilege. Christ in heaven is the life of our redemption, and the Spirit upon earth is the life of the gospel and the ordinances. 'I will draw all men unto myself,' is the motto of Christ; 'I will draw all men unto Christ,' is the motto of the Spirit.

"The Holy Ghost has taken up his permanent residence among the people of God, 'that he may abide with you forever, for he dwelleth with you, and shall be in you.' His miraculous gifts were temporary, being no longer necessary when the truth was established in the conviction of mankind. But his renovating and sanctifying grace is as much needed now as ever, and therefore has never been taken from the world. The primitive Christians, and Christians of the present day in this respect share the same privileges. It is a common salvation, and the stream will never cease to flow while there remain vessels of mercy to be filled.

"Two promises, like heavenly merchant vessels, brought salvation to our world. The first was given in Eden, and fulfilled on Calvary. The Son of God descended from heaven and suffered in our stead the curse of the law, spoiled the powers of death and hell, and returned to his Father, leaving another and the second promise shortly to be fulfilled upon his people. With that supernatural power and unction the Holy Spirit manifested himself on the day of Pentecost.

Divine Comforter, what treasure bringest thou in thy vessel of grace? 'The things of Christ,' and I will unload them to-day in the region of Calvary. I have come to fulfil the promise, to endow the disciples with power from on high, and finish the work which the Son of God has begun. See those tongues of flame sitting upon the fishermen of Galilee while strangers from many different countries hear from them, each in his own language, the wonderful works of God. Think of three thousand conversions in one day, and under one sermon! Three thousand hearts were wounded by the arrows of Divine love through the strongest breastplate ever made in hell. This was the work of the Holy Spirit, taking the things of Christ, showing them to men. It was Christ himself, manifesting himself through his agent. The first promise brought the Messiah into the world in the flesh; the second in the spirit. The first to be crucified, the second to crucify the sins of the people. The first to empty himself, the second to fill the believer with heavenly gifts and graces. The first to sanctify himself as a sin-offering upon the altar, the second to give repentance and pardon as a Prince and a Saviour."

The above is an extract from a sermon of Christmas Evans, the great Welsh Evangelist, on the subject of the Paraclete.

How admirable are many of these distinctions! How just the sentiments! How beautiful the thoughts! How glowing the language in which they are expressed, and the imagery with which they are adorned! No wonder his preaching kindled such a fire in the hearts of the rough mountaineers; and that the fruits of his labors remain, even at the present day, in the old principality!



ADVENT HERALD.

BOSTON, APRIL 10; 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Voice of the Church.

[An Answer to the Inquiry of J. Litch, showing that the modern view of the saints' glorification at death, is a plain recession from the opinion of the primitive church, which distinguished between the Paradise, Bosom of Abraham, Jerusalem above, or heaven to which they are admitted, and the heaven, heaven of heavens, or third heavens to which it is now supposed they are admitted.]

Continued from our last.

Marc Antony de Dominis, Archbishop of Spalato, said:

"There are three opinions concerning the state of the souls after death: two which carry matters to extremity, and a third, the middle one. The first of these extremes is, that the souls are in a profound sleep from the death of the body to the resurrection, and in that state have neither joy nor sorrow, enjoyment nor suffering, nor understanding, nor affection, nor any exercise of mental operation, consequently no consciousness."

The other extreme opinion is, that "the soul, immediately after death, either obtains complete felicity and is crowned with eternal glory, or is thrust down to Gehenna, and is tormented with eternal punishment. . . . The Papists interpose their Purgatory for the use of a second sort of these good souls, serving them for a state of expiation, before they are admitted to their final glory."

"The middle opinion is that the souls of the elect do immediately pass into eternal glory, and the enjoyment of it, but not fully and completely, being in a state of expectation waiting for the completion of their felicity after the resurrection. In like manner, that the souls of the wicked, are consigned to eternal punishment immediately after the death of the body, which punishment however, they do not feel completely, and are only to have the full measure of it after the resurrection."

He adds that some of the Fathers held "that the souls of men were shut up in certain receptacles or store houses, expecting the resurrection, neither doing nor suffering anything in the meantime. Some of them supposing that the souls of good men, pa-

triarchs, prophets, &c., were somewhere under the earth expecting the advent of Christ: others holding that the souls of all men, good and bad, were in the same state, without either punishment or glory"—citing Irenaeus and Chrysostom.

In 1628, a Capuchin friar, called Valerian Magni, wrote a work entitled "*De A Catholicorum regula credenti*," which was answered by Joachim Stegman—a Socinian divine, in a small tract—who misrepresented Luther and Calvin by imputing to them a belief the very opposite of that which the Papists charged them with. He says:

"Luther and Calvin teach such things as are injuriously defended, not only against papists, but also against the very life of the Christian religion, true piety. Of the former sort is that opinion wherein they hold that the dead live. For they suppose that the souls of men, in that very moment wherein they are parted from their bodies by death, are carried either to heaven, and do there feel heavenly joy, and possess all kinds of happiness which God hath promised to his people; or to hell, and are there tormented and excruciated with unquenchable fire. And this they attribute to the mere souls separated from their bodies, even before the resurrection of the men themselves, that is to say while they are yet dead.—Now this is the foundation, not only of Purgatory, but also of that horrid idolatry practiced among the Papists, while they invoke the saints that are dead."

Dr. Jortin held, "1. That the soul of man subsists after death, and hath some place of abode allotted to it till the resurrection. 2. That this intermediate state is, in all probability, not a state of insensibility to the souls of the righteous, but of thought and self-consciousness, and consequently of content and happiness in a certain degree."

Dr. Caleb Fleming, about 1760, was the first Protestant who dispensed with the resurrection of the body. He made death to usher mankind into their final and eternal state, taking the same view that the Gnostics and Manichees did in the early church.

Ludovicus and Capellus thus explains the cause of the propagation of the modern doctrine that the saints go to heaven at death:

"Some, perhaps, may wonder, how it has happened, if our opinion [of an intermediate state] is more probable, that both Protestant and Popish divines have agreed in that opinion which we oppose (viz., that the souls of good men go immediately to heaven): I answer, that both the one and the other have departed from the primitive opinion of the ancient fathers of the Christian church, and espoused this other, but with very different and contrary views.—The Papists, in order to support their erroneous practice of invoking the saints, thought it convenient that the saints should be stationed before the resurrection in the third heaven, where the blessed enjoy the beatific vision of God, and where, in their fictitious mirror of the divine essence, they might behold all things which are transacted upon earth; and that being by this means nearer, and consequently more like unto God, they might seem to be proper objects of our prayers, vows and religious worship. It was therefore the spirit of superstition and idolatry, which drove the Papists into this opinion. But the Protestants, having another Papist error to oppose, namely Purgatory, and the proper satisfaction for sin there to be made, which would have authorized the Pope's indulgences; were afraid, that if they should grant that there was a third place appointed for the souls of the pious and holy after this mortal life, they might likewise be obliged to admit this fictitious purgatory. And therefore thought it safer absolutely to deny any middle state, than to expose themselves to the tricks and subtilties of the Papists in supporting their purgatory, by granting such third or middle state."—*View, Con. In. State* p. 45.

In the foregoing, the object of Capellus was, as he says, to show "that a purgatory would not follow from the concession of a middle state, such as the primitive fathers had represented it."

Dr. Watts says: "separate spirits become conscious of one another's thoughts and volition by some unknown way that God hath appointed . . . and doubtless there is a way, which God, the Creator SPIRIT, has ordained, whereby created spirits, which are social beings, shall maintain society and friendly communion with other created spirits, when they are in their native state, separate from their material engines." *Watts' Philosophical Essays*, 8. vo. 173. p. 176.

"In the opinion that the pagans derived their views of the state of the dead from the ancient Hebrews, Calmet is supported by Bishop Horsley, and by the learned Vitringa."—*Bishop Hobart*.

"The Hebrews thought and spoke almost like the Greeks before Homer, Hesiod, and the most ancient poets of this nation."—*Calmet*.

"It is a very common error, which has even crept into the public confessions of some churches: as if the beatific vision of holy persons, or their being in

heaven, took place on the dissolution of the body. This is not Scriptural. Doubtless such persons are in peace, in some state answerable to the figurative terms of 'paradise,' and 'Abraham's bosom,' with a measure of bliss, answering to what St. Paul must have implied, when he spoke of 'the spirits of just men made perfect.' Still, they have not yet reached the state intimated by the same apostle, when he speaks of being 'clothed upon with our house which is from heaven.'"—*Bishop White of Penn. Lectures on the Catechism*, p. 36.

"Although our mortal part must see corruption, yet it shall not be finally left under the power of the enemy, but shall be raised again and re-united to its old companion the soul, which exists meanwhile in secret and undiscernible regions, there waiting for the day when its Redeemer shall triumph over corruption in his mystical, as he has already done in his natural body."—*Bishop Horne Com. on Psa. 16:16*.

"They which die in the Lord, rest from their labors, and are blessed, waiting for a still more perfect happiness at the resurrection of the last day."—*Archbishop Secker*.

"In the state of separation, the spirits of good men shall be blessed and happy souls. They have an antepast, or taste of their reward; but their great reward itself, their crown of righteousness, shall not be yet. The confirmation of the saint's felicity shall be at the resurrection of the dead."—*Bishop Taylor Worthy Commencement*.

The early fathers, "ascribe this opinion of the soul's immediate ascent to heaven, and the enjoyment of God's immediate presence after death, to the heretics of those times, representing it as proper to the followers of Valentinus, Basilides, and Marcion; and, after them, as a part of the heresy of the Manichees." And, "They expressly teach that the souls of good men remain till the day of judgment, in a certain place, 'out of heaven, expecting the day of judgment and retribution.'"—*Bishop Whately, Com. on 2 Tim. 4:8*.

"That they without us may not be made perfect." This all the fathers interpret of their receiving their crowns or their rewards hereafter. Thus of Abel and Noah, Chrysostom saith, "That they might not be crowned before us God hath appointed one time of coronation for them all." And Theodoret, "They have not yet received their crowns, God expecting still those that are to combat, that he may proclaim them victorious altogether."—*Ib. on Heb. 11:40*.

To be continued.

NOTES AND QUERIES.

THE WORD PERISHED.

If the righteous are conscious between death and the resurrection, or if they can have a part that lives separate from the body, what does Paul mean in 1 Cor. 15:18, "Then they that are fallen asleep in Christ are perished?"

An inquirer after truth,

WM. M. INGHAM.

The text reads as follows: "And if Christ be not raised, your faith is vain, ye are yet in your sins.—Then they also which are fallen asleep in Christ are perished," 1 Cor. 15:17, 18.

As our Saviour "was delivered for our offenses and raised again for our justification," (Rom. 4:25,) it will follow that if He be not raised, those who are fallen asleep in Him are not justified; and if they are not justified, they died in their sins, and are in the same condition, in respect to their eternal salvation, that deceased sinners are. As deceased sinners are perished, it must follow that those who sleep in Jesus are also perished,—if so be that Christ is not risen. But, Christ being risen, they are fully justified, are not in their sins, and therefore are not perished, as deceased sinners are.

We suppose that the difficulty of our brother is in the use of the word "perished,"—he evidently supposing that it necessarily implies an extinction of being, as many do who are not fully cognizant of its significance.

It is true that what has ceased to be has perished; but the word here rendered perished is not necessarily to be understood in any such extreme meaning. It is *apollumi*, and is used both of persons and things. It is applied to death, and also to any other change of condition which unfits or disqualifies the subjects of it for the use, duties, or functions of any kind, for which they were originally intended.—Thus we read in Matt. 9:17: "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish"—i. e., being made of skins, the fermentation of the wine will burst them, if they are old, and render them useless any longer as bottles. Yet these perished bottles are not necessarily to be understood as having vanished into nothing. The same word occurs in Mark 2:22, where it reads: "The wine doth burst the bottles, and the wine is spilled, and the bottles will be marred." The same word is in Luke 15:6,

when it signifies what is lost: "Rejoice with me; for I have found my sheep which was lost,"—i. e., which was perished. And again of the lost coin, (v. 9,) "When she had found it she called her friends—saying, I have found the piece which I had lost." As she could not use a lost piece of money, and it could not then serve the purpose for which it was made, it had perished, so far as its original use was concerned, until it could be found, though it existed as much, and so did the sheep, when lost, as when found. In like manner it is said that "The Son of man is come to save that which is lost," Matt. 18:11—the word being the same in the Greek. As the race has fallen from the condition for which it was created, it is spoken of in the Scriptures as *lost* and *perished*. Even the living unregenerated are thus lost, or perished, until created anew in Christ Jesus,—when the lost sheep of the house of Israel, or the lost of any nation, is again found,—being refitted for his original destiny.

The meaning of the apostle, then, is, that if Christ is not risen, no provision is made for the justification of *lost* and repentant sinners, which would leave those who are fallen asleep in Him, in the same lost and perished state they would have been in, had no Saviour died for them.

The same word occurs in Luke 15:24, where the father said of his prodigal son: "For this my son was dead, and is alive again; he was *lost*, and is found." The relation of the prodigal son, when he was *lost*, or *perished*, to his father, was analogous to that of sinners to their heavenly Father. As the one had renounced the paternal roof and his father's care and affection, and was gone into another country, and thus had so perished as to be no longer a member of his father's household and a participant in its joys and duties; so are sinners, alienated from their heavenly Father, and from the commonwealth of Israel like bottles marred, in that they are perished for the use to which they would have been exalted in the kingdom; and, if this condition continue till death, they are lost or perished forever. For even the resurrection of the wicked will not regenerate them from their perished state, any more than sewing up the rent in a perished bottle would renew it from its marred condition.

To show that the Greek word expresses what is lost, marred, or rendered worthless for the purpose it was made for, the following texts are quoted from the Septuagint.

Ex. 10:7 Egypt is destroyed

Num. 16:33 They perished from among the congregation

21:29 Woe to thee, Moab! thou art undone

30 Heshbon is perished

Deut. 4:26 Ye shall utterly perish from off the land

8:20 The nations which the Lord destroyed before

your face

1 Sam. 9:3 The asses of Kish, Saul's father, were lost

20 Thine asses that were lost . . . are found

2 K. 3:1 Saw that her son was dead

Esther 8:5 He wrote to destroy the Jews

9:12 Have slain and destroyed five hundred men

Psa. 49:10 The brutish perish, and leave their wealth to others

92:9 Thine enemies shall perish: all the workers of iniquity shall be scattered.

119:96 The wicked have waited for me to destroy me.

119:176 I have gone astray like a lost sheep

Ecol. 3:6 A time to get, and a time to lose

Isa. 26:14 They are deceased

57:1 The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

Jer. 4:9 The heart of the king shall perish, and . . . the priests shall be astonished.

Jer. 50:6, My people hath been lost sheep

Ezek. 20:6 Her hope was lost

34:4 Have ye sought that which was lost?

Micah 7:2 The good man is perished out of the earth.

1. When did the 6th and 7th verses of the 2d Psalm have a fulfilment? 2. What does God mean when he tells his Son that he shall inherit the heathen? 3. To what extent shall God, through the heathen, inherit the earth? Yours,

WILLARD P. STRATTON.

Adopting the marginal reading of the texts referred to, they are as follows:

"Yet have I anointed My King upon Zion, the hill of My holiness. I will declare for a decree: The Lord hath said unto Me: Thou art My Son; this day have I begotten Thee."

We read that "God anointed Jesus of Nazareth with the Holy Ghost and with power," (Acts 10:38); which must have been at Christ's baptism, when, Lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him: and, Lo, a voice from heaven saying, This is My beloved Son in whom I am well pleased," (Matt. 2:16, 17)

That He was approved of God was shown by miracles and wonders, and signs which God did by Him, (Acts 2:22). He was also "declared to be the Son of God with power, according to the Spirit

of holiness, by the resurrection from the dead," (Rom. 1:4), which made Him the "first-born from the dead," (Col. 1:18).

"It became Him, for whom are all things, and by whom are all things, in [his design of] bringing many sons unto glory to [effect this by] make[ing] the Captain of their salvation perfect through sufferings" i. e. to consecrate Him to that work by sufferings, (Heb. 2:10). When therefore, these sufferings were endured, on the third day He was perfected, and He could say, "All power is given to Me in heaven and in earth," (Matt. 28), being exalted "by the right hand of God," (Acts. 2:33).

That the text in the Psalms relates to the resurrection, appears evident from Acts 13:32,33, when the apostle says:

"We declare unto you glad tidings, how that the promise made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten thee." The apostle would not have quoted this as proof that Christ was to be raised, if it had not been a prediction of that resurrection. As He has been thus raised and perfected, and as all power is committed to Him in heaven and on earth, it follows that God has set, or anointed Him as the King of Zion, to take personal possession of it at the end of this age; but in the meantime he directs and controls all things, and will continue to do so, until the time comes, when "the Son of Man shall send forth His angels and they shall gather out of his kingdom all things that offend," Matt. 13:41.

Christ will not inherit the earth through the heathen, but the uttermost ends of it are given to him for a possession, so that the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, (Dan. 7:27). In giving the heathen to Christ, they became his, to do with them, as their rightful Sovereign, what he pleases, to pardon and forgive such as accept the gospel, and to dash in pieces, like a potter's vessel, those who reject it.

John Knox the Sabbath Reformer.

It is well known that Luther and Calvin were somewhat lax in their views of the sanctity of the Sabbath, under the Christian dispensation; and Sunday, with them, was a day of leisure, and rest, but was not regarded as holy time. The Scottish reformer, John Knox, took staunch ground for the sanctity of the Sabbath, and placed the Lord's day on the level with the old Hebrew seventh day—calling Sunday the Sabbath, as significant of its being their holy rest-day. This regard for the sanctity of the Christian Sabbath, caused those who so regarded it, to be denominated Sabbatarians, in distinction from others who were more lax respecting Sunday-keeping. The Puritans took their views of the Sabbath from this source; and our New England Sabbath had this origin. Knox died in 1572, and was described by Banatyne as follows:

"The light of Scotland, the comfort of the church within the same, the mirror of godliness, and pattern and example to all true ministers in purity of life, soundness of doctrine, in boldness in reproving wickedness; one that cared not for the favor of men how great soever they were."

He was styled "The intrepid Reformer," and was the chief promoter of the Reformation in Scotland. He was possessed of such zeal, that queen Mary of England declared she "feared his prayers more than an army of twenty thousand men."

A correspondent of the *London Notes and Queries* says, the only words used in English for the first day of the week, before the existence of Puritanism, were Sunday and Lord's day. The former of these expressions was used by our Saxon ancestors, with all other Teutonic nations. The latter was adopted from the Christian form of Southern Europe. Sunday in Italian still retains the Hebrew name of *Sabbato*. The word for Sunday in Russian, means resurrection; "identifying the day, as the Southern nations do, though more significantly, with the great triumph of the Christian faith." D'Israeli, in his *Commentary on the Life of Charles I.* fixes the reign of Elizabeth, and the year 1554, as the period when Sunday was first called Sabbath day, (*dies Sabbati*.) He says:

"It was in the reign of Elizabeth, during the unsettled state of the national religion, that a sect arose among these Reformers of the reformed, who were known by the name of *Sabbatarians*." Also that "John Knox, the great Reformer of Scotland, was the true father of this new doctrine in England, although Knox was the bosom friend of Calvin."—Vol. II, c. 16, p. 353.

Calvin was opposed, as were indeed Luther, and other great Reformers of that day, to Knox's views of Sunday. Calvin himself was behind some of the present day professors, if a tradition at Geneva is true, "that when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on

a green. At this day, and in that place, continues D'Israeli, a Calvinist preacher after his sermon will take his seat at the card table." This question is so much involved with the death of Charles I. and the rise of the Commonwealth, that D'Israeli has treated of it very largely in the fifteenth and sixteenth chapters of his second Volume, and with great erudition, judgment and taste.

We copy the following from Archdeacon Blackburn's "Historical View of the Controversy Concerning an Intermediate State," printed in London 1772, p. 40:

"In the year 1567, the churches of Geneva, Berne, and Basil, with other Reformed Churches of Germany and France, sent to the whole Church of Scotland the sum of the Confession of their Faith, desiring to know, if they, the Scots, agreed in uniformity of doctrine, alledging, that the Church of Scotland was dissonant in some articles from them." To this the church of Scotland, with Knox at their head answered, "That they agreed in all points with those Churches, and differed in nothing from them, albeit in keeping of some festival days, their Church assented not, for the Sabbath was only kept in Scotland."

The Great Awakening.

This work of grace, which we have had occasion to chronicle from week to week, for a few of our past issues, continues still to progress, with no apparent abatement of interest. The meetings in this city are seemingly as well attended as ever, and the greatest of all questions, What must I do to be saved? is evidently pondered by many minds. A minute report of each week would be mainly, that of the preceding one.

We heard an interesting statement at a neighborhood prayer meeting a few evenings since, to the effect that five ships, from different foreign ports, on nearing the port of New York, all about the same time, and all of them ignorant of the work of grace that was progressing on shore, were moved to establish daily prayer meetings on ship-board, which were followed by more or less conversions before making port. This incident, if confirmed, would be a most convincing evidence that this work is not of man, but of God; for nothing short of the Holy Spirit, could thus simultaneously have moved on the hearts of those on board the five ships.

In the meetings in this city, there is the same earnest, fervent, apparently heartfelt spirit of prayer: the same dependence on God to carry on the work; the same anxious feeling for the impenitent; and the same feeling of cordial sympathy and union among the different sects which has marked the meetings in previous weeks. There seems also to be a continuation of that hopeful feeling to which we have before alluded—a feeling of expectation that the interest is to continue—and Christians are praying and laboring with that thought in their minds. We hear of a number of the churches in this city and its vicinity, where the work seems to have taken a new start during the week. The meetings in North street, in Father Mason's Hall, are still crowded, and cases of peculiar interest are almost daily reported. We are glad to see it stated that measures are about to be taken to visit the purlieus of vice in that locality, and try to persuade their unfortunate inmates to abandon their evil ways. As yet but very few of this class have been reached.

A letter from a merchant of this city who has been travelling in Iowa and Wisconsin, says that everywhere in the stores, at the hotels, in the streets, in the cars, the one prominent subject of discussion is religion.

A gentleman from Ohio lately stated, that, by adding his personal observations to those of a friend, he could say, that from Omaha City, Nebraska, to Washington, there was a line of prayer meetings along the whole length of the road: so that wherever a Christian traveller stopped to spend the evening he could find a crowded prayer meeting, across the entire breadth of our vast republic. In New York the Independent of this week, says:

"The daily prayer meetings at various places and hours during the past week, have been as well attended as on former occasions. There is no decrease in the congregations, and no abatement in the interest. The meeting at Burton's Theatre, at which the daily audience numbers nearly three thousand people, does not in the least detract from the attendance at other places. On the contrary, the meetings in the old 'North Dutch Church,' and in the Methodist Church in John street, are, if possible, increasing in interest and influence. The former, which has steadily continued since last fall, gives promise almost of permanence. The congregations assemble in three separate rooms, which are of smaller and more convenient size for prayer meetings than the larger places in which greater audiences assemble, and there is an air of sociability about the meetings, and an absence of disagreeable publicity conducing greatly to freedom of expression, which do not in so great a degree characterize the other

meetings. At Burton's a new feature has been introduced, which promises to be productive of great good. On Saturday last the meeting was prolonged half an hour beyond the usual time, in order that Rev. Henry Ward Beecher, who had been previously requested to conduct the exercises, might have opportunity to make an address. On Saturdays and Wednesdays the meeting will continue from twelve o'clock to half past one, and clergymen of the various denominations will make pointed practical addresses to the unconverted."

The Providence Post, in speaking of the interest in that city, says:

"The churches are crowded, day after day, and night after night; and business men, and ministers, and deacons, and lawyers, and professors in our college, and physicians talk to the people—kindly, calmly, earnestly, persuasively, faithfully. All seem to have faith that a still greater demonstration of God's power is to be witnessed, and we doubt not it will be, if the appeals of God's people are persevered in. With all our heart we join in invoking it."

The N. Y. Observer says:—

"The wave of divine influence, of which we have made mention for many weeks, continues to roll over our land, and to be attended by results in the awakening and conversions of souls, such as have never before been witnessed in this country. From every quarter we hear there is no perceptible abatement in the work; crowds everywhere flock to the places for prayer and religious instruction, and large numbers are asking what they must do to be saved, while many have recently learned the song of salvation."

"Our notices of the work in weeks past have had particular reference to this and other large cities, but we are happy to know that it is no less deep and powerful in the villages and country places. We believe that in some of these places the number of converts is much greater, in proportion to the population, than in our large towns. There is, of course, not the same outward manifestation as here where meetings are held at almost all hours of the day, and where tens of thousands may be congregated within a walk of a few minutes, but there is the same spirit of earnest inquiry, and the same cause for rejoicing over the salvation of men."

The Theological and Literary Journal. Edited by David N. Lord. No. XL. April, 1858. New York: Published by Franklin Knight, 138 Nassau street. 1858.

The following are the contents of this number.

Art. 1.—The Inspiration of the Scriptures; Objections to it Refuted.

Art. 2.—Notes on Scripture; Acts, Chapters 2. and 3.

Art. 3.—The Glorified and Unglorified Race during the Millennium.

Art. 4.—Mr. Hudson's Doctrine of a Future Life.

Art. V.—God the Supreme Disposer and Moral Governor.

Art. 6.—Dr. Livingstone's Travels in Africa.

Art. 7.—A Designation and Exposition of the Figures of Isaiah Chapter 43.

Art. 8.—Dr. Barclay's City of the Great King.

Art. 9.—Literary and Critical Notices.

Professor Fowler's Memorials of the Chaunceys.

Ryland's Lectures on the Apocalypse.

Ramsey's on the Messiah's Reign.

Macduff's Memories of Genesaret.

Lectures to Young Men.

Ryle's Expository Thoughts on Mark

Dr. Sprague's Annals of the American Pulpit.

The North British Quarterly for November.

The British Periodicals.

One of the most valuable articles in the above list, is that on "Hudson's Doctrine of a Future Life." Mr. Lord takes up Mr. Hudson's several postulates, and completely demolishes his entire argument. Mr. Lord would do good service to put this review, with that of Dobney, given some time since, in a book form. No intelligent and logical mind could fail to be impressed with Mr. Lord's reasoning.

THE DAILY STRUGGLE.—If we keep not God's grace that he giveth us—if we do not continually and daily reform ourselves, and with all diligence fashion our lives after his life, it is but right that we lose again that we have received. But if we abide in him through faith, then hard and unprofitable things are light and possible to us; for in him that strengtheneth us we may do all things.—*Bishop Coverdale*.

SCRIPTURE TROPES.

C.—BY ALPHA.

The one who consented to take the letter C. having failed us, through inability to attend to it, and as we could not wait for others, we have prepared the tropes under this letter, and hence there will be no notes attached to it. We have received that of D., who will be in season.

CEDAR, n. Lit. The name of a tree, of Mount Lebanon, famous for its magnificence: "I will plant in the wilderness the cedar, the shittah-tree,

and the myrtle, and the oil-tree; I will set in the desert, the fir-tree, and the pine, and the box-tree together," Isa. 41:19.

—A Simile, comparison to it being illustrative of great prosperity: "The righteous shall flourish like a palm-tree; he shall grow like a cedar in Lebanon," Ps. 92:12.

—A Metaphor, illustrative of a prosperous condition: "The Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature, and his top was among the thick boughs," Ezek. 31:3.

—A Substitution, when cutting down the cedars of Lebanon is put for the slaughter of the principal of the people: "By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountain, to the sides of Lebanon, and will cut down the tall cedars thereof and the choice fir-trees thereof," 2 K. 19:23.

—A Personification, "Praise the Lord mountains, and all hills, fruitful trees, and all cedars," Ps. 148:7—9.

CHAFF, n. Lit. The refuse husks of winnowed grain.

—A Simile, when the comparison to it of any thing, illustrates its worthlessness or destructibility: "The ungodly are not so, but are like the chaff which the wind driveth away," Ps. 1:4.

—A Metaphor expressive of what is utterly worthless: "Ye shall conceive chaff, ye shall bring forth stubble: your breath as fire, shall devour you," Isa. 33:11.

—A Substitution, when what is done to it, illustrates some analogous act to that which it is put in the place of: "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but he will burn up the chaff with unquenchable fire," Matt. 3:12.

CHAIN, n. Lit. Links of gold, silver or iron—one within another, and used for ornament or for bondage: "Pharaoh took off his ring from off his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck," Gen. 41:42. "Peter's chains fell off from his hands," Acts 12:7.

—A Simile, when a likeness to its use or service is illustrated: "Pride compasseth them about as a chain; violence covereth them as a garment,"—Ps. 73:6.

—A Metaphor to illustrate what is either ornamental, or oppressive: "My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck,"—Prov. 1:3. "God spared not the angels that sinned, but cast them down to tartarus, and delivered them into chains of darkness, to be reserved unto judgment," 2 Pet. 2:4.

—A Substitution when what is affirmed of it is analogous to something differing from it: "Thy cheeks are comely with rows of jewels, thy neck with chains of gold," Cant. 1:10. "To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written; this honor have all his saints," Ps. 149:9.

CHAMBER, n. Lit. An upper room, or any private apartment: "Joseph entered into his chamber and wept," Gen. 43:30.

—A Metaphor, illustrative of a dwelling or abode: God "watereth the hills from His chambers," Ps. 104:13. "Her house is the way to hell, going down to the chambers of death," Prov. 7:27.

CHARIOT, n. Lit. A coach, used for pleasure or for war: "A man of Ethiopia, an eunuch of great authority under Candace queen of Ethiopia who... had come to Jerusalem for to worship, was returning, and, sitting in his chariot, read the prophet Esaias," Acts 8:27,8.

—A Metaphor, expressive of what is like a chariot: "There appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven," 2 K. 2:11.

CHILD, n. Lit. One young in years: "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things," 1 Cor. 13:11.

—A Simile, when a comparison to a child illustrates characteristics similar to those of childhood: "I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child," Ps. 131:2.

—A Metaphor, expressive of inexperience, or lack of age: Jeremiah said, "Ah Lord God! behold I cannot speak; for I am a child. But the Lord said to him, Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak," Jer. 1:6,7. "When Israel was a child, then I loved him and called my son out of Egypt," Hos. 11:1.

—A Synecdoche for children: "The child shall behave himself proudly against the ancient, and the base against the honorable," Isa. 3:5.

To be continued.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

Musings of an Evangelist.

no. 10.

The various events which occur in our travels afford much material for serious reflection, when we are disposed to look at them in the light reflected by the word of God.

In some places we find believers in the gospel who feel much interest about its being taught in its purity, and received, confessed and lived out in some of its particulars, while they themselves live in constant disregard of the rules and practices of the Saviour, and his apostles. Christians of other sects are considered verily guilty for not seeing and confessing certain truths which interest us, and can scarcely be fellowshiped as Christians while in error on some points, though they walk like Christians, and observe the ordinances of the Lord's house, seeking to have gospel order, though perhaps not exactly according to apostolic example. Now let us see if we are not as faulty as they. Ought we to condemn others for disobeying God on one point, while we do on another?

My musings lead me to remember a word like this, "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. . . . Thinkest thou that thou shalt escape the judgment of God?"

Again, "Pull the beam out of thine own eye; then thou shalt be able to pull the mote out of thy brother's eye."

What think you, brother? Is it not best to consider this matter a little before you get your iron jacket welded on? "Thou that teachest a man should not steal, dost thou steal?" Look a moment to what Paul wrote for your instruction! It may lead you to take a better position to advance the truths you love so well: "Therefore, brethren, stand fast, and hold the traditions that ye have been taught, whether by word or our epistle,"—2 Thess. 2:15.

I muse on this subject sometimes when I hear strong contention about the faith and unbelief of other sects. Others muse also. Paul is giving command to the disciples to stand fast in the traditions taught by him. This relates to our duties to God, each other, and the world, as recorded in the New Testament. As the Jews made void the law by their traditions, it becomes us to examine well the traditions taught in the gospel.

In one case we find Paul "confirming the souls of the disciples, exhorting them to continue in the faith, and ordaining elders in every church." This is apostolic. In another instance seven deacons were chosen. Then we read again, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, (left undone, margin) and ordain elders in every city, as I have appointed thee." These are some of Paul's traditions. Had better learn to keep them, before condemning others too much.

Letter from S. K. Baldwin.

We give the following letter of Bro. B. He will accept our thanks for his kindness in this matter.—All we have to say on the subject, is, that our friends must look at the matter and do what they think is right.

I shall appropriate \$400, from my stock held in the Chapel, towards this debt. But in so doing, I shall be obliged to raise the money by note, or by the sale of the shares. I request of any who have it in their power to aid me in this matter, that they will do so. This \$400, with what others can raise, will no doubt help much to give relief.

J. V. HIMES.

DEAR BRO. HIMES:—I was glad to see the proposition of Dea. John Smith, of Cincinnati, to raise a fund to help the Advent Herald office,—more especially as the proposition of Mr. Wood failed to give the desired aid. I watched the progress of this first proposition, with much anxiety and prayer, and I hoped it would be entirely successful. But as it was not, I am, as I said above, glad to see this new proposition of Bro. Smith. I think many will be happy to respond to it. I for one resolved to do so, at first sight of it.

With your consent, I wish to address my beloved

brethren and sisters in Christ on the above subject.—Beloved, you see by the statement in the Herald, connected with Bro. Smith's proposition, that Bro. Himes will need some fifteen hundred dollars above regular receipts to meet the debts of the office. To raise this he has bills against delinquents of over \$2500. Of this sum you very well know, he will be able to collect very little. He also has on his books, aside from the Herald, near \$2000, and considerable of this is due from poor agents, and some of them honest but poor ministers, who would pay if they could. How much of the remaining part of this sum he can realize, we do not know. But, brethren, you know it takes capital to carry on business of this kind, and it will probably take as much as the collectable part of these sums, to carry on the business of the books and Herald, with the necessities of the cause.

You know, brethren, that the wants and interests of the churches require the entire time and labor of Bro. Himes as an evangelist or missionary among them. And if we should raise the whole \$1500, it would be serviceable to the cause, and be well spent for its advancement. I have full confidence in Bro. H. that it would be all well laid out to advance the interests of the cause of Christ. I have more fear that he will not call for help when he shall need, than that it will be misapplied; and that he will hold back, fearing lest he should become burdensome.

Now, beloved brethren, let us who have this world's goods, take hold of this business, in earnest. It is the Lord's business, and if we do it willingly as unto the Lord, verily we have a reward. 1 Chron. 29:6—9; 1 Cor. 9:17.

If an enterprise of a worldly nature should be presented to us, that would yield ten per cent. on the capital invested, how ready we should be to invest our money in such stock, even were it as many thousands as here are hundreds, and perhaps by those, too, less able to pay than many of us.

O, brethren, now long shall it be, that the children of this world shall be wiser than the children of light? Luke 16:8,9. I fear we are getting too remiss in duty. Let us rise and put our shoulders to the wheel, and all strive together to do what we can for this glorious cause. Most certain it is, that the field we now labor in, is the most interesting and important of all fields, occupied since the time of our Lord's first advent. And should we slack our hand or grow weary in this good work? God forbid. Let us buckle on the whole armour anew, and go into the field with fresh courage. The Lord is on our side, and we shall prevail over all obstructions if we trust and hope in him.

But to the subject. Something ought and must be done to help sustain the Herald office, and Bro. Himes, in his arduous work. The Advent Herald must be sustained. We need it, and we cannot, and will not do without it. The world needs its light, also. We should be verily guilty to permit such a light to be extinguished. Look back 18 years ago, when this paper was first commenced, and take a survey of the work which we have done since that time. Has not great good been accomplished through our instrumentality? And has not the Herald been the instrument of a vast amount of good? And shall we now forsake our brother, and the public interests of the Herald, when the hard times pinch, and many that owe, neglect to pay their just dues? "No, our help is more than ever needed, and we must rally and do what we can."

Bro. Wood's plan should be carried out to a more full extent, for not one quarter of the subscribers have complied with his proposition, to give even fifty cents each, although some have given more.—Let this proposition be remembered by all of limited means. Let all do something.

Bro. Smith's proposition given in the Herald, of Jan. 2, 1858, is, to raise nine hundred dollars to relieve fully the present wants of the office. By doing this, we shall not only benefit Bro. H. and the cause, but especially benefit ourselves, by procuring stock in the "Firm Bank of faith," of which the celebrated Rowland Hill wrote, and which may be seen in Herald of Jan. 2. In this Bank I want many shares; or perhaps I may say, a very large share. I consider this a good and precious opportunity to purchase stock, as there are some of our poor preachers that are sad and depressed because of their inability to pay their dues at the office for books and papers. We may relieve them by our contributions. Bro. H. will no doubt, as he has often done, remit in part, on all the bills of such, in case he gets help to do so.

We cannot expect to purchase heaven with good works. Shares in the Bank of faith will not be substituted for the atonement of Christ. But still we have the assurance that, even the giving of a cup of cold water, will not lose its reward. Whenever I do the command of God, in his Spirit, I expect the promised blessing. To those who comply with the conditions, there can be no failure.

Read some of the Scripture promises to the liberal: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things that he possesseth; but rather seek ye first the kingdom of God, and all things shall be added unto you." Luke 12:15,31.

"Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." Mark 10:21.

"Do good, and lend, hoping for nothing again, and your reward shall be great; and ye shall be the children of the highest." Luke 6:35.

"Give and it shall be given unto you; good measure, pressed down and shaken together, and running over; for with the same measure that ye mete, it shall be measured to you again." Luke 6:38.

"To do good, and to communicate forget not, for with such sacrifices God is well pleased." Heb. 13:16.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psa. 37:3.

"There is that scattereth, and yet increaseth.—The liberal soul shall be made fat. He that watereth shall be watered also himself." Prov. 11:24,25.

"He that hath a bountiful eye shall be blessed." Prov. 22:9.

"He that giveth to the poor shall not lack."—Prov. 28:27.

In reviewing this subject, I see that I have plead the cause of Bro. Himes and the Herald, and also, the cause of the poor preachers, who are indebted to the office, and also, the cause of my blessed Lord and Saviour, Jesus Christ. Who,—who of my dear brethren and sisters, will join in this good work, and say by the help of God, this work shall be accomplished? Oh, brethren, as I write my eyes are filled with tears and my very soul says in confidence, it will be done.

I will if the Lord will, be one of twenty-five that will pay twenty dollars in April next, and give five dollars also on Bro. Wood's proposition.

S. K. BALDWIN.

Meredith Bridge, N. H., March, 1858.

The Two Adams.

NO. III.

We will now attend to a short history of the Lord Jesus Christ.

"For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and delivered them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For, in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:14-18.

The children then, being partakers of "flesh and blood," he also himself—Jesus, the Son of God—likewise took part of the "same!" for verily he took not on him the nature of angels, but he took on him "the seed of Abraham!" wherefore in "all things" it was needful for him "to be made like unto his brethren!" How was he "made like unto his brethren?" Let the angel Gabriel answer.

About 1858 or 60 years ago, there was a woman called "MARY," living in the city Nazareth, of Galilee; and Gabriel was sent from God to her, with the most important message that was ever communicated to mortal man. When the angel came in unto her he said:—

"Hail, thou art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

When Mary inquired of the angel how this thing could be, the angel answered and said:—

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God."—Luke 1:28, 29,30,31,35.

Let us ever bear in mind, that this "holy thing," which was born of the virgin Mary, is the Son of God, and his name is called Jesus! Whose name shall be called Jesus? The Son of God,—that holy thing of flesh and blood and bones, which was born of the virgin Mary! The name Jesus, then, was a proper name, given to the Son of God to distinguish him from other sons born of women, such as Peter, John, &c., although the name of Jesus, signifies Saviour.

Therefore, when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. Luke 2:21. Then his

name was not eight days old, when he was circumcised; but the Son of God, that holy thing, was eight days old! We have then, the age of the Son of God, but who can tell how old his Father is!

"And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." And when he was twelve years old, he went with Joseph, and Mary his mother up to Jerusalem to a feast. When they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem. When he was found by his friends, he was "sitting in the midst of the doctors, both hearing them, and asking questions." He finally returned to Nazareth, with Joseph and his mother, "and was subject to them."

"And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52. Note this;—Jesus increased in wisdom, as well as stature, or age—as the margin reads.

When Jesus "began to be about thirty years of age,"—preparatory to his entering upon his public ministry, he was baptized of John in Jordan. How significant this act! Jesus, the second Adam, knowing that he must soon commence his conflict with Satan who had ruined the first Adam and his posterity; and must ere long die—be buried, and rise again from the dead—in order to break Satan's power and rescue man from death; he went to the river Jordan, unto John and said something like this, we think,—John, I wish you to baptize, or bury me in this water. But John replied,—"I have need to be baptized of thee, and comest thou to me?" "Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfill all righteousness;" or in other words, we think he said something like this,—John, I have come into this world to accomplish a great work; and to complete it, I must die and be buried; but the third day I shall rise again. Now as a striking emblem of this gloomy yet triumphant work, I wish you to bury me in this water, and then raise me up again, that it may be a sign, or emblem of my future burial and resurrection from the dead; for thus it becometh us to fulfill all righteousness. Then he baptized him. Matt. 3:13-15.

After Jesus had fulfilled his ministry, and was betrayed into the hands of sinful men, he was brought before the governor of Judea for trial.

When Pilate had condemned him, they scourged Jesus, and then he was delivered to be crucified.—After he was nailed to the cross, "about the ninth hour Jesus cried with a loud voice, saying, "my God, my God, why hast thou forsaken me!"—"Jesus, when he had cried again with a loud voice yielded up the ghost." Matt. 27:46,50.

Now let us be careful, and not lose sight of Jesus—the Son of God—that holy thing—which was born of the virgin Mary. He is already dead! What will be done with him?

"And after this Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. Then took they the body of Jesus, and bound it in linen clothes with the spices as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never yet man laid. There laid they Jesus."—John 19:38,40-42.

And they "rolled a great stone to the door of the sepulchre, and departed." Now the "chief priests and Pharisees" came to Pilate and said,

"Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so that the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch."—Matt. 27:63-66.

Did the tomb hold the body of Jesus? No!

"For the angel of the Lord descended from heaven, and came and rolled the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.—And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he has risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you."—Matt. 28:2-7.

What is the testimony of the angel of the Lord, in regard to the resurrection of Jesus? It is this:—He is not here: he is risen; come, see the place where the Lord lay! and go quickly, and tell his disciples that he is risen from the dead, and behold he goeth before you into Galilee, there shall ye see him!

The news soon spread abroad that,—"The Lord is risen indeed, and hath appeared to Simon!"—While the disciples were holding a council upon this absorbing subject, lo, "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: Handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it and did eat before them." Luke 24:36-43.

Is it not strange! that such testimony as this from the lips of Jesus himself, did not satisfy all minds beyond a doubt, that he was even alive from the dead! The disciples at first were "terrified and affrighted," and thought they had seen a spirit! But Jesus said to them,—Why are ye troubled? "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have!" What! had he flesh and bones, after he was raised from the dead? Yea, verily—so Jesus testified; and then he took a piece of broiled fish, and a piece of an honey-comb, and did eat before them!

But after all this evidence that Jesus was alive from the dead, still, there was one of the twelve who did not believe that Jesus—the Son of God—that holy thing, born of Mary, was alive! Let us hear what John says on this subject:—

"Still Thomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

O, cruel unbelief! what will man not doubt?—But the compassionate Jesus labors to remove every doubt from the minds of his disciples, but gives them a few days for reflection:—

"And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." John 20:24-29.

HILKIAH.

To be continued.

A HAPPY FIRESIDE.—Home is the residence not only of the body, but of the heart; it is a place for the affections to unfold and develop themselves; for children to love and learn, and pray in; for husband and wife to toil smilingly together, and make life a blessing. The object of all ambition should be to be happy at home; if we are not happy there, we cannot be happy elsewhere. It is the best proof of the virtues of a family circle to see a happy fireside.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

At East Weare, Feb. 26th, HORATIO HILLARD CARR, son of Aaron Carr, in the 23d year of his age.

His disease was inflammation of the bowels and subsequent mortification, occasioned in the first place by excessive lifting. His sickness was of few days, but very distressing, except a short time before his death.

Horatio H. Carr was a young man of much promise; and by a kind and sympathetic heart had gathered around him a large circle of endeared friends, as the vast concourse which assembled on the day of his funeral, and with weeping eyes and sympathizing hearts, bore decisive testimony. The funeral was attended at the residence of his father, and although he was buried some two miles away, yet the procession that accompanied him to his grave was nearly a quarter of a mile in length. The South Weare Cornet Band, of which young Carr was a worthy member and second leader, accompanied their departed friend to his solitary resting-place, till the voice of Jesus shall awake the dead! His relatives and friends most deeply feel their loss; but his peaceful, happy death gave such unmistakable evidence of his acceptance by his Saviour that it adds great comfort to their otherwise afflicted hearts.

Previous to a narrative of Horatio's last hours, we notice his recent interest in the study of the sacred Scriptures. Some two years since, an aged and Christian friend of his, gave him a copy of the New Testament; with an ardent wish that he would carry it with him, and profit by its perusal. By an examination of this Testament, it is evident that the gift was not bestowed in vain. Some three or four days before his death, a friend was examining this precious volume in the room where the sick man lay. When he discovered his young Christian friend reading, he said: "Are you reading something good?" His friend replied, "I am looking at a verse I found marked;" and on going to him, she pointed to Matt. 11:29, saying, "Horatio, did you mark that?" He replied, "I did!" Said his friend, "Do you feel that?" He said, "I do!" The passage reads thus: "Come unto me all ye that labor and are heavy laden, and I will give you rest." This verse was entirely enclosed with pencil mark. We will give one more verse marked in the same manner: "Draw nigh to God, and he will draw nigh unto you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded," James 4:8. These passages gave an idea of the state of his mind before he was taken sick, although he had not yet given his heart to God, as the following narration will clearly show:—

Wednesday, the 24th, two days before his death, he tried to pray, but remarked to his sister, who had the principal charge of him, "I fear it will do no good!"

On Thursday he said to his sister, "I feel very happy; I feel as though some one was watching over me beside my earthly friends!" Pausing again, he said, "If I am spared to get well, I shall travel an entirely different road from what I have travelled!" After this, he requested his sister to open the blinds, and as the light broke into the room, he said, "O, how beautiful everything looks—don't it?" and then added: "I am about to close my eyes on these beautiful scenes, but I shall soon open them again on things that will look far more beautiful than they do here!"

Friday morning at an early hour, it was evident to all that Horatio H. Carr was dying! and during the last three or four hours of his life, he offered to his Heavenly Father and Saviour three most fervent prayers, that were audible, for himself and his friends. The following expressions which fell from his lips, will give some idea of the manner of his praying: "Heavenly Father, hear my prayer!" "Dear Jesus! spare me a little longer, if it is thy will; if not take me to thy right hand!" After the first prayer, by his request, his father was called to his bedside, and while holding him by the hand, Horatio asked him, and other members of the family, to forgive him all his wrongs; and being assured he was forgiven, he said: "Then my Heavenly Father will forgive me!" Still holding his father by the hand, he exhorted him, saying: "Father, get ready to meet me in heaven!" saying "I have neglected this too long! I did not begin soon enough!" In his last prayer he prayed most earnestly to his Heavenly Father that he would have mercy and bless his earthly father. While holding his dear and only brother, Henry by the hand, who was about two years older, he said, "We shall play no more together!" referring, doubtless, to their playing in the band, as they were both members of it. While the two brothers still held each other by the hand, Henry said: "Horatio! what shall I do when you are gone?" The dying brother, with a clear and distinct voice, quickly replied: "Seek Jesus—seek a treasure in heaven!" In his last prayer, also, he prayed most earnestly for his brother and sisters—three in number—and to show that he was perfectly sane and knew everything that was passing around him, he said: "O my Heavenly Father bless my sister Olive in particular, who is not here! May she be converted and meet me in heaven!" He also spoke of the resurrection, and said to his friends that they would meet him there. A short time before death closed his mortal life, he said: "I hope I shall die easy!" When reminded that his mother died easy, he replied, "I remember it well." After selecting the minister to attend his funeral, and making some other arrangements in relation to the same, he made his last and memorable prayer, and just before he closed, he said: "All is well!" Soon after this he raised his hand and said, "Glory!" A short pause ensued, and then three times he shouted—"Hallelujah, Hallelujah, Hallelujah!" These were the last words of Horatio H. Carr.

A discourse was delivered on the occasion by the writer, founded on 1 Cor. 15:21-23:—

"For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first fruits; afterwards they that are Christ's, at his coming."

At the close of the services, the following hymn was read, and then played by the Band in the tune, "Pleyel's Hymn"—it being a great favorite of the deceased:—

Sinners, turn; why will ye die?
God, your Maker, asks you why—
God, who did your being give,
Made you with himself to live.

Sinners, turn; why will you die?
Christ your Saviour, asks you why—
Will you not in him believe?
He has died that you might live.

Will you let him die in vain?
Crucify your Lord again?
Why, you guilty sinner, why
Will ye slight his grace, and die?

Will you not his grace receive?
Will ye still refuse to live?
O, ye dying sinner, why—
Why will ye forever die?

The playing of this select and favorite piece, as a just tribute to the dead—while his instrument lay still upon the coffin—produced a scene most deeply affecting.

The dirge by the Band, at the grave, was highly commendable, and its effect will not soon be forgotten.

"How short the race our friend has run,
Cut down in all his bloom;
The course but yesterday begun,
Now finished in the tomb!"

Thou, joyous youth, hence learn how soon
Thy years may end their flight;
Long, long before life's brilliant noon
May come death's gloomy night.

To serve thy God no longer wait,
To-day his voice regard;
To-morrow mercy's open gate
May be forever barred."

Crisis please copy.

T. M. PREBLE.

East Weare, March 2nd, 1858.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—1y

The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever, sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, APRIL 10, 1858.

ITEMS AND NEWS.

The young German who lately shot his affianced bride at Theresa, Wis., by arrangement between them, in consequence of the refusal of her parents to permit the union, intending afterwards to kill himself, but failed to do so, has had his trial, confessed the deed, and has been sentenced to State Prison for life.

A young man named Myres, while traveling in California lately, was taken suddenly sick and lay down by the roadside, where he was found, and conveyed to a hospital, death ensuing a few hours after. A friend of the deceased says that while he was in company with him the night previous Myres frequently made use of the quotation: "Let us eat and drink, for to-morrow we die;" and added, "I don't know what makes that expression run in my head—perhaps my time will come to-morrow, sure enough."

A French brig of war at Honolulu, from Tahiti, brings accounts that this group of Islands is improving in agricultural production and general prosperity, under the French rule, and that the depopulation has been at length checked, the number of births last year exceeding the deaths for the first time in a long series of years.

A few days since, as a freight train was passing over a bridge on the Seaboard and Roanoke Railroad, in Virginia, the bridge broke down, and eighteen cars and their contents were precipitated into the water below, causing an estimated damage of \$50,000.

The action of the Liberian government in opposition to the new French scheme of African emigration, has so incensed the French government as to cause a retraction of the sloop-of-war tendered by the latter as a gift, although an agent had been sent to France to receive it.

It is stated that grasshoppers are hatching out in millions from the eggs deposited by the swarm which visited portions of Texas last year. Already they cover the prairies. So far they have confined their attacks entirely to herbs in the prairie, not troubling the grass or the crops.

The St. Louis Democrat says that on Thursday night, the 25th ult., while the steamer Rodolph was moored to the Illinois shore taking on freight, some miles below St. Louis, the bank, which was very high, and supposed to have been underwashed by the late rise, caved in on her sides, burying nine men, and breaking down some thirty feet of the guard.

An English paper says that the Earl of Rosse, F. R. S., one of the first astronomers in Europe, has told a gentleman in his neighborhood that he anticipates one of the most intensely hot summers this year that has ever been known, and he advises farmers to build up sheds for their cattle, by way of protection against the extreme heat.

The London Watchman records that the Rev. John Hickling, 93 years old, and having been seventy years a preacher, on the 26th of February delivered a discourse of an hour and twenty minutes on "Early Methodism," and that in its delivery "there was no deficiency of voice, memory or mental power, but the whole was connected, interesting and instructive."

In North Bridgewater, Mass., a few days since, some children were playing in a pasture and set fire to the dry grass. The flames caught in the dress of a daughter of Mr. F. B. Washburne, between seven and eight years of age, and she was burnt in a shocking manner; and died the following morning.

On the 5th ult., Mr. Kinnaird, an overseer on Mr. Holby's plantation, near Deerfield, Carroll parish, La., was seized and drowned by three negroes whose work he was supervising in a field. After drowning him, they burned his body. The murder was disclosed by a negro child.

A vessel at New Orleans from Ruanan, reports that the Indians recently took Bacalar, one of the chief towns in Yucatan, by surprise in the night, and massacred all the inhabitants.

The Caucasus states that within the memory of man so much snow has not fallen in the mountains of the Caucasus in any winter as during the present year. The village of Sabakmia, near Kutais, has been completely buried; twelve houses were crushed by avalanches from the mountains, and seventeen persons killed.

Thirty carriages and one thousand people were comprised in an Irish funeral procession in Newburyport Sunday before last.

The Cincinnati Price Current reports that the number of hogs slaughtered in the States of Ohio, Kentucky, Indiana, Illinois, Missouri, Iowa, Wisconsin and Tennessee, for the year 1857-8, was 2,130,778, being an increase of 278,299 over the previous year. The increase in weight was nearly 9,000,000 pounds.

The Portsmouth Steam Factory, which for some time past has been running on short time, with a few operatives, started the 29th ult., Monday, on full time, giving employment to their full complement of hands, which is six hundred.

The body of Stoubs, who murdered his wife and two children in Westfield, Mass., in December last, was found on the 30th ult. in a pond, known as Cowles' mill-pond, about a mile and a quarter from the village. A coroner's inquest has been held. The body was very natural, and no doubt exists that it is Stoubs's.

The Bangor, Me., Whig states that a child of Mr. H. H. Edwards of that city, aged about two years, died recently from the effects of a kernel of coffee which had become lodged in its throat the previous night.

Avoid entering into an argument with a deaf man in a railway car, as it is sure to lead to high words.

There are in the city of New York nearly forty thousand women who sew for a living. About 13,000 of these are shirt-makers, 11,000 tailors and vest makers, 4,400 cloak and mantilla makers, 3,000 dress makers and milliners, besides those employed in other branches of needlework. Most of these women have been out of employment during the past winter; only about 3000 of them, it is said, have had work to do during this period. Shirt makers generally receive 25 cents a day. The introduction of sewing machines has thrown a great many out of employment.

The Annual Conference.

Dear Brethren:—As chairman of the committee appointed at the 18th Annual Conference, to arrange for the 19th Annual Conference, I solicit counsel. Bro. D. T. Taylor, who is a member of the Committee, suggested either New York City, Hartford, or Worcester. My conviction is, it should be held at Boston or Worcester. Will Bro. Wellcome, who is another member of the Committee, give his views; also, all interested in the matter? The 25th of May has been the time proposed.

Brethren please give advice through the Herald, or direct to my address, as soon as practicable. Yours in Christ,

L. OSLER.

Providence, R. I. April 5.

SHAKER APPLE SAUCE, PEACH, QUINCE, &c.—These fruits, made in the best of the well-known excellence of the Shakers' mode of preserving fruits, are for sale by Mr. J. Hollingdale, at No. 48 Kneeland st., where can be found also an excellent assortment of general groceries. This well known stand is directly under our office, and was formerly occupied by Mr. S. Adams.

Of the excellency of these fruits we can speak from personal experience, having been favored with a sample of each named, by the politeness of Mr. A. H. Grosvenor, the leading mind at the Harvard Shaker Village. The apple-sauce is an efficient corrector of the stomach; which, at this year, needs a certain amount of vegetable acid, if a person is at all dyspeptic, which this comestible admirably supplies. It is put up in small wooden buckets, freshly made, and easy of transportation. The Peach, Quince, &c., is put up in sealed cans, and can be kept for any length of time. The small amount of sweetening needed to preserve in this manner, enables the fruits to retain their natural flavor, which is a great consideration.

REVIVAL GEMS.—A collection of spirit stirring hymns specially adapted to Revivals. Compiled by Joseph Barnard. Boston: John P. Jewett & Co.

Messrs. Jewett & Co. have published this little volume, to meet a want which has been and is felt in the religious meetings that are now being held all over our land. Many who attend them are not familiar with the hymns which are sung by the audiences, who if they were, would delight to join in them. This volume contains the hymns usually sung at the prayer meetings, and others well adapted for the purpose. The book is of a convenient size to carry in the pocket, and from its appropriateness to the present state of feeling in the community, we doubt not will have a very large sale.

To Correspondents.

S. Sawyer. Will give yours in our next.

The Western Christian Advocate says:

"We are trying to put our periodicals into the hands of all the young converts. . . . Our people must read our periodicals, or they will never become as fully Methodized as they ought to be."

Why should not those who look for the hope of the Gospel, be equally wise in their generation, and place the *Advent Herald* in the hands of those lately brought to a knowledge of Christ?

A REQUEST.—Will the readers of the Herald send to its Editors the total number of persons known to them who may have been converted under the labors of Adventists during this "Great Awakening" in our country, to enable Bro. Himes to give at length a summary of the same? Otherwise the total number will be unknown.

CREATION AND CONVERSION.—God's creating power drew the world out of nothing, but his converting power frames the new creature out of something worse than nothing. What power must that be which can stop the tide of the sea, and make it suddenly recoil back? What a vast power must that be that can change a black cloud into a glorious sun? This and more doth God do in conversion; he doth not only take smooth pieces of the softest matter, but the ruggedest timber, full of knots, to plane, and show his strength and art upon. It is not so great a work to raise many thousands killed in battle as to Gospelize one dead soul.—*Charnock*.

DAT ONE SINGLE VERSE.—An old negro in the West Indies, residing at a considerable distance from the missionary, but exceedingly desirous of learning to read the Bible, came to him regularly for a lesson. He made but little progress, and his teacher almost disheartened, intimated his fears that his labors would be lost, and asked him, "Had you not better give it over?"

"No, massa," said he, with great energy, "me never did give it over till me die," and pointing his finger to John 8:16—"God so loved the world," &c., added with touching emphasis, "It is worth all de labor to be able to read dat one single verse."

The course of errorists shows the importance of good creeds. The stress of assault reveals the strength of the fortress. It is noticeable also, that the heretic objects to confessions of faith only so long and so far as he is endeavoring to pull down. When he has brought things to his own level, and becomes the object of assault from below, he projects his own confession of faith. In his offensive war he assaults the creed—in his defensive war he entrenches himself within one. Notwithstanding all the piteous wailings of the early Unitarians on the subject, under the inroads of Parker and his comrades the American Unitarian Association, in the year 1853, found it necessary to declare their creeds. The Christians talk very plausibly on the subject while warning their way into other churches; but when they organize a church of their own they lay down (whether written or not) their code of doctrines.

And it usually turns out at last that when a man is disparaging creeds, his objection is not so much to the thing in general as to this or that particular creed. He has one of his own which he would like to put in its place—that is all. Or when he advocates a convenient looseness in the statement of some doctrine, it is symptomatic of a slight looseness in his own mind about that doctrine.

Elder Himes arrived home from N. York on Monday night, the 5th, and will remain in Boston two or three weeks.

PUBLICATIONS FOR SALE,

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The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1853.

APPOINTMENTS.

I have appointments to preach as follows:—At Loudon Ridge the first Sabbath in April; at Canterbury in the Townhouse the 3d Sabbath; at West Boscawen in the Christian meeting house the 4th Sabbath in April.

T. M. PREBLE.

Lord willing, I will spend Sunday, April 11th, in Peacedale, R. I., and exchange with Bro. Grant, Boston, Sunday, April 18th.

D. T. TAYLOR.

The Lord willing, I will preach in Claremont, N.H., Ap. 16th; North Springfield, Vt., Sunday, April 18th; Waterbury, Sunday, April 25th.

L. D. THOMPSON.

UNION MEETING AT EAST WEARE, N. H.—There will be a meeting at East Weare, in the Free Meeting House, to commence April 8th and continue over the Sabbath, and longer, if the Lord will. This meeting is designed to be a union meeting, for all, ministers and people, to labor for the salvation of souls. The Lord has favored us in this place of late, in reviving his people, reclaiming the wanderer, and in the conversion of others. O may the work greatly increase in many other places. The Lord send by whom he will send.

T. M. PREBLE,

B. LOCKE.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings.

J. MORSE, Pastor.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Bradford—Yours was unavoidably crowded out this week, but will appear in our next.

C. Burnham—Rec'd the box on the 2d. Thank you.

S. Jackson—You had already paid to Jan. 1, '58.

Wm. S. Miller—There are 15 Gs to your office, after making the charges you name.

V. Newcomb—Sent you certificate April 1.

O. D. Eastman—Sent by express the 3d.

D. Bosworth—Sent Harp the 5th.

J. W. Crabtree—" "

J. Crofut—Have cr. you cash \$8, pd. Carter and Brothers, \$8, and paid J. V. H. by Mrs. Vanwinkle, \$2.50.—

Have also chd. you \$3.50 for J. J. Goll and J. Crofut.

RECEIPTS,

UP TO TUESDAY, APRIL 6TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

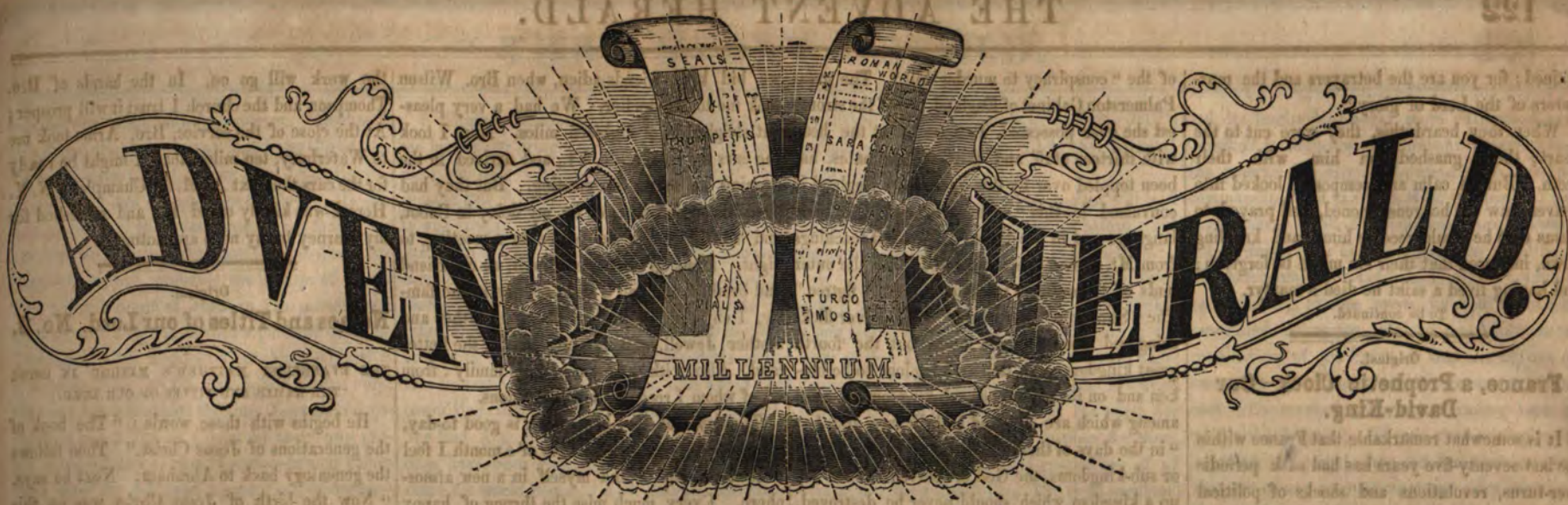
M S Whiting 893, O Esterbrooks 880, M H Stevens 906, Geo Evans 906, D Stevens 906, D P Davis 906, S A Grace 906, A Penfield 867, J Jenkins 906, B D Hill 867, E Peck 873, J I Libbey 841, D S Stuart 893, Miss H M Tennessee 906, P Crofut, by J C, 919—each \$1.

Thos J Bailey 932, R Phippen 937, Wm W Patten 919, A Fox 893, J Lonsdale 919, S Sawyer 867, A Waggoner 924, H Andrews 893, S Eldridge 893, Capt Jackson—or it to "Mrs Jane" (?) 867, Mrs Woodcock 919, M M Pitkin 945, Geo Phillips 874, I F Harden 903, J B Payne 888 & book sent the 6th, John Johnson 966, A Brown 915 and G to 138, J J Goll (by J C) 919 and 25 cts on G to 150—each \$2.

J P Dudley, 893—\$3.

J W Brooks, by T S, 929 and book acc't, \$6.

S W Rush 932, \$2.30—the postage we can't pay here; it must be paid at Media, Pa.; Geo Martin, 945, if a new sub., \$2.50; R D Wynkoop 893, \$175; L Edwards, for books, \$2.32—sent Apr 6. James Getty and Josiah Sanborn, 20 cts each, for G, from 126 to 134—it being 31 cts a year, and English shillings being worth here but 20 cts.



WHOLE NO. 883.

BOSTON, SATURDAY, APRIL 17, 1858.

VOLUME XIX. NO. 16.

Original.
THE CHURCH.

Dark was thy natal hour, oh church of Christ,
With clouds of unbelief and sorrow veiled;
Baptised in blood, and cradled amid tears,
On Calvary's holy hill. Ten thousand foes
Combined against thy feeble, dawning life;
Yet didst thou grow in beauty, as 'midst thorns
The lily blooms; for heavenly strength is thine,
And thus thou could'st not die.

Stern was thy conflict's hour. In caverns deep
And deserts thou didst wander desolate,
Hated, oppressed, in sheep and goatskins clad,
Bleeding from many wounds, and wearing still
Upon thy drooping brow, the crown of thorn;
Yet in immortal vigor, hope and life,
Didst thou clasp close to thy heart, the faith,
And smile when danger came.

Then came thy blessing hour. The tempest ceases,
And forth in robes of beauteous stainless white
Came the fair Bride, and saw her foes submit,
Nay, count it honor but to hear her name.
Wide didst thou fling thy lofty temple gates,
And send thy heralds out from east to west
Upholding high the lamp of endless truth,
And leading sinners, to the risen Lamb—
Thy loved, though absent Lord.

Thou hast thy victories. When the martyr laugh-
ed

To scorn the torture, and embraced the stake
Rejoicing in the flames. And when from far,
Wild, heathen nations greet thy messengers;
And, turning from their idols, to thy God,
Press gladly to thy fold. And when the saint
Smiles in the parting pang, and leaves in peace
Thy temple, for thy lovelier courts above;
Then is thy victory.

Thy coronation hour, Oh glorious Bride!
Approaches swiftly. Lo! thy Lord shall come
With hosts angelic; bidding thee arise,
Arrayed in richest, fairest robes, and take
Thy seat upon his throne, shall place the crown
On thy pure brow, and call on earth and heaven
To haste and join the mighty nuptial feast,
And far o'er earth and sea shall give the sway
With Him forevermore.

ELLEN.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

You will remember that in the previous chapter we read that they suborned or bribed men to make false accusations against Stephen, and to charge him with having uttered what they called "blasphemous words" against Moses, and the whole economy of which Moses was the chief, and against God, whose temple they believed to be their own peculiar monopoly for ever in the midst of the land. It is said, that when they thus accused him, and brought false witnesses against him, those witnesses alleged that they had heard him say that "this Jesus of Nazareth"—the language of contempt—"shall destroy this temple, and change the customs which Moses delivered." All that sat in the council, we are told when they beheld the accused, and looked upon his face, saw it radiant not only with the glory of heaven, but with the equal splendor of innocence, "as if it had been the face of an angel."

Then Stephen, evidently prepared to advocate his own cause and to vindicate himself, or rather that cause with which he was identified, said when the high-priest asked him, "Are these things so?"—have you been guilty of such blasphemy? have you blasphemed Moses? have you blasphemed Moses? have you said that this holy temple will be overturned? do you mean to say that our religion is false, that our customs are not sacred, and that our ancient and venerated economy, so long the glory of our land, is really

empty and soon to pass away?—do you mean to persist in making such statements as these, or have these witnesses alleged against you that which is false? Stephen takes up the whole thing from the beginning; and in an apology—using the word apology in its strictly ancient and classical sense as a defence—and in an apology characterised by great historic learning, by profound acquaintance with every fact and feature in the ancient history of the Jews, he shows that so far from having said anything that could be construed by the most malevolent as blasphemy against Moses, he himself honored Moses as the servant of God, believed all the truths recorded of him, and was prepared to show that he believed as much in the divine mission of Moses as he believed in what he could prove to them, but which they denied—the Messiahship of the Lord Jesus Christ.

He begins, first of all, by reminding them that he believed in all the facts recorded about Abraham. All these facts, he says, I believe just as heartily and thoroughly as you. I believe Abraham's obedience by faith to the mandate of his God; I believe God's promise to him, to make of him a great nation, to be real; I believe the covenant of circumcision made with him to be real; I believe that the patriarchs, moved with envy, sold Joseph into Egypt. And you will see underlying this historical allusion, not sarcasm, but the insinuation, which was a just and a righteous one, that their fathers, in whom they prided, and against whom they would not allow a word to be spoken, were not all of them faultless; but on the contrary, that some of the fathers of Israel, whose divine mission he believed as well as they, had committed great sins, and were stained by great flaws; and the inference he wants them to draw is this—"Well, if your fathers committed such faults, do not you suppose that you are incapable of imitating their example. It is possible that you may sin as well as the twelve patriarchs from whom you profess to be descended. Take care, lest in your zeal for the perfect innocence of the patriarchs, you overlook their sins, and your own liability to fall into the same sins also."

He then says: "Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.—But when Jacob heard that there was corn in Egypt, he sent our fathers." And then he mentions Joseph being made known to his brethren, and Jacob going down into Egypt, and dying there, and "our fathers, carried over into Sychem and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem." "These facts," he says, "I believe as well as you; I believe that the God of glory appeared unto Abraham, as you do; I believe that this God of glory gave him this promise; I believe that in obedience to his word the fathers went into Egypt; I believe that Jacob died there, and Joseph also, just as you do, looking for the fulfillment of that promise." And I may notice here that the phrase, "God of glory," which Stephen employs, is very suggestive. Our translation is not full enough: the ordinary reader would think "God of glory" meant simply "the glorious God." But it is in the original, literally rendered, "the God of the glory." Now, the glory was the shechinah, that appeared in the

burning-bush, that moved in the pillar of cloud before Israel in the desert, and settled ultimately between the cherubim, and shone a bright splendor upon the mercy-seat. "Now," says Stephen, "I believe that our God is just, that God of the shechinah, that God of the glory, that you saw." And he conveys, through that, that it may be possible that this glory is none else than Him whom they had crucified by wicked hands, in whom God dwells; for in him God was manifest in the flesh.

He then comes on, after discoursing of the patriarchs, to speak of Moses. Moses exceeding fair—Moses preserved when all the rest of the male children of the Israelites in Egypt were slain. Then he states that he was forty years old, in the maturity of intellect, of strength and vigor, when he visited his brethren. He interferes to defend the oppressed, and, like men doing good offices still, getting very little thanks for it; but not looking for the thanks, but doing the duty of beneficence and justice that devolved upon him. Then, forty years after this—that is, when he was eighty—God appeared to him on Sinai in the burning bush, made to him a statement, "I am the God of Abraham." Moses trembled at it. God said: "Put off thy shoes from my feet: for the place where thou standest is holy ground. I have seen, I have seen,"—that is, I have thoroughly examined, thoroughly looked into,—"the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them." "Now," says Stephen, "I believe these facts as thoroughly as you. Why, then, should you charge me with saying anything depreciatory of Moses, when I believe that his mission was a divine one, his services unprecedented?" And at the same time he conveys a hint to them, that they, too, might be unthankful and ungrateful: he got little thanks from those he benefited by the services which he rendered.

Then he goes on to bring all these historical allusions to an end. He says: "This is that same Moses who made the promise; and that promise was, 'A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear.' Now, take care lest that promise has been recently fulfilled, and you are implicated in the awful guilt of trying to make it of none effect. But our fathers, whom you boast of, whose successors you say you are, would not obey Moses, who was a prophet. It may be that you are guilty of not obeying the Prophet of whom Moses spake, and of whose advent he prophesied." And then he says: "Our fathers had the tabernacle of witness in the wilderness"—they were conducted through the desert, they found favor of God. But even there they were guilty of idolatry.

Then he says, "Solomon was raised up, and built him a house." David was a soldier, and was not permitted; Solomon was a peaceful king and had the privilege. But he adds, coming to touch upon the temple, now that he had vindicated himself from aspersing Moses and the fathers, and had merely stated facts—simple, naked facts—which revealed the fathers' excellence and the fathers' faults together, and left them to draw the inferences that were very obvious and very plain; and having thus disposed of the charge, that he had spoken blasphemous words against

Moses, he now takes up the charge, that he had spoken against this holy temple. Well, he says, Solomon did build the temple; I do not deny that it was done by the commandment of God; I do not depreciate its splendor. Far be it from me to say one disparaging word about so holy and so beautiful a place—the place in which our fathers worshipped, in which God has often manifested himself to his worshippers in another way than he does unto the world. But take care, he says to them, lest you make so much of Solomon's temple, that you depreciate, in doing so, Solomon's God. For forget not, that "the Most High dwelleth not in temples made with hands." What a magnificent thought! "As saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?—Hath not my hand made all things?" If you want to worship me, my worship must be in spirit and in truth. I am not confined to walls of brick and mortar, or carved wood, and splendor within. These do not constitute a temple; these are not necessary to the worship of God. God is not confined to such places; he is as much in the lowliest mind as he is in the grandest cathedral. God is as truly on the Baltic, or the Black Sea, as he is in this great metropolis. He may be worshipped on the quarter-deck as truly as upon the tessellated pavement, or on the consecrated and encaustic tiles. It is not the place that makes worship; it is the worshipping heart that makes a church and worship every where. "God is a Spirit: and they that worship him, must worship him in Spirit and in truth; for such he seeketh to worship him."

Then it appears, that just as he had entered on the vindication of the charge that he had spoken blasphemous words against the temple, they evidently—from the break after the 50th verse—called out in clamour, and wrath, and indignation; and tried, like all people that are at a loss for argument or that find they have a bad cause, to put down by noise what they could not answer by truth. Whenever there are disputants, the party that shows temper, makes the most noise, uses the largest words, is generally the party that has the worst cause, or is the unhappy champion of a cause that may be good.—Now, Stephen, the moment that they did so, showed that he was not afraid,—that there was no peril to which he was liable that he feared; he said to those that had his life in their hands, and were willing enough, if they could decently take it away—"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did,"—of whom you are so proud,—"so do ye." And then he appeals to them with great power,— "Which of the prophets have not your fathers persecuted? and they have slain them, the very prophets, that predicted the advent of the Just One"—Christ; "of whom," he says with great heroism, great faithfulness, pointed application, "ye"—my audience—"have been now the betrayers and the murderers." Just conceive what a charge was that! "You talk of me speaking against Moses, and I have shown you, you talk falsely; you talk of me blaspheming the temple, I have shown you that you talk falsely. But even if I had done so, my sin would have been trivial in comparison with the awful guilt with which your hands are

stained; for you are the betrayers and the murderers of the Lord of glory."

When they heard this, they were cut to the heart; they gnashed on him with their teeth. But he, calm and composed, looked into heaven, saw the heavens opened, and prayed to Jesus that he would receive him; and kneeling down, implored that their sin might be forgiven; and having lived a saint he died a martyr.

To be continued.

Original.

France, a Prophetic Clock—Our David-King.

It is somewhat remarkable that France within the last seventy-five years has had such periodic over-turns, revolutions and shocks of political earthquakes as to make her a kind of political and prophetic clock. It is noticeable that having abolished the Sabbath and appointed her week to consist of ten days, that very remarkable events in her government or some extraordinary shock to its stability have transpired at periods of ten years—and further that memorable events have occurred at regular intervals of a prophetic month and half month. We indicate the beheading of the king and queen and reign of terror in 1793-4—the crowning of Napoleon in 1804—fall in 1814—final, 1815. The revolution of 1830, placed Louis Philippe the Citizen King, of the House of Orleans, on the throne. The revolution of 1848 brought up Louis Napoleon. We may look for important events in France at or about 1860, being 30 years from the revolution of 1830, that shocked the world. Other historical and important events may be measured by these scales. France is the child of revolution. She lies in the region of, and is rocked by political earthquakes, on which the world gazes, and she may have been thus set forth by God in these last days—these closing days of the "last days."

But we turn now more particularly to some events in France just transpiring—10 years from the revolution of 1848.

The N. York Observer of March 18th contains a letter from its correspondent "X" in France under date of Feby. detailing the condition of affairs growing out of the attempted assassination of Louis Napoleon on the 14 Jan. when over 500 persons were wounded and several killed from the exploded shells intending to have destroyed the Emperor. He closes his long letter with, "May God deign to protect France." We shall see in the sequel how God is pledged long ago, before France had a place among the nations to keep her a kingdom till the end of time, whatever revolutions might befall her or whatever varied dynasties might sit on her throne. The letter of the Observer's correspondent details at much length the disturbed and ominous state of things growing out of very stringent measures adopted since the attempted assassination of the Emperor. The whole civil and military masses are moved. The press is muzzled to death as it has not been in forty years. Some of the officers of the army call upon the Emperor to declare war against England, that they may march in the vanguard in order to exterminate the bloody conspirators in their haunts. A privy council which would become the council of regency upon the accession of the infant Emperor has been appointed by the Emperor's message. It is headed by two princes nearest the throne, the Cardinal archbishop of Paris, and the Marshall of France, Pelissier, Duke of Malakoff—the two a priest and a soldier. The senate has passed the extraordinary measure of a Senatus Consultum, requiring an oath from all candidates for election to legislature to be taken. "I swear fidelity to the Constitution of the Empire and to the Imperial family." France has just been divided into five great military districts each having a marshal with 50 to 60,000 soldiers under his immediate command. Some of the people think that a reign of terror is their only safety. A general convention of the police of bordering states is soon to be held in Paris to concert with the Paris police on the best measures to adopt for operation in the future against political conspirators.

Such is France. Outside every cabinet of Europe is disturbed and heaved by the question

of the "conspiracy to murder bill." The great Palmerston Cabinet of England, one of the strongest she ever possessed, Palmerston at the head with thirteen staff and thirty subordinates, has been toppled over by this question. England is convulsed by this "commotion" which in bible language and in the dialect of the last teachings from Mt. Olivet are interpreted to be the outer buds of the outmost branches of the "figtree." The "Sure word of prophecy" with a never flickering and peerless light hangs out the fourth great kingdom—the Roman kingdom to be broken and on its ruins other sub-kingdoms to arise among which are England and France and that "in the days of these kings" or kingdoms—these or sub-kingdoms, the God of heaven would set up a kingdom which should never be destroyed, nor shaken or moved. Hence we look upon these sub-kingdoms as physical monuments on which is inscribed the unchangeable and imperishable word of God—these sub-kingdoms scarcely less enduring than are "the sun and moon" which are witnesses to the great covenant respecting our David-king. So gentlemen when you pray "May God deign to protect France. Be not over solicitous to steady "the ark" of the kingdom of France. An Almighty arm was pledged long ago to this end. England and France separately or in alliance as with Turkey, or in the China war, answer truly to "he" in the closing of the 11th chapter of Daniel. They are commissioned representatives of the Roman kingdom—of its divisions, and the next power that stands up is Michael.

When God 3,000 years ago covenanted through David to give "the throne" of the kingdom to his Son Jesus Christ he swore with an oath to perform that covenant and called the sun and moon and established them as constant and eternal witnesses to that covenant. These witnesses, the sun and moon, have every day for 3000 years come upon the stand and testified as to the truthfulness of that covenant. In that covenant is impliedly included the existence and perpetuity of the "sub-kingdoms" till the day when "the throne of the kingdoms" shall be given to our David-King, and when from angel trumpets shall go forth the shout, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." By the terrible siege and cannonade of Sebastopol which exceeded in material energies all other precedents of "war," by the means of the slaughtered missionaries that rise above India's battle roar—by the awful burial of 10,000 persons in the earthquake grave of Naples last Dec.—by the ocean steamer "Central America" as boat, treasure and 500 men went down together in the sea-wave-roar, thrilling a Continent—by the Japan Submarine Earthquake of Dec. 23, 1854, of such mighty force as to lift the entire Pacific ocean 13,000 feet deep and send a wave from bed to surface 5000 miles across its bosom and break upon the American shore—by all these appointed and designated "signs" of our day, enunciated on Mt. Olivet by our Saviour, be persuaded, beloved, to lift up your heads and your eyes, and rejoice, for the redemption is nigh. Courage, courage, brave soldiers! Close up, close up the ranks—press on, press on in solid column. Our Captain, our David-King will soon take the kingdom.

A. PENFIELD.

Original.

My Journal.

LEAVE CABOT FOR JONESVILLE.

Monday, Feb. 8.—I took leave of Dr. Wallace, and his kind family, with whom I had resided for a month and from whom I received Christian hospitality; our communion had been sweet, and we had enjoyed at the family altar, a blessed fellowship. Three of the family, an amiable daughter, and two young men (nephews,) had been converted, and others in the family had also been blessed. To leave such a family, with whom we had enjoyed so much, was trying, but we are not allowed to "build tabernacles" here. The missionary of the cross must be moving to scatter light and truth, to the greatest and widest extent. My work was done, and I must follow the dictates of duty, and not of inclination. So

we bid kind friends adieu, when Bro. Wilson took me to Montpelier. We had a very pleasant sleigh-ride of eighteen miles. Here I took the cars for Jonesville, Vt., and arrived in the evening in season for meeting. But they had been disappointed twice, by my delay in Cabot, and so there was no notice for a meeting, to night. I put up with Bro. Jewell, an old friend and brother, and had a short service in the family. I enjoyed an excellent visit with father and mother Jewell, who are pilgrims for the better land. Also, with their son and his family: from all of whom I received kind attentions.

Tuesday, Feb. 9.—My health is good to-day, and after the protracted labors of a month I feel refreshed. But I find myself in a new atmosphere. I very much miss the throng of happy converts with which I have been surrounded for so long a time, and my daily services. Yet my soul is full, and happy in God. I am spending a part of this day in writing, to bring up my correspondence. No meeting till evening. But as there was a severe snow storm, the prospect is, for a poor audience, yet I preached to forty persons and I hope with good effect.

By invitation I put up for the night with Bro. Colby, a Methodist brother, near the place of meeting. I had a very pleasant visit with them, and enjoyed every comfort. I trust that my labors will prove a rich blessing to them. This whole community need a good revival. All is cold and dreary.

Wednesday, Feb. 10.—Spoke twice to-day, to good audiences, who became so interested, that they want me to stay longer with them. I saw good prospects of a revival, but could not remain. I had to leave in the cars for Waterbury, Vt., as soon as I had concluded my P. M. discourse. I left some weeping, whom I trust I may meet in the kingdom.

On my arrival at Waterbury, Bro. E. Parker took me in his sleigh ten miles, to his very pleasant home, in Waitsfield, Vt. I need not say that I felt at home here. Bro. and sister P. are the same true and kind friends, that I ever found them to be, from our first acquaintance. Our visit was one of unusual comfort and edification.

I preached in the evening to a good congregation. We made a hopeful beginning, and I felt an assurance of a good time.

Thursday, Feb. 11.—Gave three sermons. The weather was very cold, and the audiences were not so full as they would have been. But the interested ones were there. Four persons came out for prayer and we had signs of good otherwise. My health is good, but I do not feel that deep tenderness of heart for the unconverted that I could wish. I need more of the Spirit of my Saviour.

Friday, Feb. 12.—Good audiences. Gave three discourses. Seven out for prayer in P. M. In the evening there were seventeen. House was filled. The work is now begun in power, and the prospect is good. My health is not so good to-day, but feel well in mind.

Several converted to-day. Eld. L. D. Thompson resides here, and preaches part of the time. He is a true yoke-fellow in the work. The chapel is built on the union plan, and is occupied mainly by the Congregationalists and Adventists. But the people seem to be all one. Bro. Parker is very active and is doing much good here, in his new field of action.

Saturday, Feb. 13.—Three services to-day. Very good day. Thirty or more out for prayer. Some hard cases, but God is able to save the worst of sinners. Several conversions, and God is working in power. Friends wish me to remain another week, and I ought to do so, and should but for other positive engagements.

Sunday, Feb. 14.—House crowded in every part. People were here from ten different towns, representing the most intelligent classes. I poured out the truth upon them in three discourses; in all, about four and a half hours, I trust not without effect.

About forty desired prayer. Some were blest, and some backsliders were reclaimed. God's arm was made bare, and the good work seemed to reach all classes. If I could remain two weeks I should expect all the region would be favorably and powerfully affected. But as it is

the work will go on. In the hands of Bro. Thompson and the church I trust it will prosper; At the close of the service, Bro. Arms took me to Waterbury, ten miles, that I might be ready for the cars the next A. M. for Champlain, N. Y. Here I was kindly cared for, and refreshed for my journey to my next appointment.

Original.

Names and Titles of our Lord. No. 2.

THE EVANGELIST MATTHEW'S METHOD IN USING THE NAMES AND TITLES OF OUR LORD.

He begins with these words: "The book of the generations of Jesus Christ." Then follows the genealogy back to Abraham. Next he says, "Now the birth of Jesus Christ was on this wise." But after this he does not use the title Christ but on four occasions: one when our Lord asked the disciples, Whom say ye that I am? and Peter said Thou art the Christ, and then he charged them to tell no man that he was Jesus the Christ:—another when our Lord asked the Pharisees, What think ye of Christ? meaning the Christ, whoever he might prove to be: another, when Pilate asked the Jews, What then shall I do with Jesus who is called Christ? and last when the High Priest adjured him to tell whether he were the Christ or no.

In all other cases the Evangelist simply calls him Jesus, his own proper name. The ground of this method is worthy of notice, and it is this. Our Lord did not intend to rest the proof of his Messiahship on his own assertion, but on other testimony of prophecy in its manifest fulfillment,—on the events of Divine Providence, as in the action of Herod and the wise men from the East,—on the testimony of John the Baptist his appropriate witness, and finally on his works. And until they should acknowledge him as Christ on such testimony instead of his own declaration, it is evident he did not intend publicly to avow himself—at least not until the trial were fairly made whether he be received or rejected. Here we do not find him assuming the title of Christ at all. He forbade the disciples to tell any man that he was the Christ, after he had virtually acknowledged it to them. He prohibited the devils from making the declaration, probably because the Jews would have taken occasion to accuse him of being in league with them.

Now the Evangelist, writing some eight years after our Lord's ascension, finds it proper to speak of him in the introduction as Jesus Christ, but not afterwards: and this because he would follow the example of our Lord himself. Therefore his language is, "And Jesus answered and said," not Christ answered and said, but simply, Jesus answered and said. And what is true of Matthew is true of the other Evangelists: the only exception of importance being in the conversation with the woman at the well, as recorded by John. There he distinctly avowed himself as the Christ. But it was alone, and as it were in a foreign land—not publicly to the Jews. That this was his uniform custom is evident also from the trial at the High Priest's house. They sought to prove against him the charge that he claimed to be the Christ, and they could not do it. They brought in false witnesses, but still could not. Now if he had avowed himself as such, there could have been no difficulty on that public occasion, the Passover, of proving it by three witnesses. At length, as a last resort, the High Priest adjured him—put him on his oath—"I adjure thee by the Living God that thou tell us, whether thou be the Christ or no." And being thus solemnly appealed to, and the trial of the nation being in fact ended, he declared openly and for the first time "I am."

This usage of the Evangelists, or rather this usage of Our Lord himself, for the Evangelists in reporting felt bound to follow his example, is very remarkable. If we look through all four of the Evangelists, we shall find the name Jesus alone six hundred times, while the appellation Jesus Christ, or Christ, occurs hardly fifty times (precisely, forty seven); and in those instances they speak of him historically, not as reporting what he said or did.

Still more remarkable is it when we turn to other parts of the New Testament, all having reference to periods subsequent to our Lord's time,

and find the usage entirely reversed. In almost every case the Apostles call him Jesus Christ, or, the Lord Jesus Christ, or, our Lord Jesus Christ, or, our Lord and Saviour Jesus Christ. In the epistles of Paul these designations are found two hundred times, while the simple name Jesus occurs very seldom, probably not a score of times. This uniform usage of Jesus in the gospels and the contrary usage in the other parts of the New Testament is not accidental but designed, and it is accounted for on this principle and this only, that our Lord intended that the Jews should receive or reject him as Christ on their own proper responsibility as moral agents—having before their eyes the full and appropriate evidence—without his own declaration. Indeed he asserted that if any should come saying "I am Christ," it would prove him an impostor. Many impostors did in fact arise and say "I am Christ." Our Lord himself brought it as a charge against the Jews, viz. their readiness to receive self-testimony, instead of the evidence of John's testimony and the evidence of miracles. "I am come in my Father's name and ye received me not: If another shall come in his own name, him ye will receive." The usage of our Lord therefore amounted to a prohibition to the disciples to call him Christ during his ministry, and their usage of the terms Christ, Jesus Christ, and our Lord Jesus Christ, after his resurrection, shows that the injunction was removed: nay more, it amounts to a positive command that they should afterwards usually denominate him Christ, and Jesus Christ; as if he had said to them in his conversations after his resurrection, "It was not according to the divine will that I should call myself Christ, or be addressed as such during my ministry and while in my humiliation, because the nation ought to have received me on the evidence they had; but now as they have rejected me and I go to my Father to enter into His glory, and since I now commission you to preach my name to the Gentiles, I command you to proclaim me openly as the Christ. I was, I am the Christ—let all the nations know it and be saved if they will."

This was the inauguration of the new dispensation, when God deferred the sitting up of his kingdom on earth in its glory, that he might gather in an elect church from the nations. The compliment of this church we believe is rapidly filling up, and that its completion will be announced by the arch-angel's trump, the appearing of the Son of man in the clouds of heaven and the resurrection of the righteous dead, together with the instantaneous change of the righteous living. The tabernacle of God will then be with men, and He will dwell with them. As Eden was at first so will the whole earth, be thus,—war and disease and death, and sin the cause of all, being known no more. O had the Jews received their King and not by wicked hands crucified and slain him, His glorious kingdom would then have been set up! But then how should the scriptures be fulfilled? and how could the atonement have been made? In some way doubtless God would have provided, but that is not for us to enquire. Enough that "it behoved Christ to suffer" and in the way he did, and to enter into his first glory. Are we prepared for his second? to rise in it, share in it, forever reign with him in it? How interesting the inquiry, how absorbing should it be! The wicked, the unholy, the pertinacious rejectors of the Christ can never taste of this blessedness:—but only those who fight and war with sin, and through grace, overcome.

When that illustrious day shall rise,
And all thine armies shine
In robes of victory through the skies—
The glory shall be thine.

A. A.

The Restitution of All Things.

BY EZEKIEL CHEEVER,
In Former Days Master of the Grammar School in Boston.

That there will be a restitution of all things is no question. But some question may arise what that restitution is, and when it shall be, both which the scripture seems plainly to hold forth, and in many places both together, the thing and time.

I. This restitution is not a new creation, as at the beginning, bringing a new world out of nothing; but only a restoring and refining of this present evil World, and bringing it to the state it was once in before the fall, if not fully, yet surely in a very great, eminent, and glorious measure; not only to the saints, which are the best part of the visible creation, but also to all other creatures corrupted and defiled by the fall, and lying under the curse. What this restitution is, and how far it extends, will appear by consulting the scripture which holds it forth. We find Acts 3:21, 24. That these times and days have been spoken of by all the prophets since the world began. And the same are foretold in the new testament by Christ himself and his apostles, especially in the Revelations: It would be tedious and needless to recite all the scriptures that might be brought for this purpose; it will be sufficient to cite so many, and such, as are most clear and pregnant to evince the truth. The first general expression is Acts 3:21. The restitution of all things is farther explained, Rev. 21:1. I saw a new heaven and a new earth. For the first heaven and the first earth were passed away. ver. 5. Behold I make all things new. Isa. 65:17, 5. I create a new heaven and a new earth, and the former shall not be remembered nor come into mind. Isa. 64:22. As the new heavens and the new earth shall remain before me, saith the Lord, so shall your seed and name remain. The same is quoted, 2 Pet. 3:13. We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness. That these heavens and earth are taken literally appears from the context in both places. In Isaiah he speaks of building and planting, and makes it a sign of mercy to his people Israel: And in Peter of the dissolution of the present heaven and earth, and the works therein: that is And the coming of another, wherein dwelleth righteousness; that is righteous men. Besides, by after particulars to be mentioned, it will appear, it is meant not of persons only, but of other things: Therefore in this restitution consider,

1. The evil removed. 2. The good bestowed.

1. The evil removed in general is the curse brought by sin. Rom. 8:21. The bondage the creature groans under shall be removed, and it shall be restored unto the glorious liberty of the sons of God. Particularly, the enmity that is in the creature shall be taken away. Isa. 11:6. These places I know not how to understand but literally. For though all men before conversion may be compared to wolves and lions, and after conversion to lambs and kids, yet it cannot be said that the wolf dwells with the lamb; because being converted he is made a lamb too, and ceases to be a wolf: But when the ravaging disposition of a wolf is taken away, which is not essential to his nature, nor was given in the first creation, but came in by the fall; the wolf remains a wolf still, and dwells with the lamb without doing it any hurt. Besides, the calf and the young lion, the cow and the bear, feeding and lying down together, and the lion eating straw like the ox, I know not how to accommodate, much less to appropriate, to a spiritual meaning.

2. Barrenness shall be taken away. Ezek. 34:26, 27. Ezek. 36:8, 29, 35. Joel 3:18. Hos. 2:21. Also war shall be removed, the nations shall learn war no more. Isa. 2:4. Hos. 2:18. Violence, oppression, robbery, all such evils shall be taken away. Also sickness and sorrow. Isa. 33:24. Rev. 21:3. No tears, death, sorrow, crying, pains, all pass away: No grieving bryar, nor pricking thorn, no oppression in judgment, no wicked ruler, no unjust judge on earth.

Now positively, the contrary good must needs follow, and will be bestowed. Blessing, peace, and fruitfulness, upon the earth to man and beast; the consequent whereof must needs be plenty and riches, comfort and joy.

Again for spirituals, abundance of grace, and pourings forth of the spirit upon the saints, no question; but upon other men there will be a large measure of the spirit of God, and of his truth; the earth shall be filled with the knowledge of the Lord, as the waters cover the seas; and a large measure of restraining grace, and outward conformity to that which is good; though saving converting grace will not be given multitudes, as appears by the insurrection of

the wicked against the saints, through the devil's instigation, then let loose after the thousand years are ended.

2d Thing is, when this restitution will be? Either at the general judgment, or before; but not at the general judgment for these reasons.

1. Because no scripture seems to hold forth such a restitution at that day; Rev. 20:11. where seems to be the fullest description of the work of that day, speaking of the great white throne, and him that sits on it, who is Christ, from whose face the heavens and the earth fled away, and there was found no place for them. This is quite contrary to the restitution of all things, it is their dissolution. The dead small and great stand before God, the Books are opened, and they are judged according to their works. And the execution follows, the wicked are cast into the lake of fire. 1. Thess. 4:13. to the end. If it spake of the last judgment as many think, yet it holds forth no such thing as the restitution of all things: It speaks only of the saints. That in 2 Peter 3. speaks not of the last general judgment, but of the first, as ver. 13th manifests, taken from Isaiah, as formerly hinted: Except we should think there will be a new heaven and a new earth, wherein dwells righteousness, after the general resurrection of the wicked, and that there will be building and planting, and a new Jerusalem standing at that Day. I think it is granted by all men that there will be cessation of all further acting upon the stage of this world. For an account is to be given of what has been done in the body, in the flesh: Not of any thing done after the resurrection, 2 Cor. 5:10. 1 Pet. 4:7. The end of all things is at hand: then there is not a making all things new.

2. Argument, the world was made for man's use in the creation, and given to man. Must the creature be delivered from its bondage and restored, and blessed, with a new blessing, and no man to make use of it? Shall the earth be exceeding fruitful, and none receive the fruit? Shall the fruit fall down and rot, and come to nothing? This stands not with the infinite wisdom of God, who made nothing in vain: And if it be not restored to man's use, it is not restored to the nature, state and use it was created for; the things spoken of in this restitution are inconsistent with that last general judgment.

3d. Argu. The creatures groan and sigh under the burden of corruption they are in, to be delivered into the glorious liberty of the sons of God. This is not to be annihilated, that is contrary to nature, but to be perfected.

4th. Argu. This restitution has been foretold, by all the prophets; but the day of judgment has not, very little has been spoken of it: But the restitution is most copiously, rhetorically, and triumphantly set forth as a great delight, as may easily be collected, by any that studiously read the Prophets from first to last.

The Temporal and Spiritual.

We transfer to our columns from the Vermont Chronicle the following extract of President Lord's Thanksgiving Sermon, Nov. 26th, 1857. In discussing the topic suggested by the commercial state of the country, he presented a train of spiritual thoughts for that time, but which are now succeeded by a happy contrast, at least to a large extent.

"In respect to individual persons.—What I propose is, that in reference to every particular man, there is now a remarkable correspondence between the state in which he is placed in regard to his temporal interests, and that more important state in which he is placed in regard to the well-being of his soul: viz., of a great lack in the midst of plenty. He is surrounded with riches, but is suffering in poverty. It is the boast of our times, and would be reasonable if boasting were not always unreasonable, that Christianity, which is the highest gift of God to man, comprehending all other spiritual gifts, indefinitely enhancing our natural and material blessings, and making them alone truly valuable to us, was never so prominent before the world as it is at present. It figures not less than any of the inferior benefits which men in general prefer before it.—Its evidences were never, on the whole, so clear, its truths never more adequately expoun-

ded, its institutions never more patronized and dignified, its influence upon human civilization and the general interests of the social state never so commanding, and the history of its spiritual triumphs never so full of instruction, reproof, awakening, warning, or encouragement to sinful men. The enlargement of the sphere of Christianity, by preaching, by the press, by individual and associated enterprise, and by remarkable communications of the Spirit of God during one or two past generations, constitute every where, and with marked propriety, a leading topic of public thanksgiving. If men want apologies for rejecting the gospel, they can find none, or none that are of any account whatever; for infidelity, from its lowest brute manifestations up to its highest and most philosophical, has been soundly refuted, objections have been removed, difficulties overcome, and there is no cloak left for sin. For two thousand years prophecies have been fulfilling, martyrs have been shedding their blood, the stupid and besotted have been raised up to a divine life, the suffering have been relieved, the sorrowful comforted, the forsaken brought into companionship with a heavenly friend. The family state, the social state, all private and public interests, have been advanced by the power of the gospel; and individual persons, our fathers and mothers, our best and dearest earthly friends, have died in the hope of glory. They have so made evident their calling of God in Christ Jesus, as sometimes to bring the most obdurate to tears, and the most stiff-necked and rebellious to submission. If there were any man among us who would heartily inquire this day what he must do to be saved, there are even children enough within the hearing of his voice, who, though they could barely lisp it, and might not understand it, would be able to tell him the Lamb of God who taketh away the sin of the world.

"But where are such inquirers? Where are the starving poor who are clamoring for the bread of life? I know them not; and it is here only that the analogy, (and analogies are never perfect,) between the natural and the spiritual fails. For whereas the poor of this world are always clamorous for bread, the destitute of Christ and his righteousness usually perceive it not, but imagine themselves rich and increased with goods, having need of nothing. At least, they have no adequate sense of sin, and want of mercy. But the resemblance between them fails only in a circumstance, which more proves it in the general, as a discord sometimes heightens the effect in music. The reality is essentially similar in both the cases, but greatest where it is least perceived. The poor sinner is perishing in the midst of plenty, not for want of money to buy,—for the bread of life may be had for asking—but of the believing, supplicating spirit. Money represents earthly values; repentance and faith the heavenly. We can procure sustenance with the one; and just as easily salvation with the other. Salvation is more free and more abundant than the fruits of the earth, and might be had with the ever current coin of a broken heart and a contrite spirit. Whoever is emptied of self is a recipient of grace. But in proportion to the abundance of the provision is the lack of the circulating medium.

Similarly, in both cases, we can now give not gold, but promises to pay; not sterling equivalents, but professions. The destitute famish at the very gates of the storehouses, where otherwise their souls might delight in fatness. Nothing but the price is wanting; the silver and the gold for bread; and that which is better than rubies—poverty of spirit—for the bread of life; for more bread, for wine and milk, for a glorious Thanksgiving feast, for an everlasting competency,—the durable riches and righteousness of Christ.

"But, notwithstanding our ambitious speculations about human equality, practically and providentially, no two individuals of the world are equal in regard to the natural or spiritual. There is great general resemblance, but great circumstantial diversity, in both cases. No two departments of the same system are ever precisely alike, or two states of things, or two persons in form, character or condition. Yet a common cause that affects the whole system, or any de-

partment of it, affects somewhat every class, and every member. A rich man may have the same possessions now that he had a while ago; but they are not as available, and the professions of different men are available or unavailable, in very different degrees, in different places.—The poor man may have the same ability to labor, but there is not the same call for his labor, and it will not turn to similar account; and there is great difference in the conditions of poor men in different sections of the same State. But when there is disturbance at the common centre, as now, every man's circulation is affected, his pulse is fainter, the vital energies are diminished, and his flesh wastes away. So it is in regard to our souls. There is a stoppage of the spiritual circulation. The influence of God's Spirit, that vital power which makes all things move, and keeps up a healthy activity, to God's greatest glory and man's greatest good, is withdrawn. We have offended God. We have over-traded without a capital of Christian virtue, when the reckoning comes, we are wanting, and cannot supply the lack from the only appointed source. There are no discounts, or very partial and limited discounts, from the heavenly treasury, and it seems as if they could not be had, though even the greatest and most substantial houses—the best Christians—should fail for the want but of the smallest loans. We have preferred money to grace, the apparatus of the gospel to its spirit, and God is taking them both away. Every man feels his share of the common paralysis. Every member of the body is stiffened. The best men suffer with the worst, under the general calamity. They lament on every hand, that it is not with them as in days past, when the candle of the Lord shone upon their tabernacle, and in His light they walked through darkness. They know not what to do; and when they essay to do anything, they are like one who attempts to walk when his feet are asleep, and he merely stumps along; or when a nightmare is upon him, and the incubus stops his power both of voice and motion in his greatest agony. It is worse still with the ungodly; for theirs is apoplexy, and it seems as if they would never wake or move again, but in a last convulsion.—The remedy cannot be had. The avenues are shut. Confidence is broken up. No insurance can be effected. If the hungry and the perishing should even be more sensible of their wants, and in mere phrenzy attempt to storm the heavenly treasures, as some threaten the pecuniary deposits, that is not God's way of administering relief but His justice would be even more provoked. They would but aggravate the evil, and its catastrophe. Who does not perceive it? Or, is it not evident that want of perception betokens the last stage of the spiritual malady,—the next to death?

"Such, in general, is the spiritual as well as natural state of things, both similar and related to each other, mainly referable to a common cause, and that common cause not a natural, but a spiritual cause, beginning not in any mechanical disorder, but in the sinful heart. That has lost the Divine affection. It has set man above God."—pp. 5-9



ADVENT HERALD.

BOSTON, APRIL 17, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Curse and Restitution.

Marred and polluted as this earth was by man's apostasy, the evidences of its original beauty were not all destroyed. It was a temple in ruins; but these ruins attest its original magnificence. The majesty of the ocean, reposing in the slumber of its calm, or lashed into fury by the raging storm; the beauty of the landscape scenery, varied by mountain and valley, hill and dell, forests and grassy plains, rocky

summits, rugged heights and precipitous descents, by flowing rivers, purling brooks, laughing rills, tumbling waterfalls, or more mighty cataracts; the blue sky above, the clear shining of the sun, the storm cloud and the rushing wind; the varied form and color of animal and vegetable life; the perfume and aroma of flowers and fruits; the music of the feathered songsters of the fields and woods, with all that can charm the eye or ear, or give enjoyment to any organ of sense, are only traces of the beauty and of the sources of delight which have survived the effects of the curse. They are the ruined arches, broken columns and scattered ornaments of this vast temple which was fitted up for man's habitation.

This ruin was not always to continue. The world as God made it, was so very "good," that He would not permit it to be irrevocably marred. Coeval with the curse, therefore, He made provision for its recovery, and for the rescue of fallen man from the thralldom into which his sin had plunged him.—These arches and columns and ornaments were again to be restored and replaced in their original position; so that this earth, as it was seen by Adam and Eve in their days of innocency, will be again gazed upon, perhaps in more than its original magnificence, in "the redemption of the purchased possession," (Eph. 1:14.)

To effect this, however, it was needful that there should be a Deliverer—One who could restore man from his condition of alienation "from the life of God," by renewing him in the temper and spirit of his mind, who could redeem his body from the corruption to which it had become subject, and re-create the world for his habitation. Man's only hope, therefore, was in a recovery from the sad effects of the fall, by a restoration of himself to God's favor, and of the creation to its original condition. And this "lively hope" was begotten in him, by the Divine declaration, that "the woman's seed should bruise the Tempter's head."*

This first promise to our race, must have animated our first parents, from the very epoch of its utterance, in the belief of a future restoration. For when Peter speaks of "the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began," (Acts 3:21,) he refers to it, as to a hope that must have been held out to man from the earliest period in his history.

This provision of mercy was evidence of God's love and compassion for our apostate race. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (John 2:16.) "In this is manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love; not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins" (1 John 4:9, 10.)

The "children of the kingdom," who, because of sin, became "the subjects of wrath, even as others," are thus rescued from their bondage of corruption; but this rescue of the "heirs of the kingdom," involves also the recovery of the kingdom to which they are heirs, and which God "prepared" for them "from the foundation of the world." And hence the many promises of the restitution which are scattered throughout the Scriptures, which see.

The Seat of Consciousness:

IN ANSWER TO SAMUEL SAWYER.

As this brother writes on another page, for the purpose of receiving instruction, and not for controversy, we are happy to reply to his interrogations; which we are always pleased to do when we can hope to benefit any one.

Our brother has asked a series of questions; but before commencing these, he enquires, In what does the consciousness of man consist? or in what it inheres? To determine this, we have no direct declaration of any inspired writer, saying that consciousness consists in this, or that, or in some other thing; but if we find to what it is ascribed by any inspired writer, it just as clearly shows in what it consists, as would a direct affirmation.

That intelligence is not a property of matter, we we know as assuredly as we do that weight, color, size, &c., are its properties. As the senseless matter that constitutes this body cannot of itself evolve the thoughts which are now being penned, nor of itself guide the pen that now writes, so do we know that there is, in connection with this bodily form, an intelligence, which causes, by the exercise of its will, this arm to do its bidding in the guidance of this pen. And as this intelligence can be no part of this material form which is continually throwing off its old, and receiving additions of new matter, so we do know that it is independent of it.

To illustrate where the Bible locates consciousness, we will take the case of Dives and Lazarus.—

* Rev. R. H. Herschel regards this declaration as promising a full restoration from all the effects of the curse.

It is immaterial to the present argument, whether that narrative is a mere fancy sketch, drawn for the purposes of illustration, or whether it is veritable history. It is sufficient to know that it was the Saviour who gave the illustration; for He cannot be accused of illustrating any truth, by the narration of any characteristics or conditions which are false, or which are impossible in themselves. If He illustrates the preaching of the gospel by a sower going forth to sow; we know besides the verity of the truths thus illustrated, that husbandmen in that age sowed their seed in the manner the Saviour described; for otherwise, the representation of the manner in which they sowed, would be no illustration of the corresponding truths,—which were thus designed to be more forcibly impressed on the minds of the hearers,—by the reference to the manner in which seed is sown, falls on different soils, is devoured by birds or takes root, springs up, and withers or yields fruit.

In like manner, irrespective of what truths the story of Dives and Lazarus was designed to illustrate, we know that there were such rich men and such poor men, as the Saviour represented Dives and Lazarus to be; we know that there were men of such corresponding opposite lives and characters, and that they died in the manner described. We know that such rich men were buried; for they had the wealth to secure an honorable burial. But of Lazarus, the Saviour does not say that he was buried, for the reason that a poor man was not certain of a burial. As in our cities, where any Medical College can have any number of pauper bodies that are desired for anatomical purposes, while the bodies of the rich are beyond such disposal, so in Jewish times the bodies of the poor were liable to be cast out with the filth of the city, or, if buried, were liable to so mean a burial, that it was not worthy of comparison with that of the rich, who were often buried with great pomp and magnificence. Hence, while the Saviour says of the rich Dives, that he was buried, He says nothing of the burial of poor Lazarus, who might, or might not, have found an humble grave. But He says of him what is infinitely of more consequence, that he "was carried by the angels into Abraham's bosom;" while, in hades, the rich man "lifted up his eyes being in torment." As we know from the Saviour's affirmation, that sowers went forth to sow in the manner described, and that there were such rich men and such poor men, who thus lived and died, so do we know, for himself affirms it, that when dead, the poor saint, who had "evil things" in his "lifetime," is "comforted," while the rich sinner, who then enjoyed good things, is "tormented." And we also know that the two are conscious; for the Saviour gives us their thoughts and words, which he would not have done, if to represent the dead as conscious, is a gross error, as some teach.

The point of this reference to Dives and Lazarus, now, is to determine what their consciousness is represented by the Saviour as consisting in; for that which he represents as conscious, is that which we His followers, must thus recognize. Let us then, turn again to the story the Saviour has given of them in the 16th of Luke's gospel. He says, "The beggar died." Does he mean to affirm that the beggar ceased to exist? Nay; for he immediately adds "and was carried by angels into Abraham's bosom." Does the Saviour mean to affirm that Lazarus in dying became unconscious? Nay; for He gives the words of Abraham, which affirmed that Lazarus "is comforted." Was it that diseased and putrid carcass of his, that the Saviour designed to represent as being placed with the mere body of Abraham? Nay; for Abraham's body was entombed in the cave of Machpelah, and it was not customary for the bodies of paupers to be borne to that place of sepulture, where reposed such honored dust.—Did he mean to be understood as affirming that Lazarus' body was borne to a place called Abraham's bosom? Nay; for the language which he used, as we know by the use of such language which then prevailed among the Jews, could convey to his hearers only the idea that that part of Lazarus which had consciousness, which could think and reason and was possessed of all the phenomena of mind, was thus borne by angels to the locality where was present the intelligent part of Abraham; where we know Abraham's body was not, and where the body of Lazarus could not be carried.

Of Dives, also, the Saviour affirms that he "died and was buried, and in hades he lifted up his eyes being in torments." Did he mean to be understood as affirming that Dives' dying caused him to become unconscious? Nay; for the "torments" which the Saviour affirmed him to be in, and the piteous appeal which he describes him as making to Abraham, are not reconcilable with such supposed unconsciousness. Did the Saviour mean to be understood as affirming that the part of Dives which was buried, was the part which lifted up its eyes in hell, and besought Abraham? Nay; for the Greek work *Ha-*

des, there rendered "hell," was never used by the Jews as expressive of a place of sepulture; but the word "mnema," which is uniformly rendered "sepulchre," "tomb," or "grave," is the word which was expressive to them of the place of the burial of the dead body; and the body when dead, could have no consciousness, to be sensible of any torment, and of no intelligence, to plead piteously for relief.

Nor could the Saviour design to be understood as affirming, what some now without any show of reason affirm, that this representation of intelligence was to be when Dives and Lazarus should be resurrected; for the brethren of Dives are represented by Him as still on the earth, and as liable to come to Hades, where Dives was; a resurrection was affirmed to be necessary to Lazarus, for him to go to them, which would not have been were he already raised; and after the resurrection of the wicked, they will not be in hades where Dives was, which then gives up its dead and is destroyed, but in Gehenna, where Dives then was not.

The Saviour then, designed to be understood as affirming, what the words which He used could only be understood by the Jews to affirm, that the dying of Dives and Lazarus, was a separation of their flesh and spirit, when, as in Eccl. 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it;" that the body of Dives was buried, where it would decompose into its original dust; and that their intelligent spirits were consigned,—that of Lazarus to the society and companionship of Abraham, and that of Dives to the place of torment in Hades,—the one being "comforted," and the other "tormented."

We have then, in these words of our Saviour, not the words of a mere man, but a "thus saith the Lord," which is what our brother has asked for, as to what the consciousness of man consists in,—which affirms that it inheres as a property of his immaterial spirit, which survives the dissolution of the body, and which is either "comforted" in the companionship of Abraham, or "tormented," where the brethren of sinners are in danger of going.

2. Our brother next quotes our remark in the Herald of March 13th that "the soul is the life of the man," and opposes it by a quotation from Lev. 17:14, that "the blood is the life of all flesh,"—as if there was some incompatibility between our declaration and that of Moses. Now had our brother been aware that it is the same Hebrew word which is rendered *life*, in Lev. 17:14, that is ordinarily rendered *soul*, he would have known that, by soul and life, one and the same thing is expressed in the Scriptures; and hence our definition of the word soul, as the life of the person, is the precise affirmation of Jehovah.

While however the text does affirm that "the blood is the life of all flesh," had our brother looked farther he would have discovered that it is not the blood itself, which is the life or soul of the person, but that this "life of the flesh is in the blood,"—as it is expressed in the 11th verse of the same chapter,—i. e. the blood contains the principle which is the life of the person. As the life is in the blood, so, by the use of a figure called the Metonymy, it is perfectly proper to say that "the blood is the life," the blood by that figure being put for the principle of life which is in it—the same as when the Saviour says, "This cup is the New Testament in my blood which is shed for you," (Luke 22:18,) he referred not to the cup itself, but to the wine which was in the cup. This is a use of language so well established, that any one who attempts to question it, will only chase a shadow,—to adopt our brother's illustration,—and grasp at nothing.

3. We now come to the series of questions, nine in number, which our brother has asked; and as they all involve one and the same principle, they will all be answered under one head. Our brother penned them before he could have received the Herald of April 3d in which the literal and tropical uses of the word soul are fully considered, and hence he is not to be considered as having received no benefit from that analysis; He will find there much to aid him, after close and careful study, in the understanding of this question. But to his inquiries:

In all the uses of the word soul, in each of the texts quoted from the Old Testament, the identical Hebrew word is rendered life, in Lev. 17:14: so that every objection which can be gathered from each of those texts, to our definition and use of the word "soul," lies with the same force and power against our brother's use of the word "life;" and if, being the life, the soul cannot inherit the kingdom because flesh and blood cannot inherit it, then, for the same reason, the life could not have admittance to the kingdom; which reason our brother will perceive is of no force.

Again. In each of the texts quoted, with one exception, the soul is undoubtedly put for the whole person, animal, or other living thing to which it is applied; and all that is affirmed in each of those

connections of the soul, is to be understood of such person, or animal. But does our brother suppose that it must thence follow, because the soul is thus put for the whole person, that it is not literally the life of the person which is thus put? If he would familiarize himself with the tropical uses of words, and the various uses of this word in the whole scriptures, he would see, and comprehend, and then we know he would at once acknowledge, that it is often used in connections where it must be understood as distinct from the body. Thus in Gen. 35:18 we read of Rachel, that "it came to pass as her soul was departing (for she died) that she called his name Ben-oni." It was not her body that was departing nor blood; but the life of her person, the soul, the life, the principle of which is in the blood. Thus Elijah, (1 K. 17:21, 22) "cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."

As the soul, by a synecdoche, by which a part is put for the whole, may be put for the whole person, so by a metonymy, by which figure one thing is appropriately put for another with which it is intimately connected, the body only, whether living or dead, or the intelligent spirit, is properly denominated "the soul;" and hence when the word soul occurs, it is necessary to determine by a consideration of its literal and tropical uses, whether, in any specific instance, it is, or is not, put for the principle of life which it literally is, or for the person, the body, or the spirit, or for some of the bodily appetites, passions, or sensations, which being intimately connected with it, are often referred to by it.

The text to which our brother has referred, which we mentioned as an exception, is that of souls under the altar, in Rev., where souls are used as a symbol of the spirits of the departed. John did not see the actual souls, but in vision he saw what represented them; and what was symbolized of the symbolic souls, was true of the departed spirits thus represented. This explains John's vision of them.

We have endeavored to give a very simple and lucid answer to our brother; and we trust that we have succeeded in making plain to him what was before evidently not fully apprehended. May God give him, and all, a teachable mind, a wise and understanding heart, and a candor that shall receive the truth.

The Voice of the Church.

[An Answer to the Inquiry of J. Litch, showing that the modern view of the saints' glorification at death, is a plain recession from the opinion of the primitive church, which distinguished between the Paradise, Bosom of Abraham, Jerusalem above, or heaven to which they are admitted, and the heaven, heaven of heavens, or third heavens to which it is now supposed they are admitted.]

Concluded.

Macknight says in a note on 2 Cor. 12:2. It is of "importance to observe that he (Paul) supposed his spirit might be carried into the third heaven, and into paradise without his body. For from his making such a supposition, it is plain he believed that his spirit could exist out of the body; and that by the operation of God it could be made to hear and see without the intervention of his body."

On v. 4 he says of Paradise: "This name was also given to the place where the spirits of the just after death reside in felicity till the resurrection, as appears from our Lord's words to the penitent thief Luke 23:43. 'To day thou shalt be with me in paradise.' The same place is called Hades, Acts 2:27, or 'the invisible world.'"

On Phil. 1:23 "From what the apostle saith here we may infer that he had no knowledge nor expectation of a middle state of insensibility between death and the resurrection. For if he had not known of any such state, he would have thought it better to live and promote the cause of Christ and of religion, than by dying to fall into a state of absolute insensibility."

On 2 Cor. 5:8, "From this and some other passages it appears that the apostle believed his soul was not to pass immediately into a state of felicity with Christ in paradise."

On Rom. 14:8, "this passage, and from Phil. 2:10, where those under the earth are said to bow the knee to Jesus, it may be inferred the souls of men at death, neither sleep nor fall into a state of insensibility. For if that were the case, Christ could not with propriety be said to rule over them, nor they be said to bow the knee to him."

On Heb. 11:40, "The apostle's doctrine that believers are all to be rewarded together, and at the same time, is agreeable to Christ's declaration, who told his disciples that they were not to come to the place he was going away to prepare for them, till he returned from heaven to carry them to it. John 14:3. 'If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.'—Further, that the righteous are not to be rewarded till the end of the world, is evident from Christ's words, Matt. 13:40, 43. In

like manner St. Peter hath told us, that the righteous are to be made glad with their reward 'at the revelation of Christ,' 1 Pet. 4:13, when they are to receive 'a crown of glory that fadeth not away,' 1 Pet. 5:4. John also tells us, that 'when he shall appear, we shall be made like him, for we shall see him as he is,' 1 John 3:2. See Whitby's note on 2 Tim. 6:8.—This determination, not to reward the ancients without us, is highly proper; because the power and veracity of God will be more illustriously displayed in the view of angels and men, by raising the whole of Abraham's seed from the dead at once, and by introducing them into the heavenly country in a body, after a public acquittal at the judgment, than if each were made perfect separately at their death.

"Hallet, in interpreting this 40th verse, gives it as his opinion, that the ancients before the coming of Christ, fell into a state of insensibility at death; that the better things provided for us means, that good Christians at death enter into a state of thought, sensibility, and happiness; and that the meaning of the ancients not being made perfect without us is, that they were not, excepting Enoch and Elijah, admitted into heaven till Christ's death, (whereby that better state was purchased): from which time Christians, as fast as they leave this world, are admitted thither also. But in opposition to these conjectures nothing needs to be said but that they are unsupported by scripture. It may be proper, however, to put the reader in mind, that Moses, who was not translated like Enoch and Elijah, but died, appeared at our Lord's transfiguration; because that fact is a proof that he was in a state of thought and sensibility before Christ's death; consequently, that he did not fall into a state of insensibility when he died, as Hallet supposeth."

"Paradise" is "the place where the souls of the righteous remain from death till the resurrection." Wesley, Notes. p. 185.

THE BOSOM OF ABRAHAM.

Paradise is "characterized as the bosom of Abraham, because there thou wilt be blessed with the company of this father of the Faithful, of patriarchs and prophets, who are all waiting their consummation, the redemption of the body." Hobart, State of the dead. p. 7.

"Abraham's bosom. So the Jews commonly termed what our blessed Lord styles paradise; the place 'where the wicked cease from troubling and the weary are at rest;' the receptacle of holy souls from death to the resurrection. It is, indeed, very generally supposed, that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in the word of God. On the contrary, our Lord says to Mary, after the resurrection, 'Touch me not, for I am not yet ascended to my Father,' in heaven. But he had been in paradise, according to the promise to the penitent thief: 'This day shalt thou be with me in paradise.' Hence it is plain, that paradise is not heaven. It is indeed (if we may be allowed the expression,) the anti-chamber of heaven, where the souls of the righteous remain, till, after the general judgment, they are received into glory." Wesley's Sermons, No 117. p. 417.

Bosom of Abraham. "The bosom of Abraham is clearly propounded in Scriptures (Luke 16:22) as the place into which the blessed angels, before the death of Christ, conveyed the souls of those departed in the favor of God, and is also promised to them which should believe in Christ after his death." Pearson, Creed. p. 373.

"Abraham's bosom.—So the Jews styled paradise; the place where the souls of good men remain from death to the resurrection." Wesley, Notes, p. 186.

"It was the sense of the primitive church, that 'the soul is but in an imperfect state of happiness till the resurrection, when the whole man shall obtain a complete victory over death, and by the last judgment, be established in an endless state of consummate happiness and glory.' Bingham, Christian Antiquities, 15, 3, 16.

"It is certain that some measure of bliss, which shall, at the day of judgment, be vouchsafed the saints, when their bodies and souls shall be reunited, is not till then enjoyed by them." Dr. Hammond, Annotations on 2 Tim. 1:16.

The foregoing extracts and testimony, conclusively show what was the faith of the primitive church on the state of the dead—that in its best and purest age, the saints were not thought to be glorified till the resurrection, nor the dead unconscious. The Reformers are shown to have occupied the same ground. And the golden mean between those two extremes, was the ground occupied by the great and good men whose names and opinions have been quoted. In view of these facts, the view we entertain, cannot be regarded as novel, or as uncountenanced by the church, while the two extremes opposed to it, are both of them novelties in the faith of the church, and contrary to the understanding which

the wise and the good have had of the teachings of those scriptures which are now quoted by the adherents of those two extremes, in support of their respective novelty.

Mr. Cheever's Essays.

On the Restitution, and the personal Coming of Christ.

This is the title of an old pamphlet we find in our office, on the first page of which is written, "Nathan and Elijah Wight's Book, Bellingham, 1781." On turning to Allen's "American Biographical Dictionary," we find the following notice of the author of these "Essays."

"CHEEVER, EZEKIEL, an eminent instructor, died Aug. 21, 1708, aged 93. He was born in London, Jan. 25th, 1615, and came to this country in June, 1637, for the sake of the peaceable enjoyment of Christian worship in its purity. He was first employed as a schoolmaster at New Haven for twelve years; then at Ipswich, Mass., eleven years; and afterwards at Charlestown nine years. He removed to Boston Jan. 6, 1671, where he continued his labors during the remainder of his life.

Most of the principal gentlemen in Boston had been his pupils, and took pleasure in acknowledging their obligations and honoring their old master.

He was not only an excellent teacher, but a pious Christian. He constantly prayed with his pupils every day, and catechised them every week.

He also took frequent occasion to address them upon religious subjects. Being well acquainted with divinity, he was an able defender of the faith and order of the gospel. In his old age his intellectual powers were very little impaired. The following extract from an elegy upon him, by Cotton Mather, one of his pupils, will show the esteem in which he was held, and may serve also as a specimen of the poetry of the age.

"A mighty tribe of well instructed youth
Tell what they owe to him, and tell with truth.
All the eight parts of speech, he taught to them,
They now employ to trumpet his esteem.
Magister pleased them well because 'twas he;
They say that bonus did with it agree.
While they said amo, they the hint improve
Him for to make the object of their love.
No concord so inviolate they knew,
As to pay honors to their master due.
With interjections they break off at last,
But ah, is all they use, wo, and alas!"

He published an essay on the millennium, and a Latin accidence, which passed through twenty editions.—Mather's Funeral Sermon and Elegy. Hutchinson, II. 175: Hist. Coll. VIII. 66.

The second page of this pamphlet is as follows:

"Scripture Prophecies explained. In three short Essays. I. On the Restitution of all things. II.—On St. John's first resurrection. III. On the Personal coming of Jesus Christ, as commencing at the beginning of the Millennium, described in the Apocalypse. By Ezekiel Cheever, in former days master of the Grammar-School in Boston. 'We have a more sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.—For the Prophecy came not in old Time by the will of Man; but holy men of God spake as they were moved by the Holy Ghost.' Apostle Peter. Boston, printed and sold by Green and Russell, at their printing-office in Queen-street. M. DCC. LVII."

The first of these, "On the Restitution of all things," we have commenced on another page, and shall give the others in their order.

Death of Col. Benton.

Hon. Thomas Hart Benton, late U. S. Senator from Missouri, died in Washington City on the 10th inst., at half past 7 in the morning. He was born in Orange Co, N. C. March 14, 1782, and had entered at the time of his death, on his 77th year. He was a member of the U. States Senate for thirty years—a period longer than any other American statesman has held that office. He is said never to have tasted of ardent spirits. His disease was cancer in the bowels, which he bore with heroic patience. For the last few years he has been engaged in abridging the debates in Congress. He had brought them down to 1850, and finished the volume, almost with his closing breath. On the evening before he died, the President called on him. The interview, says the Union, "was protracted and he afterwards expressed exceeding gratification at his visit. Col. Benton spoke of his extreme solicitude for the condition of public affairs, and his painful sense of the imminent dangers which threatened the country, and exhorted the President to rely upon divine support and guidance, and not on that of men, who would deceive him."

He had his senses up to the last moment, and made every preparation for departure, says his son-in-law, as though he was leaving for St. Louis.

In his dying hours, Col. Benton had the faithful attendance of his daughter Mrs. Carey Jones, who resided with him in Washington. Another daughter, Mrs. Jacobs of Kentucky, arrived to see him on

Thursday. His two remaining children were absent: Mrs. Fremont having gone to California, after parting with him a month ago, not apprehending that he was in a critical state, and Madame Boileau, being in Calcutta, the wife of the French Consul General there. Mrs. Benton died in 1854, having been struck with paralysis in 1844, and from the time of that calamity her husband was never known to go to any place of festivity or amusement.

THE ADVENT MISSION CHURCH, in New York city, with their pastor, Dr. R. Hutchinson, having seen a sheet, which is being circulated there, and elsewhere, entitled, "Address from the Advent church in New York and Newark, to the church scattered abroad"; in which there is an attempt to prove that the Advent of our Lord will take place this year; wish to say, though looking for the soon coming of the Lord, they have had no hand in this matter, and furthermore, that they have no faith in the teachings of the address; there being no evidence from scripture or history to support it.

It seems to be mainly the work of Mr. A. Flavel of Newark, N. J. who has set quite a number of times for the event before. And a Dr. Decker, who has been quite continuous in like speculations on this subject, in years past. Whether the handful of Mr. Flavel's associates in Newark examined his, or Mr. Decker's article or not, the sheet does not say; or whether the congregation who meet at Elizabeth st. N. Y. as a body, acted upon it, we have no knowledge. We learn that they are not all in this faith. This sheet should therefore go for what it is worth, as a production of men whose speculations are entitled to no credit in Advent societies, or with the public.

It is from this sheet that the New York Sun, and New York Herald, and other prints, are circulating the story that the Adventists have set another time 1858, for the Advent; while nothing is farther from the truth. We protest against such false reports of our faith or hopes. Let them fix the thing upon the real authors.

Adventists believe in the near coming of Christ; but they are not to be held responsible for the disjointed lucubrations of every charlatan speculator, who wishes to bring himself into notoriety by setting days or years, for the Advent of our Saviour.

The principle on which it is done, is to find a year, dating from which a given period will end at any specified time, and then to talk in a mystified manner about the crucifixion's being in that year, sliding back or forward, wherever they wish to end their period. Thus in the present case that event is placed in 41, which can only be done by those the most grossly ignorant of all chronological science, and whose presumption in arguing for such a chronological monstrosity is little short of criminality—they being in such efforts only blind leaders, seeking to lead blinder ones, where they have no actual chronological light to guide their stumbling footsteps. Against all incompetent guides, as well as against those who are unsafe leaders from more reprehensible causes, the Saviour expressly warns us.

To Correspondents.

To "Philo Elzea."—We do not always decline to insert articles with anonymous signatures—though we would always prefer that each one should write over his own proper name—but anonymous signatures, when the writer's name is not communicated to the editor, have no promise of insertion; for we wish always to know who the writers are.

If "Philo Elzea," will look at the answer to which he replies, he will see that it was not "a simple yes," as he affirms. It did not purport to be such; but it was stated that "a simple 'yes' would be our answer," &c., "had we not learned by experience that some of our readers attach ideas peculiar to themselves to the word 'immortal,' by which they would fail to apprehend our meaning." And to avoid such misapprehension, we did not limit our answer to be "a simple yes"; but showed the distinction between inherent or independent immortality, and that which is dependent; and also between that which is conditional and unconditional. We might have gone farther, and shown a difference between an immortality of constitution, and one of duration. As "P. E." has made no allusion whatever to these distinctions, but has proceeded to reply as if the word could have but a single meaning, he appears not to have apprehended what we wrote, and seemingly for the reason we gave for not limiting our answer to "a simple yes."

If "P. E." wishes to discuss those distinctions, and show that they are not sustained, or that the term has only one use and meaning, he would then be replying to our answer, which he now is not, and which he can do by putting us in possession of his real signature.

Certainly that is best for me which God requires me chiefly to value, love and seek.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

The Coming of Christ and the Resurrection.

BY S. BRADFORD.

But we have other Scripture testimony, of a more positive character to demonstrate the fact, not only that there are to be two resurrections, but there will be a millennium, or a holy and blessed state of enjoyment, for all the people of God, to continue one thousand years, between the resurrections. It is found in the 20th chapter of Rev. a few of the first verses of which we will quote, with such other Scripture quotations as will show us the mind of the Spirit, that indited it.

John says, "I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand."

In the first chapter of Revelation we are told plainly who it is that has the keys of hell and of death, so that we cannot be mistaken who this angel is that John saw coming down from heaven with power to bind his adversary the devil, who goes about now seeking whom he may devour and who now has the power of death; but who is to be destroyed when the last enemy which is death, is destroyed. "I am he that liveth and was dead," says Jesus; "and behold I am alive forevermore; and have the keys of hell and death."

We now know what to understand by this first verse. Now if we can understand the rest, we shall no doubt have all the light that is wanting to establish us in the views we have before expressed of the two resurrections. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years. The dragon, that old serpent, which is the devil and satan, we are given to understand by other portions of Scripture, represents the devil's power in all its forms, with all its temptations and persecutions in opposition to God, and his people, from the beginning of the world to its end; first in the form of a serpent, and last, in the form of a great red dragon, having seven heads and ten horns; or the Roman power, both Pagan and Papal; first imperial, and then kingly; out of which came forth the Papal church, the mother of harlots, the embodiment of the mystery of iniquity and the abomination of the whole earth, in whom "was found the blood of prophets, and saints, all that were slain upon the earth."—Chapt. 18:24

The Lord Jesus is here represented as laying hold of the last persecuting power—the dragon, because it was the last shape or form, which the devil and Satan appeared in. But it was, nevertheless the devil, and Satan, and the old serpent, which was laid hold of: "And bound him a thousand years," says John, "and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

It is now made plain thus far, that the great red dragon with all the nations it represented, with all its persecuting and antichristian and hellish powers: and that old serpent, the form that appeared to our first parents in the garden of Eden, and which is to be bruised under the saints' feet shortly at the coming of Christ, according to Paul, and which we are literally to understand is the devil and Satan, is now cast into the bottomless pit; no more to be loosed, we think, till the sea gives up the dead, which are in it, and death and hell or the pit, deliver up the (wicked) dead which are in them, and they are judged according to their works, when after a little season, "whosoever is not found written in the book of life, will be cast into the lake of fire," which is, says John, "the second death."

Having seen the devil and all his host destroyed, at the brightness of Christ's coming, John then goes on to tell us what else he saw, in his vision.—"And I saw thrones and they sat upon them." Jesus says, "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," and in Luke 22:29,30,—"I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat, and drink, at my table, and in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

If there are to be thrones in the regeneration, when the Son of man shall sit upon the throne of his glory, it is perfectly natural that John should speak of them as a part of the vision; and that there are to be such the words we have quoted from the Saviour's own mouth clearly proved; all of which shows that John's vision was not a temporal state of things, but an immortal glory, with Christ.

"And judgment was given unto them," says John. "I beheld," says Daniel, 7:21, "And the same horn (that is the same powers we have before seen destroyed) made war with the saints, and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

"Do ye know," says Paul, "that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" Thus we see again by comparing Scripture with Scripture that John was describing a state of things which could not be before the Lord comes with all his saints and sits upon the throne of his glory and kingdom; for we are plainly taught this from the above quotations.

And then John goes on to state further, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection: Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a thousand years."

"This is the first resurrection," says John. Paul says that "the dead in Christ shall rise first," and that they that sleep in Jesus, God will bring with him; that Christ should be the first fruits, afterwards they that are his at his coming; the resurrection of the just, as recorded by Luke, the better resurrection, according to Paul to the Hebrews; The resurrection that Paul strove to attain unto, as recorded by Paul to the Philippians; that resurrection, which the children of God only were worthy to attain unto; being the children of the first resurrection.

Thus we see the character of the persons which did not live, and the character of the persons that did live. That it was the beast, and the woman that rode upon the beast, and all the wicked nations and people that are not on the Lord's side that were slain and did not live: on whom the second death will have power, when they "shall be cast into the lake of fire and brimstone, with the devil that deceived them, where the beast and the false prophet are, and they shall be tormented day and night forever and ever." But on the other hand it was those characters that followed Christ upon white horses, clothed in fine linen, that were blessed and holy.

To be continued.

Letter from S. Sawyer.

DEAR BRO.—I should stop my paper if you had not been so honest as to print against yourself, as soon as you will for yourself. And as you and I cannot see alike on the consciousness of the dead, I should have taken a paper on the other side of the question; but as long as you continue so honest, you may send it along, and I will pay for the same.

I will now write a few lines for the *Herald*, for the first time. I wish to know what the consciousness of man is; is it the soul, or not? I want a Thus saith the Lord, and not other men's minds for it. If we run after others' opinions to prove anything, we shall run astray. It is like a man chasing his shadow:—when he thinks he has got near enough to catch it, and makes a grasp for it, he gets nothing but a shadow. Just look back to '43 and '44. How was it with Professor Bush, Drs. Pond, Morrison, Hinton, and a host of others, when they wrote against William Miller? They contradicted each other, as much as they did him. Put them all together, and they made out the same as he did. And so in all cases when we take other men's minds to prove anything by. Look at the Voice of the Church that you have printed; see how their minds disagree. You stated in the *Herald* of March 13th, speaking of the soul, that it was the life of man, in your opinion. What did the Lord tell Moses, was the life of man, in Lev. 17:14?—He says the blood is the life of all flesh. Then it is the life of man. Paul says (1 Cor. 15,) that blood cannot inherit the kingdom. Then if the soul is the blood, the soul cannot get the kingdom; but we find that flesh and bones can.

I will now ask some questions, and I want you to answer them. In the first place, I want to know

what the soul is, if it is not the person? If I have got a soul to save or to lose, it is worth looking after; and I want to know what it is. In Gen. 2:7 we read, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." I understand the man to be the soul, the same as a baby is a child, and that child is a baby. Am I right, or not? Please to answer me.

Again, 2d. In Gen. 12:5, "Abram took Sarai his wife, and Lot his brother's son, and the souls that they had gotten in Haran, and they went forth to Canaan." Are not these souls people the same that we find chap. 13:7, and 14:15? Or do they mean souls in them?

3d. In Lev. 5:1, "If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known it, if he do not utter it, then he shall bear his iniquity." Now has the life of man got eyes that it can see, or ears that it can hear, or does it mean the man?

4th. Again, in same chap., v. 2, "Or if a soul touch any unclean thing, he shall be unclean."—Now has the soul got hands? or is it of a material substance, that it can touch anything; or is it the whole man?

Again, 5th. In the same chapter, v. 5, "Or if a soul swear, pronouncing with his lips to do good, or whatsoever it be that a man shall pronounce with an oath, and it be hid from him when he knoweth of it, then he shall be guilty." Has the soul got lips, or not?

6th. Again, in the same chap., v. 17, "And if a soul sin, or commit any of these things which are forbidden to be done by the commandments of the Lord, though he wist it not, yet is he guilty and shall bear his iniquity." Is it the soul that breaks these commands? What does this his or he mean? For it is thus saith the Lord.

7th. Again, in Num. 31:25, "And the Lord spake unto Moses saying . . . Levy a tribute unto the Lord of the men of war which went out to battle one soul out of every five hundred, both of the persons, and of the beeves, and of the asses and of the sheep." Now if these souls do not mean the people and the beasts, what do they mean? Have beasts got souls in them? If so, why are they not alive when they appear to be dead, and in a conscious state, and go to paradise and enjoy happiness?

8th. Again, in Rev. 16:3, "The second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea." Have the finny tribes got souls in them, that are conscious after death? If not, and their souls mean them, why not our souls mean us?

9th. Again, in Isa. 53, he prophesies about Christ, and says: "He poured out his soul unto death." If Christ's soul died, why not our soul die? Is the soul anything? or nothing? or how could John see them under the altar? Could John see nothing? or did he see something?

Please to insert these lines in the *Herald*, and answer the same in brotherly love, for my and others' benefit; or stop my paper, and I will send you what there is due. I want truth, and nothing else.

Yours in love, truly, SAMUEL SAWYER.
Heron, Me., March 8th, 1858.

Duties of the Times.

Ministers of the gospel should not only "preach the word" themselves, but by every means in their power, encourage the study of that word.

It would have a happy effect if every minister would encourage his hearers to bring their Bibles to the house of God, and follow him in his proofs and arguments. It would awaken an interest in both speaker and hearer. But before this is done, or can be done, it will become necessary to change the style of preaching, and give the hearer something to do with his Bible, besides finding the text at the outset. Indeed, so far are some ministers from encouraging this practice, that I have met with several cases, where hearers have actually been requested to shut up their Bibles and lay them aside, before the preacher would proceed with his discourse. No minister can tolerate the practice, while he is conscious that he is preaching something else than the Bible, or that he is perverting the meaning of the Bible by wresting it from its context, and its true import.

The age needs more expository preaching. I met, about a year ago, an intelligent, but unlettered Irishman, while travelling in the cars. As we were in company about two days, we became acquainted. He gave me an account of a minister of the Baptist order, in his native town. His mode of preaching was, to read and expound the Bible by course. The congregation always knew beforehand what was coming next, and made it a matter of discussion through the week. When the Sabbath came, all went to church, Bible in hand, to hear what the minister had to say on points which had proved too hard for them, or on which a diversity of opinion

existed. Of course, the minister was not troubled with sleepy hearers or empty seats. Every member of the congregation was intelligent on all questions of a scriptural character.

Why cannot this example be more generally followed? No man who is fit to be a minister at all but could make himself so thoroughly master of a chapter, with its historical, geographical, doctrinal, practical and experimental teachings, as to make it of deep and awakening interest to his hearers. And how much more beneficial to himself, both spiritually and intellectually, than by spending the week to make up a sermon from a single idea, divided into firstly, secondly and thirdly. To prepare himself for such a work; he must read and study everything that is knowable; for every chapter in the Bible gives scope for a mighty range of thought, and calls for great variety of illustration and argument.

Then, again, a minister would be called on to explain and enforce a great many practical subjects that he never would be likely to take up and explain in a course of text-preaching. Indeed he could not do it without frequently giving mortal offence; persons implicated, charging him with selecting the subject for them. But taking the other course, it comes in naturally, and it is expected that the point should come up. Let the minister generally adopt this course, and the people will be better Bible students.

J. LITCH.

On Judas.

DEAR BROTHER:—I have been well pleased and instructed with the able, candid and Christianlike manner you have answered the several questions you have been requested to answer through the *Herald*. I have always believed that all Bible questions should be handled with candor, and with an aim at truth, and never with a strife for the mastery, nor to build up a theory, unless it is according to the word of inspiration. But I have concluded that if you give a full and correct answer to every question asked, you need the patience of Job, meekness of Moses, and more than the wisdom of Solomon; and will have to make long days of labor and short nights of rest.

In your answer to the request of J. Carr, on the last page of the *Herald* of March 6th, I fully agree with your exposition of Heb. 6:4—6; but in answer to his question, Does the Bible teach us that Judas was ever a good man or a Christian, you say there is no evidence that Judas was ever a pious believer and have quoted John 6:70; 17:12, and a part of Acts 1:25, for proof. Up to that time I had never doubted but that Judas was once a good man, and fell by transgression. But after reading your answer, I at first could not see clearly how to make a harmony of the text you refer to in John 6:70, with my former belief; but after a re-examination of the subject, I came to the following conclusion, and will here say that if I am wrong I stand ready to be corrected and receive a better light whenever it is presented, so that I can see it; for it is truth that I am seeking after, and not controversy. I find it recorded in Matt. 10:1, that Christ called unto him his twelve disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of diseases, and in the 4th verse gives the name of Judas Iscariot as one of the twelve. Now I cannot believe, with my present light, that Christ would commission and send out a wicked man or a devil to cast out devils, and heal the sick; for a kingdom divided against itself cannot stand; and if the chronology in my Bible is correct, this took place a year before Christ pronounced him a devil, John 6:70. And I also think that if Judas was a devil when Christ sent him out with the twelve, if he had undertaken to cast out a devil in the name of Jesus, and had not met with better success than the sons of Sceva did (Acts 19) he never would have tried to cast out but one devil.

You quote a part of Acts 1:25 to show that Judas fell by transgression that he might go to his own place. What did he fall from? The Bible says, from this ministry and apostleship, Acts 1:25. The 24th and 25th verses thus: "And they prayed and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship (which must be the ministry and apostleship of Christ) from which Judas by transgression fell that he might go to his own place."

I now ask, if Judas could fall from the ministry and apostleship of Christ, unless he had been a minister and an apostle of Christ, and can a devil be a minister and apostle of Christ? It looks more likely to me that he was once a good man and took part in the ministry and apostleship of Christ, and fell from it. And I think that the apostles understood it so; for they chose Matthias to take part of the ministry and apostleship that Judas fell from. So I must conclude that Judas was first a good man, chosen of Christ to be a minister and apostle, and by Christ was sent out one of the twelve to preach

the gospel, cast out devils and heal the sick (Matt. 10:1.) that a year or two after Christ gave him this commission, Judas fell and became a devil (John 6:70) and a thief, John 12:6. He must then have fallen from the ministry of Christ as stated (Acts 1:25.) and after the last supper, which was the following year after Christ said he was a devil, Satan entered into him (John 13:27,) he then became a double-devil, a very fit subject to perform the act he did perform, in betraying the Lord of glory and Saviour of man into the hands of wicked men, to be crucified, and that afterwards he hung himself and went to his own place.

J. A. VARNEY.

East Alton, N. H., March 18th, 1858.

NOTE.—A minister is one who ministers. An apostle is one who is sent. That Judas was a minister and apostle, we doubt not. But was he a Christlike one? We suppose he, being unregenerate, was chosen in that office as one who would betray his Lord as foretold in prophecy; and that when Matthias was chosen to be an apostle in his place, he was not chosen to the same characteristics. While Judas was commissioned in all respects like the other apostles, we know not that he ever performed any apostolic acts. We suppose that being a devil, he did not, and that he was commissioned to fulfill the Scriptures.

A brother writes from Laporte, Ind., March 15th, 1858:—

BRO. HIMES:—I am happy to be able to say that there is very considerable religious interest in this place and vicinity at present, with encouraging indications of a greater work in months to come. Not only among the young, but also among the aged, grey-haired men, who have spent all their lives in sin, now rejoice in the blessed hope of spending an eternity with the redeemed. They feel that they are called to forsake all for Christ—to consecrate every faculty to Christ—and to determine to know nothing but Christ and him crucified, and to glory in nothing but the cross of Christ. There is joy in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance.—Luke 15:7.

Your valuable paper is doing a good work here, as it must do where ever it goes. Many a heart has received its first permanent religious impressions from perusing it. I do not hesitate to say that it has been the means of enlarging the views, elevating the aims, and correcting the errors of many, in regard to the conversion of the world, and the future state of the dead.

BRO. BERICK, our pastor, is no longer with us.—Our church is making every effort to erect a chapel, in which case Bro. Berick will probably return and settle among us.

We hope that you will be able to visit us again this summer. Your visit here before, although at an unfavorable time, I think was blest not only to myself, but to our pastor.

Nothing is so welcome in my family as the Herald. It serves to keep before our minds that time is short. The course pursued in its publication, on all subjects, meets my warmest approbation.

How diligent had we ought to be in the improvement of the swiftly passing hours. Let us seize the precious moments as they fly, so that when our time is all gone, we may find our work finished, and be accounted worthy to enter into the joy of our Lord.

W. B.

THE care with which the Hebrews guarded every jot and tittle of their Scriptures was never reproved by our Saviour. It is our duty and interest to imitate them in the jealousy with which God's holy Word is kept in our own language. Even the antiquated words of the English Bible will never become obsolete, while they are preserved in the amber of its purity; and there, they have a precious beauty and propriety which they would lack elsewhere.—The language lives there in its strength, as in a citadel, and knows no damage, while it keeps that house like a strong man armed.—Rev. Dr. Cox.

A COOL REASONER.—Cottle relates of John Henderson, a famous student of Oxford, that a student of a neighboring College, proud of his logical acquirements, was solicitous of a private disputation with him, and they were introduced by mutual friends. They conversed for sometime with equal candor and moderation; but at length Henderson's antagonist, perceiving his confutation inevitable, in the height of passion, threw a full glass of wine in the face of John, who without altering his features or changing his position, gently wiped his face, and then coolly replied, "This, Sir, is a digression; now for the argument."

Sins are like circles in the water, when a stone is thrown into it—one produces another. When anger was in Cain's heart, murder was not far off.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Moline, Ill., Feb. 27th, 1858, SYLVANUS SAYLES, aged 37.

More particular notice hereafter.

DIED, in Walpole, Mass., Sister MARY F. MAN-TER, March 20th, 1858.

She was a devoted Christian, and a firm believer in the resurrection and personal reign of Christ on the earth.

DIED, in Harlem, N. Y., March 30th, 1858, JOHN JACOB GOLL, aged 66.

He was born in Wittenberg, Germany, Sept. 24, 1792. He was a soldier in the Prussian Army, and fought, and was wounded in the battle of Waterloo. He afterwards emigrated to this country, and settled in New York. He was a builder, and with his partner, Mr. Raybold, carried on an extensive business for many years. He experienced religion about twenty years ago, under the labors of Elder I. N. Walters, of the Christian church in New York, and for many years was an honored member of that church. In 1842, he became interested in the Advent doctrine, and united with the Advent church in New York, in which he lived and died an esteemed member. He died in the full faith of acceptance with God, and of the resurrection of the body, the personal return of Christ to the earth, and his eternal reign in the new heavens and new earth.

He requested me to attend his funeral, (which took place April 1st, at 10 o'clock A. M.) in connexion with Mr. Washburn, the Methodist preacher in the place, on whose ministrations he occasionally attended.

Mr. Washburn made the prayer, and I read the Scriptures, and explained the promises relating to the inheritance of the saints, which our deceased brother believed, in common with Adventists. The occasion was one of the most solemn I ever witnessed. God was in our midst, and seemed to set home the truth with favor on most that were present.

Sister G. is left with two children, and a large circle of friends, to mourn the loss of the husband, father and friend.

J. V. HIMES.

Harlem, N. Y., April 3d, 1858.

DEAR BRO.—These lines may inform you of the sudden death of my wife, EUNICE DRAKE, on the 30th of January, after a sickness of about two hours, by an apoplectic fit, of water on the brain. She was taken at the tea-table. She said, "My work is done," and passed away, almost without a struggle or a groan—leaving a smile on her countenance, which continued until she was buried.

My age is 78 years, the 19th of the present month. Her age was 79 years, 8 months and 7 days. I am lonely. This is the 53d year of our living together.

Your old friend, still looking for our Lord,

SIMEON DRAKE.

Fiskdale, Mass., Feb. 27th, 1858.

DIED, in Lawrence, Mass., the 2d ult., FRANK B. PLUMMER, eldest son of Elder Henry Plummer, of Haverhill.

The death of brother Plummer was quite unexpected to a large number of his friends. For some months he was subject to an unusual flow of blood to the head and dizziness when in the act of stooping, and with considerable difficulty of breathing when making much exertion; but because of his general cheerfulness and great perseverance, these symptoms of disease created no serious alarm in regard to a fatal result, until the progress of the disorder forced him from active life to the retirement of the sick-chamber.

During his sickness he suffered the most exquisite pain, resulting from a complication of dreadful complaints. At a post-mortem examination, a large cancer was discovered under the breast bone, which had enlarged the thin membrane to a thickness of about two inches; like smaller substances were found interspersed through the lungs, and also a large tumor located between the two large air-branches, which compressed those passages, and at times almost produced suffocation.

His sufferings were intense, yet he bore it all with exemplary patience, and when at last the verdict of the physicians was made known, and death was certain, he calmly resigned himself and his loved ones to the Divine will.

He took an affectionate leave of his two sons and brother, and left them words of counsel which we trust will prove their salvation.

The Saturday night before he died, and following the most distressing spell he had during his sickness, his father enquired,

"Frank, can you say that the Eternal God is your refuge, and that underneath are the everlasting arms?"

He answered, "Yes; he has been with me this afternoon."

About ten minutes before he died, his wife put her face down to his and asked if he knew her?

He tenderly put his arms around her neck, and called her by name.

She asked, "Is Christ precious?"

He exclaimed, "Oh, yes! Oh, yes! Oh, yes!!!"

She remarked, "What a loss I shall suffer!"

"Oh, it is all right! it is all right!" was his reply.

Then, with the confidence and composure of living faith, he met the King of terrors in hope of a resurrection to life everlasting.

BRO. PLUMMER was a firm believer in the great doctrines we cherish, and at his home the servants of God ever found a cordial reception. He was a true friend—open, communicative, and generous to a fault. His circle of friends and acquaintances was very extensive, and among the officers and laborers employed on the various rail-roads connected with Lawrence, (he was employed as ticket master) was a general favorite, and universally respected in the city. On the occasion of the funeral, a special train was run between Haverhill (his former place of residence) and Lawrence, draped in mourning, and filled with friends of the deceased.

The funeral was conducted by Mr. Wright, the Station Agent, and Mr. Colby, the Teller in the Bank. The sermon was delivered by Mr. Remington, at the Baptist meeting-house, where Bro. Plummer had of late attended service on the Sabbath.

In the good evidence he left of faith in Christ, his friends are comforted, and they look forward with glad hope to an eternal re-union in the kingdom of our Lord and Saviour Jesus Christ.

J. P., JR.

April, 1858.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physician.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plethora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—1y

The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever, sores and ulcers, cancerous and scrofulous sores, ringworm, "broken bladders," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore backs, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

THE ADVENT HERALD

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in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, APRIL 17, 1858.

ITEMS AND NEWS.

Solomon A. Adams, of West Brookfield, a bachelor, living alone, was found dead in his house a few days since, and a coroner's jury concluded from various circumstances that he died of delirium tremens.

The Vigilance Committee of fifty-four citizens, who broke up a low groggery near Carterville, N. C., a short time since, and in the melee killed Windham, the keeper, and another man, for which they were arrested, were tried on the charge of murder and acquitted. The trial excited great interest.

Mr. Samuel Wright, a farmer who resides in Washington county, Pa., has 18 children, 111 grandchildren, and 174 great grand children. His wife, too, is still living.

The Madison (Fla.) Messenger has reliable information that Billy Bowlegs has surrendered his sword, and is now at Tampa with his whole party, waiting the consummation of arrangements now being made, to be transferred to the West.

Robert J. Griffin, who was arrested at Paris, Ky., a few days ago, and confined in the Bourbon County jail, to await trial on a charge of having been engaged in setting fire to barns in that vicinity, was taken out of jail at 2 o'clock on Monday morning by a mob, and hung by the neck till he was dead.

The venerable Stuyvesant pear-tree in New York, planted in 1647, is again in bud.

In Baltimore, on Tuesday morning of last week, six rowdies who had been attending a ball, attempted to break into the public house of Erasmus Levy by battering the door with a plank, whereupon Levy discharged a horse pistol loaded with eight or ten balls upon the gang, wounding three of them, one of whom, named McAleese, has since died, and another lies in a critical condition.

New Orleans, April 9. The rise in the Mississippi is, in some places, the highest ever known. The towns of Napoleon and Prentiss are still inundated, and the whole country on both sides of the river, from Napoleon to Lake Providence, is submerged. The damage is immense. Some fears are entertained here of a crevasse, and precautions have been taken against such a catastrophe.

The annual report states that 236 persons were killed and 738 injured on railways in the United Kingdom in '57, of whom 48 killed and 646 injured were passengers.

The Ottoman commissioners charged to inquire into the grievances of the Christian population in Bosnia are proceeding in a manner calculated to exasperate rather than pacify the province, while at the same time the Sultan's liberal views appear to be but little taken into account.

The Mahoning plank road company in Ohio sued Harmon Lewis for refusing to pay his toll—one cent. The case has gone through three courts, and is still going up, and the costs have been \$300 to each party so far. "Penny wise and pound foolish."

On Thursday of last week, a Mr. Stump, of Virginia, went to Blairsville, Pa., to reclaim a fugitive slave. Mr. Stump, with the assistance of a Deputy U. S. Marshal, captured the negro, when the citizens gathered round in an excited manner, and the negro managed to escape on the U. G. R. R.

Died, at Madron, England, recently, Miss Sarah Roberts, aged 90 years. Deceased, a local celebrity, known generally as "Little Sarah," is supposed to have been the smallest woman in England, and was only two feet ten in. high. Dwarfs, as a rule, are deficient in intellect, but "Little Sarah" was quite an exception; she was an intelligent woman, and possessed of an extraordinary memory, could relate the time and manner of every local circumstance that had transpired from her childhood to near the end of her long life.—*Cornish (Eng.) Tel.*

A Swindling Coffee Company has just been detected in New York. "Oliphant, Bartlett & Co." of 208 Broadway, had by means of circulars induced country merchants to become agents for the sale of their coffee, duping them into the payment of large sums in advance. The swindlers, it is believed, realized \$20,000 in a few weeks. One of them, named Phillips, has been arrested, and Mayor Tiemann has seized many letters addressed to the firm.

The St. Louis Democrat says that the boy preacher, Rev. J. B. Fuller, of Missouri, has within the last five weeks delivered in Marion county fifty-four sermons, and been instrumental in the conversion of many. He has been licensed to preach only about two months. It is said that he makes no notes, and frequently does not select his text until he rises up in the pulpit to preach; and yet no two of his discourses are alike, either in point of language or arrangement. He speaks most eloquently, and uses chaste and beautiful language. Calls to preach at various points are daily pouring in upon him.

A piquant correspondence has just passed between two clergymen, in a city where considerable religious awakening has taken place, the substance of which was as follows:

Baptist to a Methodist Clergyman.

Dear Brother—I shall baptize some converts to-morrow; if any of your converts prefer to be baptized in our mode, I shall be happy to baptize them as candidates for your church.

Methodist to Baptist Clergyman.

Dear Brother—Yours received. I prefer to wash my own sheep.

The number of Roman Catholic bishoprics in the world, inclusive of 12 patriarchates, is 830. Of these, 620 are in Europe, 65 in Asia, 11 in Africa, 124 in America,—70 in North, 13 in Central, and 43 in South America; and in Oceania, 10. Of the 12 patriarchates 3 are in Europe, 7 in Asia, 1 in Africa, and 1 in America (Spanish West India.)

The Religious Interest.

The shower of grace with which this country is now being visited, continues without any particular variation of interest. It does not follow, however, that there are not large masses in the community who are entirely unaffected by it. While many persons have been awakened, made thoughtful and prayerful, and large numbers have been hopefully converted, vast multitudes are still untouched. This is evident from some facts that have been made public in the prayer-meetings. It was stated that on a recent Saturday night, an actual count was made of the persons visiting the lager beer saloons in this city between sundown and midnight, and they were found to amount to the astonishing number of fifteen thousand—mostly young men and boys from fourteen years and upwards! This is truly alarming, and shows most conclusively the folly of supposing that Christians may relax their efforts, or that the entire community are being converted. As

in all previous pentecostal seasons, we may hope that "a remnant, according to the election of grace" is being saved, and that the Lord more speedily is gathering out from among the Gentiles a chosen people.

The prayer-meetings in this city are as well attended, and the meetings are as full as ever. The Old South church, as in former days, is the great centre of attraction. The morning and noon prayer-meetings, in the chapel of this church, are as well attended as ever. The meeting of every Monday morning is devoted chiefly to the reception of religious intelligence.

Amherst College is now blessed with a precious revival. The whole College is penetrated with the work more or less.

The Puritan Recorder of this city says:—

"Our inquiries of persons in different sections of the city, lead us to believe that the work is still progressive. Some new meetings for prayer, of an interesting character, pertaining to distinct communities, have been instituted, and have been blessed to numbers of those embraced in their respective circles. One is in a large manufacturing establishment at the South End, where eighty hands are employed. Another is in the attic of one of the most extensive dry goods stores, attended by a number of the clerks, some of whom have been hopefully converted. We are informed that in one instance, a prayer meeting has been held under a shed upon one of the wharves. These incidents are mentioned to show that the Spirit of the Lord is dealing in a special manner with the minds of men."

The Christian Era of this week says of the work: "It moves on with deepening influence and mighty power. It is estimated that more than 2500 persons were converted in Baptist congregations in New England during the month of March. In this city the work is deepening." The Watchman and Reflector says "the work does not give signs of any sudden or rapid subsidence. The reports made at a large ministers' meeting in Tremont Temple on Monday morning, gave evidence of the work being now at a most interesting stage of development. These reports represent Boston and all its neighborhood for ten to fifteen miles around."

At one of the business men's meetings during the week, a gentleman arose and gave a very interesting statement of the existence of the revival in every town on the line of the Eastern railroad, between Boston and Portsmouth. A correspondent at Northampton writing on the 6th, gives us a similar statement respecting the towns in Hampshire county, and he says what he has said is a fair index of the present state of religious feeling in Western Massachusetts.

The above is a fair picture of what we learn of the progress of the work in every direction.

Theodore Parker, and some of the other unconvinced ministers,—Universalists and Unitarians—are preaching against the work; without which opposition it would lack one evidence of its genuineness. Some of the Universalists, however, are endeavoring to make it subserve their own interests, and occasionally one attempts to take part in the meetings. One of them remarked at a five o'clock prayer-meeting in a neighboring city, that "it made no difference to him to what denomination we belonged, if we were only Christians?" But how can those be regenerated, who deny the necessity of regeneration? and therefore how can such be Christians?

"A country pastor writes to an exchange paper: Would to God the gracious work might proceed, until it should be crowned with the Millennial glory of our mighty Redeemer, and that every eye might speedily behold him, their soul's chief beloved!"

Such is a sensible prayer: and this work may be doing much to pave the way for His coming, whose presence will not be manifested, until He shall have fully seen the travail of his soul, and been satisfied in the accomplishment of the full number of His elect. The long suffering of God is salvation; and his coming only waits to give opportunity to sinners to look to him and be saved—the number of whom will fill up the full measure of God's original purpose respecting the regeneration of the earth, and its replenishment with inhabitants.

ROCKLAND FEMALE INSTITUTE.—Our readers will see an advertisement of this Institution in another column. We can recommend it to parents who wish to send their daughters to a good boarding school. We have heard a favorable account from those who are acquainted with the institution, and wish Bro. Mansfield all success in this new field of labor.

New Works.

The Shadow on the Hearth: or Our Father's Voice in taking away our little ones. By a Bereaved Parent, with an introduction by N. L. Rice D. D. New York: Robert Carter and Brothers, No. 530 Broadway, 1858.

This work takes the position,—first demonstrated by John Calvin, and afterwards so ably maintained

by Toplady, Scott, Gill, Robert Hall, and the others who held his sentiments,—that as infants die in Adam, so are they all saved in Christ. The dark mantle of materialism, which affirms that they are only material, and that therefore they must perish forever, is rent asunder in this volume, and a place is given them among the other trophies of free grace. In the words of this writer we may say to bereaved parents:

"The grave has not swallowed forever the redeemed dust committed to its care. The morning will dawn, and it will spring from the grave, reanimated, purified, spiritualized. 'Jesus will come again, and take you to himself.'"

A private letter from Bro. Tanner, of Buffalo N. Y. speaks very cheerfully of the work of grace in that city, and announces the tidings that salvation has come to his house also—two sons and a niece being hopeful subjects of Divine blessing. Bro. T. is laboring heartily in the work there, and doors are every where open.

Rockland Female Institute, Nyack, N. Y.

This Institution is located on the west side of the Hudson River, twenty-five miles from New York, at the village of Nyack; one of those picturesque and charming retreats selected by residents of the metropolis for rural homes.—The Institute owes its existence chiefly to the munificence of the late Simon V. Sickles, Esq., who had established his country seat at this place. A donation of \$20,000 by Mr. Sickles, and an appropriation of an equal sum by other gentlemen interested in the cause of female education, enabled the Trustees to erect and furnish one of the best edifices for the purpose, in the State. The building is of brick, five stories high, and one hundred feet front by sixty feet deep, and will accommodate one hundred boarding pupils with pleasant, furnished apartments. The arrangement of the interior of the edifice, is admirably adapted to secure the health and comfort of pupils; the halls and staircases are broad; and the chapel, study rooms, dining hall, and dormitories, large, pleasant, and airy. The building is warmed by furnaces, lighted with gas, thoroughly ventilated, and supplied throughout with the purest spring water from the mountains. The situation of the edifice is exceedingly fine, and constitutes no unimportant feature in the attractions of this school. Located in the midst of ample and tastefully arranged grounds, it commands a magnificent panorama of mountain and river scenery and picturesque landscape, admirably adapted to inspire the mind with that love for the grand and beautiful which contributes to refinement of taste, and intellectual and moral culture.

BOARD OF INSTRUCTION.—REV. L. D. MANSFIELD, President, and Professor of Intellectual and Moral Science and the Latin Language; Miss Mary J. Comstock, Principal of Academic Department, and Teacher of Philosophy and Belles-Lettres; Miss S. J. Noyes, Teacher of Mathematics; Miss E. M. Nowill, Teacher of Drawing and the French Language; Miss Mary F. Hoagland, Teacher of Vocal and Instrumental Music; Miss S. B. Leonard, Assistant Teacher of Music; Miss E. Broughton, Second Assistant Teacher of Music; Mrs. Hoagland, Matron and Superintendent of Domestic Department; J. L. Brownell, A. B., Lecturer on English Language and Literature; Charles F. Mansfield, A. B., Lecturer on History.

DEPARTMENTS.—There are three Departments:—The Preparatory, Academic, and Collegiate, in which a well selected and thorough course of study is pursued, embracing all that is essential to a substantial and refined female education.

ORNAMENTAL BRANCHES.—Those accomplishments which belong to an elegant and complete education:—Music, Drawing, Painting, and the Modern Languages, are committed to competent instructors. The pronunciation of the French, is taught by a lady who has enjoyed the advantages of a residence of some years in France.

RELIGIOUS.—This Institution is not under the control of any religious denomination, nor is any attempt made to bias the minds of pupils in favor of any sect. The Bible is, however, made the basis of their religious and moral training, and the sublime principles and precepts of Christianity are fully taught. Daily religious services are performed in the chapel.

ENGLISH EDUCATION.—All the pupils, of suitable age and attainments, are required to write original essays, and, during the entire course, the English language will receive special attention; as the Board of Instructors feel assured, that no accomplishments or proficiency in ancient and modern foreign languages, can compensate for ignorance of our own mother tongue. With a view to the cultivation of a refined taste in literature, and to the formation of a chaste and elegant style of composition, a course of critical reading in the English Classics is pursued.

CALISTHENICS, &c.—Calisthenic exercises, adapted to give strength and grace to the body, will receive a large share of attention; and all the pupils are expected to spend some time, daily, in those exercises, or in the open air, when the weather will permit. The ample grounds of the Institution and the adjacent mountains, furnish highly attractive playgrounds.

DOMESTIC ARRANGEMENTS.—The family of the President and all the instructors, reside in the Academic building, and sit at the same table with the pupils; constituting one domestic circle: an arrangement which gives to school life many of the advantages of home, and especially contributes to the formation of easy and agreeable manners. Order and neatness prevail, throughout the entire establishment, which is under the supervision of an experienced matron.

DIPLOMAS.—Diplomas will be conferred upon all who complete the regular course, and sustain a creditable examination, at the close of the Academic Year in September. Those who do not wish to pursue the full course, can take any studies which they choose, without graduating.

TERMS, VACATIONS, &c.—The Academic Year is divided into four terms, of eleven weeks each. The Spring term will begin Monday, April 19th; the Summer term, Monday, July 5th; the Fall term, Monday, November 1st; and the Winter term, Monday, January 19th. A vacation of six weeks follows the Summer term, and one of two weeks, the Winter term. An examination and exhibition of Music and Composition, will take place at the end of the Summer term.

EXPENSES, &c.—Preparatory Department, tuition per term, \$5; Academic do., \$8; Collegiate do., \$10; Music, extra, \$10; Use of Piano, extra, \$2; Latin, extra, \$3; French and Drawing, each, extra, \$5; Board and Furnished Apartments, \$27.50; Washing, per dozen, 50 cts.; Stationery, Writing Books, Ink, &c., 50 cts. A deduction of ten per cent. is made from the bills of clergymen. Tuition and Board bills are required to be paid one-half in advance, and the balance at the middle of each term. Each pupil is expected to furnish one quilt, one blanket, one

pair of sheets and pillow cases, and towels and napkins for her own use. Text-books are supplied at a small advance from wholesale prices. All the pupils are instructed in Vocal Music without charge. No disqual will be made for absences, except in cases of protracted sickness, or by special arrangement.

APPLICATIONS.—All applications for admission, should be addressed to the President of the Board of Instruction, Rev. L. D. MANSFIELD, Nyack, Rockland Co., N. Y.

TRUSTEES.—Hon. M. G. Leonard, President; J. S. Aspinwall, New York, Vice President; E. B. Johnson, Sec., Nyack; D. D. Demarest, Treas., Nyack.

REFERENCES.—Hon. W. H. Seward, Auburn, N. Y.; Rev. Joshua Leavitt, D. D., Office of Independent, N. Y.; Rev. Dr. Chapin; Rev. T. L. Cuyler, New York; John H. Raymond, L. I. D., Pres. Col. & Polytechnic Inst., Brooklyn, N. Y.; Rev. H. W. Beecher, Brooklyn; H. Tanner, Esq. Buffalo, N. Y.; Rev. J. V. Himes, Boston; Wm. P. Butler, Esq., Boston; John Pearson, jr., Newburyport, Mass.

APPOINTMENTS.

I have appointments to preach as follows:—At Loudon Ridge the first Sabbath in April; at Canterbury in the Townhouse the 3d Sabbath; at West Boscaewen in the Christian meeting house the 4th Sabbath in April.

T. M. FREELE.

The Lord willing, I will preach in Claremont, N. H., Ap. 16th; North Springfield, Vt., Sunday, April 18th; Waterbury, Sunday, April 25th.

L. D. THOMPSON.

NOTICE.—I expect to start for Canada West about the 20th inst. J. LITCH.

Philadelphia, April 9th, 1858.

ILLINOIS ANNUAL CONFERENCE.—The Lord willing, the Illinois Annual Conference of Adventists will meet in the city of Ottawa, LaSalle Co., Wednesday, May 5th, and continue over the following Lord's day. A plan has been proposed, by order of the last Conference, which it is believed promises a larger and more effectual co-operation than has ever before been introduced in the West. It is expected this will be an important conference, and a general delegation throughout this entire state and region is desired.—Brethren coming from a distance will remember Ottawa is on the Chicago and Rock Island R.R. 84 miles west of Chicago, 88 miles east of Rock Island and 14 east of LaSalle, where the Illinois Central railroad intersects the C. & R. I. R. R. Let all pray the blessing of God may attend the Conference. In behalf of the Committee,

G. W. DEAN, Clerk.

Elder Himes continues the meetings in the Advent chapel in this city during the present week, preaching afternoon and evening each day after Monday.

Elder Himes will preach in Waterbury, Vt., Sabbath, April 25, all day, and continue service every day, for two weeks or more, as may be judged best at the time. All in the region are invited to come in and take part in the meetings.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings.

J. MORSE, Pastor.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. L. Clapp—Have or 16 cts. to A Brown to No 876, when it was stopped, and 84 cts to you to 911.

A H Thompson, \$1.50—Sent Bible by mail the 8th. C A Thorp—We have no Nos 1 and 12 of the last vol. of the Guide. Have sent you 3 copies of No 47 of Herald—all that we have—for the Leeds subscribers. Have sent Mr W No 1. The sum of \$11.90 p'd by J W B on the 9th of May, '57, balanced our account with you up to that date. Since then he has paid us in all ten sovereigns, for which we have cr'd you \$50. R. Robertson, Esq., in his statement of account as noticed in the Herald of Mar. 13, charged us £6, for money retained by you; for which we charged you \$30. We have now charged you £3 is 6d, or \$15.63, for sums subscribed in Leeds, as receipted in this number of the Herald; and also 88 cts for 2 copies of the G to No 129 and for one copy to 138, the end of the pres't year, which leaves to your credit \$3.50. For an explanation of note in the Herald of March 13th, see note in that of March 20th.

I H Shipman—The \$3 were put to your cr Jan 9th. C Bradley—You have paid for the Herald to next Aug. B S Reynolds—Sent you the 13th.

To Aid this Office.—R A Holden, \$1. Collected at Leeds, Eng., by C A Thorp, Esq., as follows. From, John Mann, £1; Ebenezer Miller, 12s; Robt Cookson, 5s; Wm Cookson, 5s; Wm G Holt, 5s; C A Thorp 5s, Profits of a Tea-meeting of Adventists in Leeds, Dec. 25th, 1857, 10s 6d. Total, £3 2s, 6d. Ten dollars of this was rec'd and acknowledged in Herald of Aug. 15, 1857, which leaves £1 2s 6d, or \$3.62, to add to that amt.

RECEIPTS,

UP TO TUESDAY, APRIL 13TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

INFORMATION WANTED.

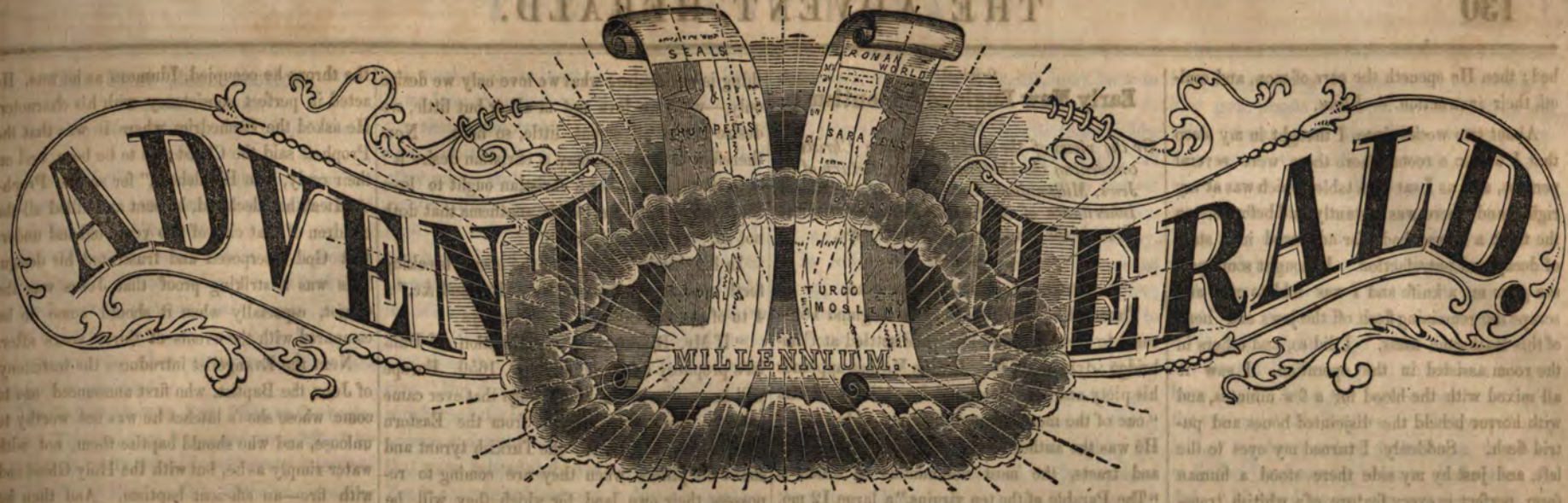
Will S. MOORE, who lately subscribed for the Herald, to Mr Himes, send us his Post-office address?

W A Chase, have cr'd old acc't, W Fenno 901, T I Cox 867, C Sperry 906, O D Gibson 871, Rev M Du Bose 867, M Perkins 893, J D Wheeler 867, E Talford 3 Gsand tr's, H De Wolf 849—each \$1.

Rev S J Andrews 919, M C Wedd 880, S D Wheeler 945, A Spaulding 911, S Judson 945, E Churchhill 932 and 27 c. for G to 157, R A Holden 919, A Clark 883, W H Eastman 893, E B Parker 893, Wm Steel 919, R Pike 924, Ann M Luce 929, C Green 893, P Martin 898, Rev C Price 867, and \$1 for tracts sent the 13th, J W Philbrick 893, H Norton 927, S Sherwood 927—each \$2.

S B Hastings 919, C Houghton 893, Mrs R F Jennings (the same as "Richard") 945—each \$3.

J W Heath on acc't, T N Keyes 902—each \$4. Jerry Carter 991, \$8; Geo Moore 906, \$1.12; Mrs H Coolidge 919, \$1.50—have ch'd your paper to the Upper Village, as you date.



WHOLE NO. 884. BOSTON, SATURDAY, APRIL 24, 1858. VOLUME XIX. NO. 17.

TWAS I THAT DID IT.

I see the crowd in Pilate's hall,
I mark their wrathful mien;
Their shouts of "crucify" appall,
With blasphemy between.
And of that shouting multitude
I feel that I am one;
And in that din of voices rude,
I recognize my own.
I see the scourges tear his back,
I see the piercing crown,
And of that crowd who smote and mock,
I feel that I am one,
Around yon cross, the throng I see,
Mocking the sufferer's groan,
Yet still my voice it seems to be,—
As if I mocked alone.
'Twas I that shed the sacred blood,
I nailed him to the tree,
I crucified the Christ of God,
I joined the mockery.
Yet not the less that blood avails,
To cleanse away my sin,
And not the less that cross prevails
To give me peace within.

H. Bonar.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

These, the last words of the chapter, suggest several practical and pointed lessons of no ordinary value, such as have suggested the importance of a fuller and more particular exposition. Stephen had made his eloquent defence, and the judges had made up their minds to destroy him before they heard his apology. His reasoning vindicated himself before the church and the world; it made no impression of a favourable description upon the bigoted and prejudiced ecclesiastical council at whose bar it was spoken, and in whose hearing he made the masterly apology we have read and endeavored to explain. They stoned him, as guilty of blasphemy; but his death was even more resplendent than his life. His most eloquent speech was his own departure. It told what he was, and made a profounder impression upon the spectators of his martyrdom than all the forcible arguments he used, or the historical erudition he brought to bear upon the charge that was wantonly made against him. He was faithful in his life—he was faithful to the death; and, according to the promise, he received a crown of life. The ancient Spartan mother used to say to her son, when he marched to the field of battle, as she gave him his shield, "Come back either with this or upon this"—that is, either conquer and return with thy shield, or fall and be borne to thy grave upon

that shield as thy bier. So Stephen followed the commission of his Lord. He had nothing to care for about living; it was no fear to him to die.—He had his solemn mission to fulfil—a great function to discharge; and having done that with all his heart, he left the issue to Him who is the Lord and Giver of life.

In reading this beautiful episode, this interesting death-scene, we regard Stephen as an illustrious example, a distinguished saint,—we imitate him as far as he imitated Christ; but we cannot consent to canonize him, to pray to him, or lift him to a place when dead which he would have shrunk from when living; and if now he knew that his name was lifted to it, the joys of heaven might suffer in his full heart a momentary suspension. We follow the saints in as far as they followed Christ; we take from their biographies what is cheering and encouraging; but measuring them all by what Christ said and by what Christ is, the most spotless saint in the martyrology of Scripture is flawed: none ever appeared upon earth the perfect man but the Lord of saints, Christ Jesus. In the death of this illustrious saint, we see the contrast between him and his enemies. They, infuriated, cut to the heart, gnashing their teeth, bursting forth into explosions of revenge, acrimony, and wrath; Stephen, calm, unruffled, as if a living and a dying proof of the faithfulness of the promise of his God—"Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." The source of their wrath, however, is plain. Stephen placed the temple in its proper position; he showed it was an erection for the worship of God, and, when it had served its end, destined to pass away. But they put the temple, in the room of the Lord of the temple, and gave a veneration to the edifice that was the prerogative of Him who alone was its End, its Founder, and its Author. And because he would thus strike down the idol from its niche not the temple from its place, they were exasperated and cut to the heart, and were ready to destroy him. There is no fury so fierce as that of unsanctified ecclesiastics. A civil court will treat you, generally, justly; but an ecclesiastical court with bishops, or presbyters, that one could easily select, is of all courts upon earth the last before which one would appear. The history of persecution always shows an ecclesiastic had a hand in it. Ecclesiastics are not necessarily Christians.

Stephen, however, in opposition to them, was full of the Holy Ghost. That council had no Holy Spirit to guide it, though I suppose it assumed that it alone had. Stephen, the criminal, as they thought, standing at their bar, not only was consecrated by that Spirit, not only regenerated in his heart by his mighty and his saving power, but was endued with his special presence to prepare him for the ordeal through which he was soon to pass—as his day was, so his strength and his sufficiency was. "He looked up," it is said, "full of the Holy Ghost to heaven;" as the exile looks with wistful eyes to the nearing blue hills of his native land,—as the stranger long banished looks for the home of his fathers and his youth,—so Stephen looked where his heart had gone before him, where his treasure was placed when he lived—into that heaven

whose inhabitants were his brotherhood, whose King was his Father, whose many mansions constituted his everlasting and his happy home.—And as he looked up into that bright heaven, "he saw the glory of God"—the shechinah, the bright splendor that burned in the bush, that moved in the fiery cloud, that settled between the cherubim,—not in its intense and inapproachable splendor, but subdued and softened through Christ "standing at the right hand of God." God seen out of Christ, if he could be so seen, is the consuming fire; God seen in Christ, in whom alone he can be seen, is mercy and truth, that have met together, and righteousness and peace that have kissed and embraced each other. There is a thought here, latent to the superficial reader, but no less real—"he saw Jesus standing at God's right hand." Now, in the common phraseology of Scripture, Christ has sat down at God's right hand; but here it says that he stood, as if Jesus felt that deep sympathy with his suffering martyr upon earth, that he rose from the throne of his glory, and stood ready to interpose for his assistance, or to receive him, when martyred by his murderers, into his bosom and his glory. But when Stephen saw this bright vision,—as if to teach us that God fits men for martyrs, when martyrdom becomes their mission,—when he saw this bright glory, why tell the Jew? "I see the glory of God, and the Son of man standing on the right hand of God." First, because he wished them to know that their treatment of him was the very opposite of a treatment that he should soon experience; and that, condemned at the bar of their Sanhedrim, he should be acquitted at the judgment-seat of God. And secondly, to show the Jews that this same Jesus whom they denied, betrayed, and crucified with wicked hands, was now risen from the dead, ascended into heaven, and standing at the right hand of the throne of God.

The Jews were only exasperated the more by every truth that they heard; and when men are in the wrong, truth always irritates,—when a man is living a bad life, the statement of the simplest truth will vex him to the very quick. Now, these Jews were doing what their consciences told them was wrong; and the more of truth that they heard, the more uneasy they felt in their efforts to perpetrate that wrong. The Jews, therefore, were exasperated; and though they themselves had admitted they had no power of life or death—for they said to Pilate, "It is not lawful for us to put any man to death,"—yet they would rather break the law of Caesar than miss the opportunity of wreaking their vengeance upon Stephen. They had no power to put a criminal to death, and in the loss of that power, bore all the evidence of the sceptre having departed from Judah, and the Saviour having come, yet such was the intensity of their bigotry, that they snatched at a prerogative that was a gem in Caesar's diadem; and rather than allow the chance of one they so hated escaping with his life, they would run the risk of incurring the displeasure of their imperial master. Such is passion, when it is worked and maddened into revenge. Anger is not necessarily a sin; I have no doubt Adam was originally made with anger in his bosom. It is part of the furniture of the human mind: "Be ye angry"—that is permitting it,—but sin not. Let not the sun go down upon your wrath." An-

ger is not sin; but when anger is nursed till its temperature rises to exasperation, malevolence, and revenge, then, like all corruptions of the best things, it becomes the very worst thing. Their anger maddened into revenge; they were angry with their brother without a cause; and they added actual murder to the malevolence they cherished on this occasion.

Stephen, when he saw his hour was come, lifted up his heart, and prayed to Jesus, "Lord Jesus receive my spirit." Though I do not like to notice an incidental error in our noble translation, yet when there is one it ought to be pointed out. It is said, "They stoned Stephen, calling upon God, and saying." Now, you will notice that the word God is in italics; and I have often explained that when a word is in italics in our authorized translation, it shows that the word is not in the original; and this word God ought never to have been put in. It is literally, "They stoned Stephen, calling upon the Lord Jesus, and saying to him, Lord Jesus, receive my spirit." The phrase, to call upon, frequently occurs in Scripture, and, applied to God, denotes always worship. For instance, "If ye call on the Father"—that is, worship him; "Whosoever shall call upon the name of the Lord shall be saved"—that is, worship and put confidence in as God. The expression, calling upon the name of Jesus, is just equivalent to worshipping the Lord Jesus. And therefore when Stephen addressed on earth a distinct prayer to Jesus in heaven, surely, it was on his part the recognition of the essential Deity of the Son of God; and his entrusting to him his soul was the evidence that he regarded him, in the language of the apostle Paul, as able to keep that mighty deposit which he had committed to him against that day. If Christ be not God, the first martyr in sacred history died an idolater; and secondly, if Christ be not God, the Holy Ghost inspired that martyr to be guilty of idolatry; and lastly, if Christ be not God, there is recorded in inspiration, with implied approval, a prayer pronounced on earth, and addressed to Christ standing at the right hand of God the Father. Either, then, the Holy Spirit has sanctioned gross and palpable idolatry, or the Lord Jesus Christ is what we know him to be—the brightness of the Father's glory and the express image of his person. You naturally ask, How does the Socinian get over this? He is terribly perplexed by it, as you may well fancy. It is very difficult; and the only attempt he has made is to try a new reading—a reading for which there is no precedent upon earth,—a reading that does not occur in any manuscript that we know; namely, "Lord of Jesus, receive my spirit." But no such phrase occurs in the New Testament as that; no such odd and peculiar expression is anywhere used. There is no authority for it in the original—there is none in any manuscript. And what a pity that the Unitarian should be so driven that, instead of bringing up his low creed to the height of God's word, he would try and distort God's word to dovetail with his unhappy and erroneous creed.

To be continued.

Original.

A Dream.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the

bed; then He openeth the ears of men, and seal-eth their instruction."—*Elihu*.

About two weeks since, I thought in my sleep that I was in a room where there were several persons, and as I sat by a table, which was at my right hand, there was instantly laid before me on the table a human body far advanced in a state of decay and putrefaction. I thought some person gave me a knife and I was told to cut and scrape the remaining flesh off the jaws and head of this loathsome mass. I did so, and others in the room assisted in the operation. I saw it all mixed with the blood for a few minutes, and with horror beheld the disjointed bones and putrid flesh. Suddenly I turned my eyes to the left, and just by my side there stood a human form, perfect in every feature, of a whitish, transparent nature—resembling in color a distended bladder of a small trout—very beautiful. It was scarcely to be perceived at first sight, but on looking closely and attentively a few seconds, I saw it distinctly. I then turned my eyes to the table, where I had seen the corrupted mass of flesh and bones, but there was nothing there—it had entirely disappeared. On looking towards my left again I saw the same motionless, beautiful form as before standing close to my elbow, and viewed it with intense delight for a few seconds. My attention was then turned farther to the left, where a little back of this wonderful form, sat a young man, motionless, perfect in size and features, and very beautiful to behold. The white or transparent form had now disappeared, as did the corruptible body—I saw no more of them. My whole attention was engaged by the young man, and I called to those in the room to come and see him: said I,—“Do come,—see his flesh, his ruby lips, his beautiful countenance and glossy hair, O how like the tenderest child’s flesh!” And thus I talked till all in the room saw the sight for a moment, when it, like the other forms, disappeared.

On awaking I was deeply impressed with the language of inspiration: “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.” 1 Cor. 15th chap. Dr. Chalmers gives a happy description of this change when he says:—

“The last day will be a day of triumph to the righteous,—because the day of the re-entrance of the spirit to its much loved abode, where its faculties, so far from being shut up into captivity will find their free and kindred development in such material organs as are suited to them. The fact of the resurrection proves, that, with man at least, the state of a disembodied spirit is a state of unnatural violence,—and that the resurrection of his body is an essential step to the highest perfection of which he is susceptible.—And it is indeed an homage to that materialism, which many are for expunging from the future state of the universe all together,—that ere the immaterial soul of man has reached the ultimate glory and blessedness which are designed for it, it must return and knock at that very grave where lie the mouldered remains of the body which it wore,—and there inquisition must be made for the flesh and the sinews, and the bones, which the power of corruption has perhaps for centuries before assimilated to the earth that is around them,—and there the minute atoms must be re-assembled into a structure that bears upon it the form and the lineaments, and the general aspect of a man,—and the soul passes into this material frame-work which is to be hereafter its lodging-place forever,—and that not as its prison, but as its pleasant and befitting habitation,—not to be trammelled as some would have it in a hold of materialism, but to be therein equipped for the services of eternity,—to walk embodied among the bowers of our second paradise,—to stand embodied in the presence of our God.”—*Time of the End*, pp. 255, 6.

W. Wood.

Derby Line, Vt. March, 1858.

Original.

Early New England Adventism;

Or the views of the early American Christians concerning the Doctrine of the Return of the Jews, Millennium, Conversion of the World, Inheritance of the Earth, Fall of Antichrist, Time of the End, Second Advent, &c.

NUMBER II.—THOMAS SHEPHERD.

Thomas Shepherd was born in England 1605, came to New England 1634, and settled at Cambridge; dying in 1649. Cotton Mather applauds his piety and usefulness and Dr. Allen calls him “one of the most distinguished men of his time.” He was the author of some fifteen different books and tracts, the most voluminous of which is “The Parable of the ten virgins,” a large 12 mo. of pp. 432 in Two Parts, it being a series of sermons preached by him between 1636 and 1640. I quote from it. It breathes an ardent piety and love for Christ’s appearing, in this respect strikingly reminding the reader, of Rutherford’s Letters. Still his views of the advent were not clear. He says,—

“There is a double coming of Christ. 1. His coming to call the Jews and to gather in the fullness of the Gentiles with them, which is called the brightness of his coming, 2 Thess 2:8, when there shall be such a brightness of the truth shining forth in the world, armed with such instruments as shall utterly destroy Antichrist long before his second coming, Rev. 19:19-20. 2.—His coming to judgment, Heb. 9:28, 1 Cr. 15:23. 24 when there shall be an universal resurrection of good and bad. Now although it be true that at the time of the coming of Christ to call the Jews, the churches like chaste virgins shall wait and make themselves ready for the marriage of the Lamb, Rev. 19:7, yet the second coming of Christ seems to be the time which is here directly pointed at, (i. e. Math. ch. 24 and 25.) Then shall those churches be virgin churches waiting for Christ’s coming to their particular judgment, but especially to the general judgment when he shall appear as a glorious bridegroom to the consolation and salvation of those who in truth have waited for him the second time. For this coming of Christ spoken of in these two chapters is that coming which is in power and great glory (not in the churches spiritually but) in the clouds of heaven, ch. 24:30, wherein he shall separate the sheep from the goats, the one to lie among devils, the other to possess (not an earthly kingdom here for a 1000 years, as some from mistaking the meaning of Rev. 20 imagine, but) the kingdom prepared for them from the foundation of the world.” Part I. See 2. pp. 9.

The reader cannot fail to see the dilemma of interpretation in which the pious Shepherd was placed in attempting the denial of the personal, pre-millennial advent. But on the nature of the saints’ resurrection he is clear. Christ, he says, “Will keep the dust of thy blessed body and not lose one dust of it, and at the last day raise it, and then when others shall cry out, yonder is Him whom I have grieved, thou shalt lift up thy head and say, yonder comes my husband to comfort me, to crown me, that I may dwell with him. It shall be the blessed day to thee.” Part I. p. 25.

His love for Christ’s appearing is shown by the following extracts,—

“O now remember this day, for the perfect restitution of all things, perfect accomplishment of all promises is reserved for this time. . . . O now remember and look for this day. He must reign. What a comfort will it be to see Christ King here, but O what will it be when he shall come himself. . . . All creatures look for this in a manner, Rom. 8:22, 23. Nay Christ and saints in heaven look for this day Heb. 10:13. . . . Methinks this is the glory of a Christian that he turns his back upon the world and lives and waits for the coming of the Lord. . . . The saints are bound to love Christ’s appearing 2 Tim. 4:8. The crown of glory comes as it were by succession not only to me but to all them that love his appearing. Now can there be any love of him and his appearing and not so much as any desire after him and after it? Certainly there is no love, or if there be any it lies languishing. For answerable to our love of any-

thing is our desire; what we love only we desire only,—what we love not at all or but little, we desire not at all or but little, so here. Now therefore to question, may a christian desire it? is to question whether a christian ought to love the Lord or no. Let him be anathema that doth not so.” Part I. pp. 95-98.

In his “clear sunshine of the gospel breaking forth upon the Indians of New England &c.” a 4 to of pp. 38, London. 1648. he says

“If Mr. Brightman’s interpretation of Daniel’s prophecy be true that A. D. 1650, Europe will hear some of the best tidings that ever came into the world, viz. rumors from the Eastern Jews which shall trouble the Turkish tyrant and shake his pillars when they are coming to repossess their own land, for which they will be wrestling about 40 years, I shall hope then that those western Indians will soon come in, and that these beginnings are but preparatives for a brighter day than we yet see among them, wherein East and West shall sing the song of the Lamb, but I have no skill in prophecies.” “Clear Sunshine &c.” p. 30. In his “Parable of the &c,” he sets no time, but says the Lord in Matt. 24, gives signs by which his nearness may be known and the only two noted events which he thought unaccomplished was the destruction of antichrist and the calling of the Jews “who,” he says “must have a great day of it again.”

Though not a pre-millennialist and looking for a wide extension of the power of the church, which he calls “in the times of the gospel the kingdom of heaven upon earth,” yet Shepherd could hardly have believed in the future conversion of men, for he thought that in the last days carnal security would be the universal sin of virgin churches, as represented by the ten virgins all slumbering and sleeping; the design of the parable, he says, being to keep God’s people always watching. That he held to a mixed age to the end seems evident when he says “There are not, have not been any churches in this life but there will be wise and foolish. Tares and wheat grow up together: between these Lord Jesus will make a separation at his coming.” Part 2. pp. 178-9.

I conclude these extracts by giving his closing words “to the New England churches.” Will they heed them?

“O be watchful! For what should they watch? For the blessed appearing and glorious coming. 1. Pet. 1:10-12. They searched after and waited for his (first) coming and rejoiced to see that day, So should we now for his second.” Part 2. p. 189.

Thus believed and wrote Shepherd.

D. T. TAYLOR.

Worcester, Mass. April, 1858.

Names and Titles of our Lord. No. 2.

OUR LORD’S CLAIM TO THE TITLE AND OFFICE OF CHRIST—MATTHEW’S TESTIMONY.

On this subject, viz. that our Lord submitted his claim to the title and office of Christ to the Jews on the ground of testimony other than his own declaration, the analysis of the first half of Matthew’s gospel is very appropriate. Matthew’s gospel is in fact an argument to prove that Jesus is the very Christ. It is not simply a chronicle of facts. He begins by tracing his genealogy back to David and to Abraham, with whom the two great covenants were made—with Abraham, that in his seed all the families of the earth should be blessed—with David, that his seed should sit on his throne swaying universal empire, that is, the son of David, the son of Abraham was to be the Christ, this universal King. Then he relates the miraculous conception of our Lord—announced by an angel with authority to Joseph, who is called in the annunciation a son of David: and this is declared to be in fulfillment of a special prophecy made by Isaiah seven hundred years before.

Next he introduces the visit of the Wise men and the action of Herod, both of them events in the providence of God fulfilling his will, of which the actors were entirely unconscious. This visit of the Wise men who, in a distant country had heard that a great Prince was born at that time, united with the general expectation of the Jews, very materially awakened the jealousy and fears of Herod who was a usurper having no right to

the throne he occupied, Idumean as he was. He acted in perfect consistency with his character. He asked the Sanhedrim where it was that the Prophets said the Christ was to be born, and on their reply, “In Bethlehem,” for so the Prophet Micah had declared, he sent and killed all the children of that city of two years old and under. But God interposed and frustrated his design. This was a striking proof that Jesus was the Christ, especially when it should come to be compared with the events of thirty years after.

Next the Evangelist introduces the testimony of John the Baptist, who first announced one to come whose shoe’s latchet he was not worthy to unloose, and who should baptize them, not with water simply as he, but with the Holy Ghost and with fire—an efficient baptism. And then he pointed out Jesus as the Lamb of God who taketh away the sins of the world. Then follows the temptation, in which Satan used his utmost art to seduce him from absolute uprightness and failed. This also was a striking testimony; for never before had the Great Enemy failed in his approaches to a man.

After the temptation the Evangelist presents our Lord in his appropriate work of healing all manner of diseases and preaching as, by the confession of the people, never man spoke: “he taught as having authority and not as the Scribes.” These miracles were done openly, in many places, and in great numbers—hundreds, probably thousands—being recorded and described in detail. And these, the events and the miracles, were the divine proofs submitted to the Jews that Jesus of Nazareth was indeed the Christ—proofs which our Lord himself declared were superior to his own declaration. But the Jews rejected them strong as they were, and crucified him; all in pursuance indeed of the determinate counsel and foreknowledge of God—they being none the less, but rather the more guilty, because they acted freely and under the clearest light.

Thus Jesus the despised Nazarene was not only demonstrated, but, in fact was constituted the Christ. Had not these purposes of God been thus accomplished, Jesus could not have been He who should save his people from their sins; the divine purpose signified by the name would have failed. Nothing but an infinite satisfaction to a violated law could constitute him Jesus a Saviour. The same rejection and suffering also constituted him Christ; both Priest and King. O fools, and slow of heart to believe all that the Prophets have spoken! ought not the Christ to have suffered these things that he might enter into his glory? that is, the cross must go before the crown. Jesus of Nazareth could not be the Christ to offer gifts and sacrifices on the one hand, and on the other to be a king over a redeemed church,—exceeding in number and in brilliancy the stars in the firmament—could not be the Wonderful, the Counsellor, the Prince of Peace—except through this faith.

So also the same combination of events in their mysterious chain was necessary to demonstrate and to constitute him Emmanuel—God with us. This was done partially during his humiliation. The babe of Bethlehem was, God with us; the blooming youth disputing with learned Doctors in the temple was, God with us; the Great Physician, healing all manner of disease was, God with us; the Great Teacher magnifying the law in the sermon on the Mount was, God with us; the meek sufferer in the polluted halls of justice and on the accursed tree was, God with us; the gift of the Holy Spirit, the purchase of his agonies, under the new dispensation is, God with us. But still there remains a field for him to occupy in this character not yet manifested, and to which the prophecy of Isaiah more distinctly points. It is when the kingdoms of this world shall become his in the sense of willing subjection and cordial reception; when the scenes described in the 72d Psalm, in Isaiah, and in the concluding chapters of the Apocalypse shall be fully realized. Then will be demonstrated and constituted Emmanuel—God with us in the highest and most glorious sense; for, he shall reign forever as Christ, and to his people he shall be to eternal ages—yes world without end, Jesus: for he shall save his people from their sins.

A.

The First Resurrection.

BY EZEKIEL CHEEVER,

In Former Days Master of the Grammar School in Boston.

Quest. Whether the saints shall rise a thousand years before the resurrection of the wicked at the last general judgment?

The affirmative I believe from these grounds following; which I shall endeavor to set forth with as much brevity, plainness, and clearness, as possibly I can, for their sakes for whom this is intended, omitting what otherwise might be said for further confirmation.

The first scripture is, Rev. 20th, at the beginning. This scripture is counted very difficult by many very godly, learned and worthy interpreters; and so it must needs be, if the true meaning be not apprehended. But others of equal worth, though not in number, judge it to be very plain, and easy, and a key to open many scriptures referring to this resurrection, which before were not so fully understood; and being Christ's half testimony, it's very likely should be most plain and clear in this matter, and that the literal meaning is to be admitted here, there being no reason to exclude it, but great reason to the contrary.

In this scripture, this first resurrection is revealed, and here it's said, 1. To be at the beginning of the thousand years. 2. The consequent of it, to live and reign with Christ a thousand years. 3. It's called the first resurrection. 4. It's called the blessed resurrection.

That this resurrection is of the saints only, I think is granted by all. The question is, Whether it be that bodily resurrection which all Christians believe, or some other resurrection spiritual or civil? I believe the former; therefore consider the words of the text, and context. First the Angel which is Christ, as all acknowledge, comes down from heaven, having the key of the bottomless pit. Christ alone has the keys of hell and of death. Rev. 18. He binds Satan for a thousand years; the time of Christ's kingdom here upon earth. This is after antichrist is wholly destroyed, and himself cast alive into the lake of fire and brimstone. Then I saw thrones and they sat upon them, and judgment was given to them: These are and must be the saints. Judgment is power of judging given unto them; not judgment passed upon them. Judging is ruling in scripture, and rulers are called judges. It is not restrained to one act of judicature. And least it should be thought, that these were saints only that were alive in these happy times of the church, which most good men expect, it's added, that saints they were, I saw the souls of them that were beheaded for the testimony of Jesus, and for the word of God. If these were not naturally dead, I know not who are: To put any other construction upon them, seems to offer violence to the text. Many dissenters do grant they were dead, the words are so plain and cogent; and withal they grant, that it cannot be meant a spiritual death and resurrection; because they were martyrs and converted before.

Again, it is said the rest of the dead lived not again till after the thousand years were expired: The death of both sorts is alike; the rest must needs be a part of the same lump, men naturally dead, souls separated from their bodies. The wicked lived not again till after the thousand years, but then should at the general resurrection. If it were meant of a spiritual death, then, they also would be converted, and so none should go to hell: The death is the same kind of death, and the resurrection on the same kind of resurrection; in both, the death a separating the soul from the body, the resurrection a reuniting them together again.

Again, I saw the souls, whether as taken properly and strictly as persons, or for dead bodies, in both which senses it is taken in scripture; I think it comes all to one: Souls properly never die; the living of souls here is uniting them to their bodies; I can't imagine what it should be else.

They lived with Christ before in glory, as soon as they departed out of their bodies. This is something else, or to what purpose is it revealed here, as a great happiness; which the souls shall attain, when united to the bodies.

It's further added in the text, and which had

not worshipped the beast, &c. And they lived. Some have thought formerly that only the Martyrs should rise again; but they that will grant that, will easily be persuaded to grant this, that other saints shall rise as well as they; for the greatest difficulty is, whether any of the saints shall rise before the last general judgment? If any saints should be excluded from this first resurrection, they are included in the second death; for it's said on such the second death hath no power: (the other verse) Implying it had power over them that had no part in the first resurrection. But this passage here, they which had not worshipped the beast, does not refer to the same persons spoken of before, viz. the souls of them that were beheaded for the testimony of Jesus. For in the original language, it does not agree according to the rules of grammar, this is the masculine gender, and another case, and I think to supply the full sense, must be understood what is before said. I saw the souls of them which had not worshipped the beast. &c. And that description takes in all true saints; for it's said, all whose names were not written in the book of life, wondered after the beast, but these had kept themselves undefiled from such pollutions.

It's further added. They lived and reigned with Christ a thousand years. This living is raising their dead bodies, and uniting their souls to them, as said before; and here is the end of it, that they may be partaker of that glory according to Christ's promise. Rom. 8:17. We shall also be glorified with him. 2. Tim. 2:2. This is the glory meant, not the glory in heaven; for Christ himself (as Mediator) does not reign in heaven. He gives up the kingdom to the Father, and himself becomes a subject; subject and reigning are quite contrary. If they reign with Christ it must be here on earth. Besides, it seems very hard to think that all the patriarchs, prophets, apostles and martyrs, that have been so highly honored, and beloved by God in their lifetime, and that have done and suffered such great things for Christ's sake, should be excluded from a share in this great and wonderful glory of Christ's kingdom on earth. To say they reign in their successors (as some do) seems harder than the other, that one should fight the battle, and another should have the crown of reward: What encouragement would this be to suffer for Christ, if others must have the reward? or what joy would they have in their successor's happiness in that kingdom, more than other saints, that never suffered so great things.

It's farther added, this is the first resurrection. The words are very emphatical in the original; this is a bodily resurrection. The word resurrection is not used in any place in scripture (as I know) but of the resurrection of the body, and therefore its without precedent, or reason, to apply it to conversion or regeneration, nor indeed is that a resurrection, so called in scripture, but a quickening and making alive, and a raising; but this, raising again to life, formerly enjoyed in the body. Conversion raises a man to a life he never had before in his own person; for we are born dead in sins and trespasses, and so it cannot be in any sense called a resurrection. Besides, it was shewn before, these were persons before converted in their life-time that were dead; now that can't be said to be a first resurrection in any fair sense, because one is spiritual, the other is bodily. The first and second must be both of the same kind. A first and second bodily resurrection, not of the same persons; but the first bodily resurrection is of the saints, the second bodily resurrection is of the wicked: There is not a first and second spiritual resurrection; for man is converted, brought from a state of nature and death, to a state of grace and life, but once. He never dies again, after once made alive in Christ. He that believes in me shall never die.

To be continued.

Character and Destiny.

The final destiny of men will be in accordance with their character. No disparity will subsist between what they are and what they inherit.

Character influences and determines every thing voluntary. Whatever is voluntary, therefore, whether pertaining to habitual acts, habit-

ual words, or habitual thoughts, may serve to disclose character.

It is on this ground that Holy Scripture refers, indiscriminately and equally, to acts, words, and thoughts, as the ground of judgment in the last day. These three are, alike, voluntary manifestations of character; and character fixes destiny.

In respect of acts we read: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." In respect of words: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In respect of thoughts: "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

With how great solemnity do these views clothe the question,—What are we? What is the character which lies deeper than our acts, or words, or thoughts, controlling all, and giving them their whole significance as its own manifestations? Let that character be what it may, we are in its hands at present. Are we willing to be there, in the time when it shall be said, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still?" Momentous enquiry! on the answer to which hangs heaven and hell!—*Richmond Religious Herald.*

Snuff-Dipping Among the Women of the South.

A correspondent of the Petersburg (Va.) Express, says:—

"There are, perhaps, in our State one hundred and twenty five thousand women, leaving out of the account those who have not cut their teeth, and those who have lost them from age. Of this number, eighty per cent. may be safely set down as snuff-dippers. Every five of these will use a two-ounce paper of snuff per day—that is, to the hundred thousand dippers, two thousand five hundred pounds a day, amounting in one year to the enormous quantity of nine hundred and twelve thousand pounds. In this number of snuff-dippers are included all ages, colors, and conditions."

This practice is generally prevalent among the poor whites, and is akin to the practice of clay or dirt-eating, which only the savages and politicians are known to indulge in. It is prevalent in the pine districts of North Carolina, and in many portions of South Carolina, Georgia, Alabama, Florida, and Eastern Tennessee. It may be thus described:—

"A female snuff-dipper takes a short stick, and wetting it, dips it into her snuff-box, and then rubs the gathered dust all about her mouth, into the interstices of her teeth, &c., where she allows it to remain until its strength has been fully absorbed. Others hold the stick thus loaded with snuff in the cheek a la quid of tobacco, and suck it with a decided relish while engaged in their ordinary avocations; while others simply fill the mouth with snuff, and thus imitate to all intents and purposes the chewing propensities of the men. In the absence of snuff, tobacco in the plug or leaf is invariably resorted to as a substitute."

Oriental betel-chewing, and the Japanese fashion of blacking the teeth of married ladies, are the height of elegance compared to snuff-dipping. The habit leads to a speedy decay of the teeth, and to disorders of every kind. Those who indulge in it become hags in appearance at a very early age.

Roman Catholic Intolerance in France.

The Paris correspondent of the Christian Times gives the following information illustrative of the bigoted intolerance of the Romanists in France:

Your readers will recollect the position of the Protestants at Fougere (Charente), who are waiting their trial for the offence of meeting without authority, that authority being refused only because, to their repeated applications for permission, the officials have always replied: "There

is nothing serious in your desire to worship!" The good people could not be put off thus, and being debarred from assembling at Fougere, they met in the fields and woods, in different places, to avoid being discovered by the police, who were trying to catch them in flagrant offence. They were discovered once, and the police wrote out an official report; again they were discovered, and a second report was written out; and a third time four gendarmes made their appearance. "We will not interrupt you," they said, "you are honest folk (braves gens) we will wait till you have done!" After the service they went up to the evangelist, M. Bonface. "Follow us," they said, "we have orders to lead you to prison to Ruffee," and turning towards the hearers, added, "If we discover you meeting again, we have orders to take to prison all present." The evangelist was then led away between two gendarmes, followed by his children, who were weeping, and by his wife, exhorting him to fear naught and be courageous! A search had been at his house, and all his papers and correspondence seized. This took place a week ago. M. Bonface, without being precisely au secret, since he has received visitors, who bear witness to his peace of mind, has not written a word to any one; either he is not allowed writing materials, or he thinks it more prudent not to write. The Sunday following, notwithstanding the threat of the gendarmes, the Protestants of Fougere met in the morning at the entrance of a wood. There was no one to preside; one of them took the Bible, and placing it on a stone in the midst of the assembly, said, "The Lord will preside by His Spirit;" and they then worshipped, while the emotion produced by the circumstances was manifested only by more fervor in prayer and exhortations. The evangelist had a fellow-helper, who was not taken to prison with him: but he was absent from the last meeting: the people had begged him not to be present. Why? Was it to spare his youth, not twenty years of age, from the trial of imprisonment? or was it to reserve for themselves a comforter in perilous days? No. "Stay at home," they had said to him, "we want to show the authorities that we need no captain, and that in meeting we follow our own convictions." Fifty-two were present.

On Sunday the young man was free, but on Monday gendarmes came for him, and now he is in captivity with his master.

The Chaplain's Story.

A clergyman who was the chaplain of a little squadron station in the Mediterranean for five years, related the following anecdote which occurred during that time:

The Commodore was a frank and generous man, who treated me with marked attention, and I used to preach in all the ships but one. This was a small frigate, and its captain was an irreligious and profane man. He used to say he wanted no Methodist parson for a pilot, and he embraced every opportunity of annoying me. Being a person of violent temper, he took offence and insulted the Commodore, who meant to send him home. When I heard of his intention, I waited on the Commodore, and said I had a particular favor to ask of him.

"That shall be granted. I am always happy to oblige you. What is it?"

"That you will overlook the conduct of Captain Strong," said I.

"Nay, nay: you can't be serious. Is he not your greatest enemy? and I believe the only man who does not wish to see you on board his ship?"

"That's the very reason I ask the favor, Commodore. I must practice as well as preach."

"Well, well, 'tis an odd whim; but if, on reflection, I can grant your request without prejudice to his majesty's service, I will do it."

The next day I renewed my petition.

"Well," said he, "if Captain Strong will make a public apology, I will overlook his conduct."

I instantly got into a boat, and rowed to the frigate. The captain met me with a frown upon his countenance; but when I told him my business, I saw a tear in his eye, and taking me by the hand, he said:

"Mr. Jones, I really don't understand your conduct, and I thank you."

The affair blew over, and he pressed me to preach in his ship. The first time I went there, the crew were dressed in their best clothes, and the captain at my right hand. I could hardly utter a word, my mind was so much moved, and so were the whole crew. There seemed to be more than ordinary solemnity among us, as I preached to them on the necessity of faith in Christ, and the renewal of their hearts by the Holy Spirit, before they could enter heaven.

That very night the ship disappeared, and not a soul survived to tell the tale. None ever knew how it happened; but we supposed, as there had been a gale of wind, she had foundered and gone down in deep water.

How cheering the thought that the men thus suddenly summoned into eternity had listened to the blessed message of the Gospel, and that, too, under the circumstances which, through the blessing of God, were so peculiarly adapted to prepare their minds to welcome and receive it.

See, then, reader, how "example" is more regarded than "precept." Persons can understand our conduct, if they cannot appreciate our principles; and they form their opinions more from what we do than what we say. We should, therefore, rather strive to live well than to talk well. "Even a child is known by his doings." The religion of Christ teaches us to let our light shine before men; and it is highly important that those who profess to love the Saviour, should be careful to adorn, in all things, his doctrine.



ADVENT HERALD.

BOSTON, APRIL 24, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Revival.

The progress of the present revival does not vary materially from the accounts heretofore given of it. Similar reports, also continue to be received from different places.

Since our last issue we have received, with "Publisher's compliments," copies of two discourses by Theodore Parker, delivered at Music Hall, Boston—the first being entitled "A False and True Revival of Religion," preached April 4, and the other "The Revival of Religion which we need," on the 11th of April.

We have read these productions with much surprise; for we did not suppose that Parker would be so outspokenly blasphemous.

These discourses appeared to have been called forth by Parker's having been prayed for by name,—or he had been so designated as to have it known to whom reference was made—at one of the morning prayer-meetings, and it so disturbed his equilibrium, that he had to relieve himself in this manner—to be prayed for, being in his estimation a species of persecution like that which banished Quakers.

Had Theodore Parker been an "Ahiathophel" and some David had prayed that his counsel be "turned into foolishness," an answer to the prayer might be expected in the appearance of such discourses as these; for his infidelity is here so undisguised and his attacks on orthodoxy so malignant, that they can deceive no one, who does not already wish to be deceived—though he pretends to great individual goodness and uses many words that have a seeming virtuous sound. This, however, does not lessen the guilt of the reviler; for, as was well said by Menander,

"When, doing ill, a man prates virtuous words,
Nor hides the secret from the stander-by,
Two-fold to him becomes the wickedness."

The sole aim of this infidel sermonizer appears to be to make the religion of the Bible, whether Judaistic or Christian, appear odious, or ridiculous. To accomplish this, he gives pictures which are simply caricatures; and sketches, for the material of which he draws entirely upon his imagination. Abraham's example of obedience to the command respecting Isaac is first the theme of his mirth. Next the penalty

prescribed in the Mosaic law for the gathering of sticks on the Sabbath. Next, the dispossession of the Canaanites whose crimes had reached to heaven. And then he places the crucifixion of Christ in the same category, as illustrative of the carrying out the religion of the Bible! and of revivals of religion!!

The gift of tongues is to him gibberish; and those thus miraculously endowed, are in his estimation "half-crazy," with "foam on the beard." The persecution, of Christians by the pagans and Papists are also instanced as specimens of acts of religion.—He does not of course pass John Calvin by without repeating the old calumny that he held that "babies, dying unsprinkled by a priest, would be damned everlastingly." And then on a par with the crucifixion, pagan and papal persecutions, and such a belief as by the oft-repeated lie he imputes to Calvin, he places the prayer-meetings at the Old South Chapel, because, forsooth, some injudicious individual, whose zeal out ran his wisdom, had ventured to pray for him! What an audacious, horrid crime to pray for Theodore Parker! He seems to have an abhorrence of the prayers at the Old South, akin to that of bloody Mary for the prayers of John Knox.

This religion which he condemns, he falsely represents as extending only to the embracing of an opinion, while what he eulogizes as true religion, he claims to be that which will make men better, socially and industrially. Is the man demented? Does he suppose he is stating the truth when he affirms that the evangelical religion is not held as a governing principle in all the acts and duties of life? To intimate the contrary is to assert a falsity; and in the present instance it must be uttered knowingly. Does not this modern seer know that no nation has attained to exalted virtue, only in connection with the spread of pure Christianity,—that the most virtuous have ever been the most evangelical?

The present revival he imputes to the use of machinery. Does he not know it came as unexpectedly on the church as it did on the world, that it has been as much outside of the church as in, and that it has taken all with surprise? Did human machinery cause prayer-meetings, morning, noon and night to commence simultaneously in every city and hamlet, almost, in the land? Did human machinery originate praying circles in hundreds of counting rooms on land, and in the forecastles of unnumbered vessels on the ocean? Ahiathophel, to make his counsel effective, must find some more sagacious reason than this, to account for the prevalence of this work. Over and over again does he affirm that the religion of orthodoxy does not aim to make men better; and that a religion opposed to that aims solely at such a result. An ignorant pagan might be supposed to be sincere in making such a statement; but one who has had access to the libraries of New England theology, has no excuse for not knowing better. He affirms that those who wish and who make efforts to convert him, do not seek to make him any better, but only to change his opinions. And he claims that according to the evangelical doctrine "a moment's belief in the ecclesiastic theology and joining of a church, will admit to heaven a pirate, a kidnapper, a deceitful politician who curses a nation, or a hypocritical priest." Now Theodore Parker knows better than this. He knows, or, if he don't know, his ignorance, with his pretensions to learning, is as culpable as a wilful perversion,—that no evangelical Christian ever teaches anything of the kind—a mere opinion, or joining the church, unaccompanied by faith in our Lord Jesus Christ, or by contrition for and abandonment of sin, will not weigh a feather towards the salvation of the soul. It is his own theology that persists

"In dropping buckets into empty wells,
And growing old in drawing nothing up."

His assertion that those who would convert him do not seek to make him a better man, nor to correct a single vice, is equally gratuitous. One sin they would wish to see him cured of, is that of bearing false witness against the religion of his neighbor and of the Bible. A lie is none the less a lie for being uttered from the desk, than over the counter; and he who would depreciate his neighbor's faith by maligning his theology, is as reprehensible as is he who would depreciate his neighbor's goods by impeaching his honesty. He says he would "have no liar in the chair of Governor or broker," but he might have added, nor in the sacred desk! for, over and over again, he repeats ad nauseum the falsehood that a belief in the damnation of "babies not wet with baptism," is a part of the orthodox faith, when the contrary has been proved over and over again. That the Papal church hold this tenet we admit, but in the language of the Boston Congregationalist, of a few weeks since,

"We do affirm that Calvin struck the death blow to the old dogma of infant damnation when he demolished the doctrine of baptismal regeneration, on which it rested. We do affirm that Calvin, in so doing, did more than any other man to bring about the present universal disbelief of that dogma. We

do affirm that our Puritan Fathers, and the Reformed churches generally did not hold it—maintaining silence on its main position, and leaving heathen infants to the wise and merciful discretion of God. We do affirm that the New England Divines—in the establishment of their doctrine of the necessarily voluntary character of sin—swept away the last stone of support from beneath it, and left it among the effete errors of the past. We do affirm that for the last two generations in New England, the doctrine has been disbelieved and repudiated by the Orthodox body, who have been in no way more chargeable with, or responsible for it, than for the baptismal regeneration of Augustine, or the pre-existence of Origen, or than our Unitarian friends are for some of the notions of Pelagius. And we do consequently affirm, that this late attempt—in the face of facts patent to the research of every scholar, and imperative upon the conscience of every Christian, to persuade the uninformed public that the Orthodox ministers and churches believe, and would teach, if they dared, the damnation of those dying in infancy, is a piece of meanness and wickedness unworthy the pen of a person calling himself a Christian minister and the types of a newspaper calling itself a religious journal."

Singular Recovery of Speech.

A little boy, who is now in the fifteenth year of his age, and whose parents attend meeting at the Chapel in Hudson st., was made blind by sickness when he was about six years of age. He spent several years at "the Asylum for the Blind," where he learned to read the Bible, printed in raised letters, with his fingers. After a few years he lost his speech, but not his hearing, and was unable to converse orally with any one for more than three years, being limited in his means of communication to the use of signs and the dumb alphabet.

More than a year since he indulged a hope, but still could not converse. Since then he had been heard occasionally, to utter some words, and would occasionally say something to his playmates, though when making an effort to converse he would be entirely incapacitated for it. During this present revival he has again been blessed, and was baptized in the Hudson st. Chapel on the 7th of March. On the 9th of that month, which was on his 14th birthday, to the surprise of, and unexpected by every one, he arose in the prayer-meeting and said,

"I feel that I can praise God for what He has done for me; and He will do it for others, if they will ask him."

And down he sat, surprised and astonished at himself; and he thinks, though mistaken of course, also, without his own agency. His father, who was present, had not heard him utter words connectedly before for more than four years, and was almost overcome with emotion. Since then the boy has had full command of utterance, in any conversation, and speaks in public of what God has done for him. Having known him since and before he was blind, and conversed with him since he could speak, we know whereof we affirm. Truly "the tongue of the dumb shall sing," and the "tongue of the stammerers shall be ready to speak plainly." Like the demoniac of old, "When the demon was cast out, the dumb spake."

Since writing the above, his teacher in the Sabbath School connected with the church of Adventists, located as above, informs us that he has been a member of his class for two years past, and until the recent restoration of his speech, always sat quietly listening, answering questions addressed to him only by a nod, or shake of the head, whereas he now freely takes part in the conversations of the class.

DIES I.R.E. The Second Advent people, we see, are again doing their best to make us unhappy, in the renewal of their predictions that "the end of all things is at hand." It matters but little, that hitherto the lugubrious vaticinations in that respect have come to nothing, nor that their most elaborate preparations for the awful event, in the way of wearing apparel, &c., have been ridiculously unnecessary; the brethren are just as confident now that our dirty planet will be finally "played out" to-morrow, as that the sun went down behind the Jersey hills last night. According to the profound calculations of the Millerite brethren, the 14th of April is the beginning of the Jewish new year. In the language of one of their organs, (the *Quarterly Journal of Prophecy* published at Philadelphia,) "the beginning of the new year, April, 1858, is the beginning of, (not the end,) but the beginning of the 1335 days, and the ushering in of 'the day of Jehovah's vengeance, and the year of recompense for the controversy of Zion,' when it shall be said, 'the year of my redeemed is come.'" The course of reasoning by which this conclusion is arrived at is very long, very elaborate, and no doubt very profound. Historical events, particularly those connected with the career of Napoleon, and recent wars, beginning with the Mexican war in 1846, and closing with the pres-

ent Chinese and East Indian strifes, are largely relied on to confirm their deductions. So, then, the end of all is, that by Wednesday noon, or Wednesday night, the world will be at its last gasp.—*N. Y. Express.*

The "Quarterly Journal of Prophecy," the "organ" alluded to in the above, is a fugitive sheet, of which only a single No. was ever printed, and that circulated by being given away, its author being entirely disconnected with any advent Society. "The Second Advent people" are no more responsible for it, than they are for the above in the *Express*, and we have not heard of a single convert to this imbecile calculation. The *Express* can hardly have been so imposed upon as to be serious in giving expression to the above, and must have known, if it saw the sheet in question, that it was no organ, and no "Quarterly Journal," although bearing that name, which it was not truthful to assume in the absence of any purpose to continue it thus periodically.

Book Notices.

Memoir of Captain M. M. Hammond, Light Brigade. New York: Robert Carter and Brothers, No. 530 Broadway, 1858.

This is a very interesting volume, compiled principally from letters of Captain Hammond, who was killed in the attack on the Redan, in the Crimean War, on the 8th of Sept. 1855, aged 31 years. He had arrived at the seat of war only two days previously and all his letters breathe the spirit of the devoted Christian. On the day of his death, at half-past six in the morning, he wrote as follows:

"I have had a peaceful time for prayer, and have committed the keeping of my soul and body to the Lord my God, and have commended to his grace and care, my wife and child, my parents, brothers and sisters, and all dear to me. Come what will, all is well. This day will be a memorable one. Farewell, once more! Ps. 91:15 is my text for to-day, especially the words, 'I will be with him in trouble.'"

Apollos: or Directions to Persons just commencing a Christian Life. Boston: Gould and Lincoln, 59 Washington st. 1858.

This is a little manual, fitted for the vest pocket, which contains some very sensible and judicious advice for the class of persons for whom it is designed.

As we are out of the little tract of our own, "Counsels to Young Disciples," we will supply the above as a good substitute, for the present, to all that want. 60 cents per dozen, sent by mail.

The Future Life: an Examination of its conditions from the New Testament. By J. P. Blanchard. Boston: Crosby, Nichols, and Company, 117 Washington st. 1858.

This is a pamphlet of 32 pages, that presents a very superficial and inconclusive view of the subject on which it treats. The writer seems to know nothing of the laws and use of the trope and symbol, and has treated his hypothesis accordingly.

Lectures on Revivals of Religion. By Charles G. Finney. Originally reported in the New York Evangelist by Joshua Leavitt. Revised by the Author: 14th thousand. Boston: John P. Jewett and Company, 20 Washington st. 1858.

These well-known Lectures have been too widely circulated, and are too well known, to require any commendation from us. It is a volume of 438 pages, and will doubtless find a ready sale during this revival season.

New York, April 14th, 1858.

Bro. Himes:—Being confined to the house, by sickness, I employ a moment, to write you a few lines. Yesterday I attended the Union Prayer Meeting in John street. The hour and a quarter was set apart for praise and thanksgiving, for the great things the Lord has done, by the outpouring of his Spirit on this city, and throughout the land. The church was full, and a spirit of humility and adoring gratitude pervaded the services. Among several young men who testified of the love of Christ, one, who, I believe is a Jew, expressed his belief that, "Jesus who wandered in Palestine, and died on the cross to save sinners, will soon come to judgment, and take to himself his great power, and reign." Such testimonies are not uncommon in these meetings. In this way the truth has been spread and received; and the work will go on, till, by the blessing of God, all the saved will be waiting for Christ.

While in the meeting I was reminded of days long since gone, and which now present themselves to the mind only as a dream. Over twenty years ago I preached in the same church. And in looking round with mingled emotions, I noticed a Tablet near the pulpit "In memory of Maria, wife of the Hon. James Harper, who died March 4th, 1847. . . with a brilliant hope of a glorious resurrection and everlasting life, through our Lord Jesus Christ." She was a warm and kind friend of mine. In reference to friends in those days, I may say, "Lover and friend hast thou put far from me, and mine acquaint-

tance into darkness." They are all gone from me. But I have new ones equally as warm and kind. And should all earthly friends fail, or the moment come when their kindness will cease to be of use, I hope to have one Friend who will aid and comfort me then, and embrace me forever. "My flesh and my heart faileth; but God is the strength of my heart and my portion forever."

"Take my poor heart, and let it be
Forever closed to all but Thee.
Seal Thou my heart, and let me wear,
The pledge of love forever there."

I feel unworthy of this heavenly Friend. But He is "the Friend of sinners," and therefore I will cling to Him, and be his friend by doing whatsoever He commands me. Blessed be his name forever.

"Earthly friends may fail and leave us;
This dear Friend will ne'er deceive us;
O how He loves!"

Duty will require me to leave my charge here at least for a season. I hope to be among my friends in Canada by the 10th of May, and though I shall need rest, yet I trust, by Divine aid to do something for the good of souls. My address will be Waterloo, C. E. Yours looking for the mercy of Jesus,

R. HUTCHINSON.

Philadelphia, Feb. 27th, 1858.

Dear Brother Himes:—You will recollect the case of a young lady, Miss Emma Noyes, at Marsh Creek campmeeting, whom I treated for fits, and the result of which you wished me to report to you.—The following extract of a letter from a friend who has taken a great interest in the case will give you the result so far. He says:

"Your letter came duly to hand, and also the medicine for Miss Noyes. She has taken it according to directions, and I think is getting better fast. In September and October she had two fits a week, on an average. In November she had three fits: in December two, and one in January, which was four weeks ago last evening; the fit was very light. I have seen her have some eight or ten fits, and I think she does not have them more than one-fourth as hard as she had three months ago. She feels better in different ways than she has done for several years.

(Signed) WILSON J. PARSONS.
Fleming, Centre Co., Pa., Jan. 31, 1858."

Yours as ever, J. LITCH.

Nineteenth Annual Conference.

The Nineteenth Annual Conference of Adventists will convene at the Chapel on the corner of Kneeland and Hudson Streets, Boston, Mass., on Tuesday, May 25th.

ORDER OF EXERCISES.

Tuesday, 10 A. M., Conference will organize, and the remainder of the morning be occupied in hearing reports, according to the following resolution passed at the last Annual Conference, viz.,

Resolved, That the Advent churches, through their pastors or otherwise, are requested to forward to the next Annual Conference a written report in relation to the progress of their church, Sabbath school, and missionary interests.

In the P. M., the Anniversary sermon will be preached. Also, preaching in the evening.

Wednesday, A. M., Reports from committees.—Preaching in the P. M. and evening.

Thursday, A. M., Reports from committees, and preaching in the P. M., and evening. The Reports from the committees on Publications; also on Catechism; will be called for.

It is desired that there should be a full representation of the Advent churches at this general gathering, and that as in past years, it may prove a season of much interest and profit to the cause of our coming Redeemer. Never was there a time when such a conference could be made more eminently serviceable to this cause than the present. An unparalleled religious interest prevails throughout the land, and many new churches have been raised up among us, and the older churches much strengthened; who should furnish representatives for our approaching meeting.

God is making ready a people for the coming of Jesus, and while His Spirit is being poured out in so remarkable a manner, and so much of Christian union prevails, shall not our people from every place, both ministers and laymen, come together in the spirit of love, and labor unitedly to promote our common cause? For once let there be a sacrifice of time and money to do so. Let all come up to this feast.

The committee recommend that the pastors of the church in Boston secure the labors of one or more ministers for some days previous to the Conference for the purpose of stirring up a local interest, and thus to obtain a good attendance of the citizens of Boston.

L. OSLER,
I. C. WELLCOME,
D. T. TAYLOR, } Committee.

In the P. M. of the 19th inst. I visited Newburyport, Mass. I had a very pleasant visit with Dea. Pearson and family. He is well, and sister P., who has been very sick, is better. She is greatly blessed, with a fulness of joy and peace with God. Eld. P. being absent, I did not see him; but father Pearson informed me that the Advent church in that city had enjoyed a happy and prosperous state of things during the winter, the church being greatly blessed, and a goodly number of souls converted, and others reclaimed. God is with them.

In the evening I preached in Salem, Mass., to a good congregation. Four rose for prayers.—Bro. Gunner baptized seven on Sunday last, and is doing well. J. V. H.

NOTES AND QUERIES.

I have been very much interested in the discussions that have been going on, the last few months in the Herald, "The Intermediate State," &c. I think both sides have been ably discussed. I have looked at it carefully and candidly, feeling a sincere desire to know the truth in regard to a subject so important; although there are others of greater importance, still it must be a great blessing to rightly understand this subject. I hope to see a reply to the questions of Albert Stone, in the Herald of Feb. 27th. The last question, the 8th, is the one I would like to have answered.

Yours truly, MOSES CHENEY.
Holderness, N. H., March 12th, 1858.

The questions referred to, were not answered, because there was no request to answer them, and it was supposed they were only sent as stated "for the consideration of the numerous readers of the Herald." We will copy the questions and answer them seriatim:

QUEST. 1. "When God formed man of the dust of the ground, did it require anything more to constitute him a living soul, than to inflate his lungs with breath, or atmospheric air?"

Ans. It certainly did; for any dead body, of an animal or man, can easily be inflated with air. The lungs of a sheep can be inflated as easily as a bladder; but so doing does not confer any principle of life. That can be given only by God, who does not do it by inflating the lungs, but gives it in connection with such inflation; so that in being enabled to breathe, man becomes a living soul.

QUEST. 2. "If any other than the foregoing properties entered man's composition, where is the Scripture making known the fact?"

Ans. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding," Job 32:8. Man has a "spirit, soul, and body" to be preserved unto the day of Christ's appearing, 1 Thess. 5:23. When God taketh away man's life, He takes "his spirit and his breath," Job 34:14, which reveals a something in man besides the atmospheric air! God is "the God of the spirits of all flesh," Num. 16:22; for He "formeth the spirit of man within him," Zech. 12:1. We may breathe out all our breath, without dying, and can breathe in fresh air again; but "the body without the spirit, is dead," Jas. 2:26. And when Jesus took the dead daughter of the ruler of the synagogue by the hand, and said, "Maid, arise;" "her spirit came again, and she arose straightway," Luke 8:55. It was only the Sadducees who said "that there is no angel nor spirit," Acts 23:8, and such denied the resurrection also; for without a spirit to survive dissolution there could be no resurrection of the same, but there must be a new creation of only a similar person.

QUEST. 3. "If no scripture make known the fact, is it proper to embrace such a tenet in our faith?"

Ans. It would not have been proper, had not the Scriptures revealed it. But having revealed, to deny or explain away their testimony on the subject, is the height of presumption.

QUEST. 4. If man is immortal, why does Job call him mortal? Job 3:17. Why does Paul instruct him to seek for it, as in Rom. 2:7; or that the saints will obtain it at the resurrection, as in 1 Cor. 15:51-54, or how can he say that God only hath immortality, as in 1 Tim. 7:17?"

Ans. Job calls man mortal, because man is mortal,—his immortality having been lost by the fall, to be sought for and put on at the resurrection.—But as continued existence and immortality are not synonymous, the interrogations are not to any point at issue; for while God only hath immortality, the angels will never die.

QUEST. "If man is dust, and returns to dust, how can he be conscious in death?" Gen. 3:19.

Ans. It is because consciousness is an attribute of mind, and not of matter, and it is his material part only, that returns to dust. When God said, "Dust thou art, and unto dust shalt thou return," the pronoun thou, which is expressive of the person, is used by metonymy for only the constituent dust in which the spirit dwells. For, at death,

"then shall the dust return to the earth as it was; and the spirit shall return to God who gave it,"—Ecc. 12:7. And thus Christ could say of Dives, that he died and was buried; and he could also say of him, that in hades he lifted up his eyes being in torment. Thus he could say of Lazarus, that he died; and he could also say of him that he was carried by angels into Abraham's bosom, Luke 16:19—24. Thus Christ could say to the expiring thief, "To-day shalt thou be with me in Paradise."—Luke 23:43. Thus it could be said of Christ, that his soul was not left in the world of spirits, Acts 2:31. Thus Paul could be "willing, rather to be absent from the body, and to be present with the Lord," 2 Cor. 5:8,—even having "a desire to depart, and to be with Christ which is far better," Phil. 1:23, and,—none of which language would be intelligible, or make sense, if there is no consciousness that survives dissolution.

QUEST. 6. "Will God receive the souls of the righteous into heaven, and turn off the ungodly into hell at death, and thousand of years afterwards call them forth to judgment to decide their destiny?"

Ans. We think not. We think man's destiny is decided at death, that "after death comes the judgment," Heb. 9:27, that the wicked are sent into darkness, and the righteous into Paradise, and that after the resurrection, the judgment is executed, in the award of the inheritance to the just, and of Gehenna to the unjust.

QUEST. 7. "How can the wicked be as though they had not been, if they endure endless conscious suffering?"

Ans. They will be as though they had not been on this earth.

It is because they "shall go away into everlasting punishment," Matt. 25:46. "His remembrance shall perish from the earth, and he shall have no name in the street: he shall be driven from light into darkness, and chased out of the world,"—Job 18:17,18; and hence "they shall be as though they had not been," Obid. 16, so far as the earth is concerned, which is the place where the deliverance from them is to be effected.

QUEST. 8. "What will be the condition of the wicked, when every creature in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall be employed in the utterance of the universal song of praise to him that sitteth upon the throne, and to the Lamb? Rev. 13."

Ans. The epoch of the rejoicing there symbolized was at the opening of the sealed scroll; but in the future, when the wicked shall have been driven out of the earth, so that they shall not be either on the earth nor under it, nor in heaven, their conscious punishment in Gehenna, will not interrupt the perfect harmony that will then have been restored between all parts of the earth and heaven.

Dear Bro. Himes:—Please give your views through the Herald on Jer. 31:31,34. Does the Bible teach us that this covenant is made here? Yours in hope,

S. MARVIN.

St. Albans, Vt., March 27th, 1858.

This covenant is evidently the New Testament,—is God's present covenant with man, and will be realized in its consummation at the resurrection.—See Heb. 10th Chap.

In your work on the Apocalypse you are not very particular on the 5th chapter 9th verse. I wish you would look at the 4 verse of the 25 hymn of Dr. Watts' first book, and tell us how we should understand as to time? He seems to speak in the present tense.

In St. John, 17 chapter, 24 verse, it reads thus:—"Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." What time has our Saviour reference to—before the resurrection or after? Yrs, with the greatest respect, SIMON MILLIKEN.

We understand Rev. 5:9 to symbolize the redeemed from among men singing the song of redemption, in anticipation of their future reign on earth.

We have not a copy of Dr. Watts, and cannot give our view of the verse to which you refer, unless you copy it.

We think that John 17:24, covers the whole future—the intermediate state with Christ in Paradise, and the resurrection state on the earth.

SCRIPTURE TROPES.

C.—BY ALPHA.

CHOKE, v. Lit. To stop the passage of the breath: "The unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand) and were choked in the sea." Mark 5:13.

—A Metaphor applicable to whatever prevents growth or development: "The cares of this world, and the deceitfulness of riches, and the lust of other things

entering in choke the word, and it becometh unfruitful," Ib. 4:19.

CIRCUMCISE, v. Lit. The performance of a religious rite, significant, by an outward and visible sign, of a covenant with God. Thus said the Lord: "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man-child among you shall be circumcised," Gen. 17:10.

—A Metaphor, expressive of the consecration of the heart to God: "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—Deut. 10:6.

CIRCUMCISION, n. Lit. The outward rite, that is the sign in the flesh of the inward covenant: "He received the sign of circumcision, a seal of the righteousness of the faith which he had, uncircumcised," Rom. 4:11.

—A Metaphor expressive of a renewed spirit: "Circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God," Rom. 2:29.

—A Metonymy, when those circumcised are expressed by the name of the sign which distinguishes them: "It is one God which shall justify the circumcision by faith, and uncircumcision through faith," Rom. 3:30. "We are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh,"—Phil. 3:3.

CISTERN, n. Lit. A reservoir for holding water: "Eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cisterns."

—A Metaphor, expressive of the ventricle of the heart: "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern," Ecc. 12:6.

—A Substitution, when the making of a cistern, is put for supplying a means of trust: "They have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water," Jer. 2:13.

CITY, n. Lit. A large number of residences compactly located: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down," Isa. 33:20.

—A Simile, to illustrate anything that is like what is peculiar to city: "Jerusalem is builded as a city that is compact together," Psa. 122:3. "He that hath no rule over his own spirit, is like a city that is broken down, and without walls."—Prov. 25:28.

—A Metaphor, expressive of any abiding place, also of whatever is trusted in for security or defense: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem," Heb. 12:22. "The rich man's wealth is his strong city," Prov. 10:15.

—A Metonymy for its inhabitants: "The whole city shall flee for the noise of the horseman and bowman; they shall go into the thickets, and climb up upon the rocks: every city shall be forsaken," Jer. 4:29.

—A Synecdoche for cities: "Thou hast made of a city an heap; of a defended city, a ruin; a palace of strangers to be no city," Isa. 25:2.

—An Apostrophe, when its inhabitants are specifically addressed: "Howl, O gate; Cry, O city; thou whole Palestina art dissolved,"—Isa. 14:31.

CLAY, n. Lit. A species of earth; but in Scripture, it is put for earth in general: "I also am formed out of the clay," Job 33:6.

—A Simile to illustrate the tenacity of shape, or the ease with which an object may be fashioned: "It is turned, as clay to the seal," Job 38:14. Also, as clay was trampled by the potter, it illustrated the depression and destruction of a nation or people: "He shall come upon princes as upon mortar, and as the potter treadeth clay," Isa. 41:25.

—A Metaphor, illustrative of our being created, and not self-existent: "O Lord, Thou art our potter, we are the clay, and thou our potter; and we are all the work of thy hand," Isa. 64:8.

—A Substitution, when being rescued from sinking in the clay is put for deliverance of any kind: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings," Psa. 40:2.

CLEANSE, v. Lit. To divest of filth, or dirt: "Thou shalt cleanse the altar when thou hast made an atonement for it," Ex. 29:36.

—A Metaphor expressive of being freed from guilt: "Wash me thoroughly from mine iniquity, and cleanse me from my sin," Ps. 51:2.

—A Substitution for becoming penitent: "Cleanse your hands, ye sinners, purify your hearts," James 4:8.

To be continued.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

The Coming of Christ and the Resurrection.

BY S. BRADFORD.

We have now very hastily gone over the Bible ground, for the purpose of finding out the mind of the Spirit of God, with regard to the doctrine of the resurrection of the dead, both of the just, and unjust; and if we have failed to prove that there are two distinct resurrections, one of the righteous, and one of the wicked, and that Christ will personally reign with his people on the earth one thousand years, between the first and second resurrection, we should despair of finding out from the Bible anything about the time of the resurrection of the wicked.—If some say, that John saw a revival spirit of the martyrs, and the spiritual reign of Christ on earth for one thousand years, and that the rest of the dead, that lived not again, until the thousand years was finished, was the spiritual death of the wicked and a complete temporal overthrow of the devil, what does John mean by the second death? John says, all whose names were not found written in the Book of Life were cast into the lake of fire, which is the second death. Are we to understand that John saw the revival of wickedness, only that was cast into the lake of fire, because their names were not found in the book of life; or was it the persons of the wicked that were judged according to the deeds done in the body that were cast into the lake of fire? If it was not the persons of the wicked that were cast into the lake of fire, which was the second death, by the same rule we say that it was the persons of the righteous that lived and reigned with Christ, (whose coming is a personal coming,) a thousand years, and by the same rule we judge, that if the second death did hurt them as persons, that were cast into the lake of fire, so it was the very same persons, that had no part in the first resurrection that should be hurt of the second death.

But supposing we admit for a moment that it was not a literal resurrection, but a revival spirit of the martyrs which John calls, the first resurrection; that John only saw the power of antichrist slain and the powers of Satan and the world overcome by the miraculous power of the gospel over the nations of the earth, during this holy and blessed millennium; what must the "living again," or the resurrection of that which was dead, be, but the living again of those antichristian powers, and the dying again of those that were blessed and holy who had part in the first resurrection; but according to Daniel and John those powers were dead and their bodies given to the burning flame, or cast into the lake of fire, and the devil and Satan cast into the bottomless pit, no more to come out until the thousand years are expired.

Now if the old dragon, that old serpent, which is the devil and Satan, is only bound by the power of the gospel, and all the powers of the beast and the false prophet and the same horn of Daniel, that prevailed against the saints until the ancient of days come, whose bodies were given to the burning flame, should be raised up again, and exercise the same beastly power, when Satan is loosed from his prison. We think such a thing might be called a resurrection in a spiritual sense, if we were warranted to expect such a state of things from the Scripture; and nothing short of a resurrection of the thing that was dead, could be called a resurrection.

But John says "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Now if the second death can have no power on those holy characters that have part in the first resurrection, how is it that any power can? and if those that have no part with the first resurrection, remain spiritually dead one thousand years, how are they so suddenly to come to life again? Is it by the power of Satan that the wicked nations who were so dead and buried from the sight of John, so that he could see none but the blest and holy, all at once in the twinkling of an eye, at the end of the thousand years, rise up in the likeness of a resurrection, with all their old beastly powers and abominations to defile the sanctuary which had been cleansed at the first resurrection, and is it possible for Satan to have such power, as to raise up again those that were overcome and slain by him that sat upon the horse, by the King of Kings and Lords of Lords? If it is true that all the ene-

mies of God were dead spiritually one thousand years, how could they live again spiritually, when all those that had part in the first resurrection, were blessed and holy, and could not spiritually die, or fall away from that blessed and holy state; where, we ask again, could the dead come from at all, unless it is from the grave, in a literal sense a personal resurrection?

In the 7th, 8th and 10th verses we have the whole story of the second resurrection, whether it is a spiritual or a personal resurrection of the wicked, and the loosing of Satan, and the last judgment upon them in the lake of fire, where the beast and the false prophet were. Now in all this we see no resurrection of the persecuting powers of the beast, that were slain, but on the contrary Gog and Magog, and Satan, were cast into the same place where the beast and the false prophet were, not to be tormented for a time, but forever and ever; and we see, too, that the saints suffered nothing from this second resurrection; nor do we see any intimation of any of the saints falling away, to join the armies of Satan, Gog and Magog, either in a literal or a spiritual sense; neither do we see anything that looks like the amalgamation or union of church and state between the two parties; but Gog and Magog and Satan are completely destroyed, without having an opportunity, even, of fighting or of taking captive one of the saints. How unreasonable, then, is it to suppose, that in the millennium, the church is to be wonderfully blessed, so that all will be converted to Christ and righteousness, with him in his spiritual kingdom on this earth unregenerated for one thousand years, and then, after the thousand years are expired, Satan is to have power to deceive the church so that there will be a falling away until the enemies of the gospel shall be as the sands of the sea, and until the church and world shall be in a tenfold worse state, than ever known before; and finally be wound up by the second coming of Christ in the air, and the annihilation of the earth by fire, and the reception of all the righteous to the everlasting kingdom of God in the skies, there to remain eternally!

To be continued.

Letter from S. Chapman.

DEAR BRO. HIMES:—When I wrote last, dating Ameliaburg, Jan. 15th, we were in the midst of opposing influences, enjoying a refreshing season.—Bro. D. Campbell was there with me, and baptized five happy converts that day. We remained there some two weeks longer, and witnessed several more conversions; constituted a promising church of some fifteen members; administered the Lord's supper; then left them in a peaceful and happy state.

When I wrote that letter I expected when my work was completed there, I should enter upon my return to "Freelton" (175 miles west.) But by the earnest request of Bro. C., I accompanied him to Stonington, near the city of Kingston, (75 miles still further east.) Stopped and labored some on the way, which afforded me a brief, but happy acquaintance with the brethren in several neighborhoods.—Arrived at S., on Wednesday, the 3rd of Feb., in time to gather a good congregation that evening, who listened with respectful attention to a discourse from Heb. 9:28.

Bro. C. having then taken me to the full extent of his circuit east, left me the next morning, and entered upon his return to London, Fingal, &c., some 400 mile west of there) I remained in S., preaching evenings and on the Sabbath for three weeks.

The Methodists there, as in most other places opposed us bitterly, and generally absented themselves from our meetings, and did what they could to prevent others from mingling with us. Yet we had good congregations, and the Lord was with us of a truth. Several prominent persons embraced the faith, and some precious souls were converted to God. The brethren were revived, and confirmed in the faith, as they acknowledged they had never been before. The Methodist church there had some half dozen local preachers. These took their regular turns in preaching. A brother Lake, the most talented of them all, having married a daughter of an Advent brother, (who, with his family, were decided believers) and he having no sympathy with the advent doctrine, but denominated it as "Millerism," often tried the feelings of the family with his unfriendly remarks, yet personally he was on friendly terms with them, and often visited there. As they took the Advent Herald, he would occasionally read portions of it, and (as the family said) among other things he was providentially interested in reading Bro. Chapman's letters, and by that means, was induced to attend our first meeting. Being considerably interested that evening, he said to some of the friends: "I shall now attend every meeting while he stays." He was faithful to his promise, and in less than a week publicly, and most heartily confessed faith in the doctrines we hold and teach; after which he took a decided stand in defence of the

same; took an active part in all our meetings; was of material service to us; and was signally blest in his own soul.

Expecting me to leave a little sooner than I did, he publicly announced, "It will be my turn to preach next Sunday. I hope the house will be full, as I shall advocate the same doctrines we have listened to for the past few weeks." I stayed to hear him; the house was crowded; and he desired me to address the congregation; but I declined saying, "It is your appointment, Bro. L., and the people will expect to hear from you."

He entered upon his work, and did it manfully. Several of the preachers were present, among whom was his father, and all seemed to be greatly amazed. The father said, "I will preach this evening, and oppose the doctrines that have been advanced in our hearing to-day;" but being informed that brother Chapman was to occupy the desk, and give a discourse on the final inheritance of the saints, he withdrew his appointment, but manifested malicious feelings towards us, and the doctrines we so dearly love and teach.

Bro. L. is in a storm of opposition, is not ferocious, but has an independent mind, and is as fearless as a lion. He said to the congregation, "I shall close my business matters as soon as possible, and then go out with Bro. Chapman and proclaim my faith throughout the Province." This created quite an excitement in that community.

Sister L. and her father's family are among the precious jewels of earth. They expressed much gratitude to God for directing the footsteps of Bro. C. that way. That brother bears father Miller's name (W. M.) Perhaps I think more of him and his family on that account; for I love the name and memory of that distinguished servant of God.

Should think there were some thirty precious souls in Stonington, who are looking for, and loving the appearing of the Lord. They meet and mingle together in the worship of God every Sunday, and at least one evening in each week. We attended to the Lord's supper before I left; in which Bro. L., and others, for the first time, in the Advent ranks, participated. It was indeed a memorable season.—Should have baptized several believers, but the ice on the lakes was more than a foot thick, and besides Elder Reynolds (whom I had greatly desired to see) was expected there within a month or two, and we supposed he would delight in performing that service.

Having, as I supposed, completed my work there, I gave the parting hand to Bro. Miller's family, Bro. Lake and others, and came on some half mile, when we stopped our vehicle to bid brother Sear's family farewell. Found their hearts very tender, which affected my own unusually. Having taken leave of them, and being on my way to the V. I met John, brother Sear's son, one of the converts, aged say 18 years. As I held him by the hand, giving him my farewell charge, he wept profusely, and said, "Mr. C. I can't let you go till you have baptized me." I then said to the friend, who was accompanying me, "Return with the team, if you please, and wait till we have attended to baptism." The brethren took their axes and started for the lake; but on reflection they decided to go into the village, and there they providentially found an "Enon" of sufficient depth to baptize; to which we resorted, and had the pleasure of seeing our "beloved John" buried with his Lord in baptism. It was a very cold day, but the season was delightful. Others would gladly have submitted to the same had they been present.

After baptizing, we re-entered upon our journey the same day (Feb. 23.) Bro. John was so happy, and others deeply interested, that he and several of the brethren accompanied me some five miles, where I was to tarry for the night, to spend one more and the last evening with Bro. C. God bless them, and those associated with them, was then, and is my humble and earnest prayer.

From S. came on some 20 miles, to Portland, and spent the night with brother H. Peters. He holds his connection with the Methodists. Has done more than any other member with his money and influence to sustain the Methodist cause in that community. Yet he is an Adventist in sentiment, and patronizes the Advent Herald. He was with us in S. one Sabbath, and took an active part in the services. Desired me to stop awhile in P. on my return, and preach in their chapel. Had expressed the same to some of the leading members, but they hurried on a protracted meeting of their own, which was in progress when I arrived. This prevented us from occupying the house at all, and grieved brother P. exceedingly. It may serve to sever his connection with them, and cut him loose, so that he will go out and proclaim his faith more publicly. He is a licensed preacher of acceptable talent, and might be very useful in the Advent cause.

From there, Bro. P. conveyed some 20 miles to Napanee, where I spent the night very pleasantly in the family of Bro. G. Brownson. In the morn-

ing Bro. B. kindly took me to brother Bedell's in Thurlow (another 20 miles.) There we gathered the friends at his house (because the Methodists were unwilling that we should worship in the school house) and enjoyed a refreshing season. The next morning brother Bedell conveyed me to Tyendinaga (some ten miles north,) where Bro. C. and I spent a Sabbath to good advantage on our way down, and brother Loomis and other isolated brethren in that section desired us to visit them again on our return. Spent a week there very profitably, though we met with decided (yet unprovoked) opposition from the same common foe. The brethren were truly revived, the family altar erected; and the word was well received by the congregation generally, some of whom came in from other neighborhoods, a distance from eight to ten miles. So we hope to see the fruits of that labor when the Lord comes to gather his jewels.

From T. I came on some 20 miles to Ameliaburg, where I stopped with dear friends to rest for a week or so. Preached three or four times only. Found the brethren (that infant church) under the care of Bro. Benson in a prosperous state. Bro. Campbell (whose wife and children reside there) stopped and spent several days with them on his return from S., and baptized two other converts, and administered the Lord's supper. Before I left for good, we again participated together in that sacred ordinance, and had a refreshing time. There being a brother from this place (commonly known as Smokepoint) present on that occasion, I gave him an appointment for Wednesday eve. 17th ult., 10 miles west of it, where I preached one Sabbath on our way down, Jan. 10th.

Passing through Kingston (a small settlement on the way) to meet my appointment here, a brother A. met me and intreated me to return and spend a little time there before I left for good. There were no decided Adventists there, but having preached to that people on the Sabbath a few weeks before, and good attention having been paid to the word, I decided to come on and meet my appointment here that evening (five miles,) then return and spend the balance of the week and coming Sabbath there. We had good congregations and the word was generally well received. When the Methodists perceived this, some of their prominent members began to cry out in their professed songs of praise, and otherwise, "The wolf is among the sheep," &c. This was manifestly designed to stir up the rowdies to annoy us (with whom they were very familiar); by these we suffered considerable for two evenings.—But having the confidence and protection of the more civil part, the disturbance was checked, and we finally had a good time, several were hopefully converted. The brother's family who invited me there and with whom I boarded, was especially blest. Three young ladies of the most respectable families, received baptism at my hands, and several prominent men and women acknowledged that the doctrines we hold and teach could not be gainsaid.

For the past two weeks I have preached there and here alternately. Was with them last Sunday.—The brethren from here and Ameliaburg were present. The house was crowded. I preached on the kingdom, and the brethren spake freely. At the close of the service the friends there covenanted to maintain a weekly prayer meeting, and to comfort one another with these words, 1 Thess. 4:13—18.

Our coming to this place to speak of our "blessed hope," has excited the Methodists exceedingly. They have pressed an extra meeting at the school-house to prevent us from occupying it only occasionally, and by advice of their minister, meet at private houses when we occupy the school-house, that we may know they have no sympathy with us, or with the views we hold. But it may be, they consider their craft in danger.

Last week it was publicly announced that "The Bishop of the Province, and the presiding Elder will be here on Monday evening. Hope the house will be full, as the Bishop will address you at great length, showing the prominent errors and delusion of Millerism."

I was in K. when the announcement was made, and our brethren had resolved not to attend, and have their feelings wounded; but when I told them I should certainly attend, and, if necessary, should appoint a time to reply to the Bishop, they changed their purpose, and all went out to hear. The house was jammed to overflowing, and we listened to a discourse of some three hours' length. He attempted to show our absurdity in looking for a kingdom to come, when it was already set up in the days of the Caesars, quoting Dan. 2:44. Spoke of the "stone cut out of the mountain" in same chapter calling it a little stone, its rolling till it had converted the world, &c. Quoting as a proof text Psa. 2:8, omitting 9th verse. Before he concluded on that point, I should think he would have us understand the great Methodist church (or body) was the kingdom of God on the earth. He discarded the idea of two separate resurrections, first of the righ-

teous, and then of the wicked. Ridiculed the idea of God's being anything more than a spirit, and contended that as Christ and the Father were one and the same, it was absurd to suppose that Christ could reign in any other place away from his Father's throne. It made me think of Rev. 3:21; Acts 2:30. Had much to say about the Millerites' setting times for the Lord to come, and were as often disappointed. When he was going through under this head I could not fail to think of Ezk. 12:20 to the end, and so on, to 13:16; Matt. 25:48-51; Jer. 25:33-38; 2 Peter 3:3,4, &c. But the great burden of his soul seemed to be, to prove that man had a soul, or spirit, that would exist, and be conscious after the body had returned to the dust, and that the wicked if he dies in his sins, will be everlastingly punished, the very doctrine that Mr. Miller and his principal adherents have uniformly advocated. This was given and received by many, as a complete refutation of Millerism.

Feeling myself fully competent to review the subject, and reply to every point, I publicly announced that I would do it on Wednesday (last evening.) The house was again crowded, and I occupied between two and three hours; and without particularising, I will say, as all our brethren said, "The Lord helped Bro. C." In conclusion, I was happy to inform the congregation that the most offensive part of Millerism, complained of by the Bishop, was brought into the Advent ranks from the Methodist church, and that they were really the last people that should complain of us, and now, I continued to say, if the Bishop and his associates will make an effort to convert or reclaim their brother G. Storrs, and the thousands of Methodists who read and subscribe to the sentiments advocated in his "Bible Examiner," we will bid them God speed, and do what we can to help them.

But I forbear. The brethren here are much revived; and notwithstanding all opposing influences, the word is being well received. Since the Methodists left us, our meetings are well attended, and we have the best of order. The school-house is at our service next Sunday, and we expect it will be full. Shall speak from Matt. 5:5, after which attend to the Lord's supper, trust we shall have a good time.

When my work is completed here, shall go to Coburg, Toronto, and so on to Freelon. Having a call to visit the friends at Danville station, C. W., less than 50 miles from Buffalo, N. Y., think I may step across into that state before I go farther West, and then go, via Cleveland, Ohio, instead of Detroit, as I had intended. The Lord direct, is my constant prayer.

Love to the dear brethren and sisters in the U. States, and throughout the land.

Yours, brother Himes, as ever, expecting redemption soon,
SAM'L. CHAPMAN.

P. S. Let my address remain as before, Freelon, C. W., via Hamilton, C. W., care of farmer Campbell. He will forward as I direct him. s. c.

The Two Adams.

NO. IV.

What became of Jesus, after he was raised from the dead? Did that personage,—the Son of God—called Jesus, lose his flesh and bones after he was raised from the dead? Let us hear the word of the Lord upon this all important question:—for if we can find Jesus, after he led the disciples "out as far as to Bethany," and was there "parted from them and carried up into heaven;" Luke 24:50,51, we shall find that holy thing, born of Mary: and so long as we can find Jesus, so long we find that same personage of flesh and bones, for that was called, is called, and will be called Jesus.

"After that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God;"—Acts 1:2,3, "He led them out as far as to Bethany; and he lifted up his hands and blessed them." And "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

Bear in mind that, "in the mouth of two or three witnesses every word shall be established;" and on this occasion we have two heavenly messengers testifying that, "This same Jesus," which was taken up into heaven, shall so come in like manner as he was seen to go up into heaven!

Who is Jesus? Don't forget,—Son of God,—that holy being born of Mary! The testimony of the angels that this same Jesus shall come in like manner as he went away, positive; the witnesses are above impeachment! Mark says, "He was received up

into heaven, and sat on the right hand of God."—Where did he sit? On the right hand of God; not on the right hand of himself! On whose throne does he sit? On his Father's throne! "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. Jesus, then, is now on his Father's throne. But how long will he remain there? "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," Acts 3:20,21.

By this we see that he is to remain on his Father's throne until the time of his restitution. It is also written,—This man, the second Adam—"after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool," Heb. 10:12, 13. Here we find that, after Jesus had offered an everlasting sacrifice for sins, sat down on the right hand of God; from henceforth expecting,—waiting or looking for the arrival of the time when his enemies should be made his footstool:—or the time come when he should take possession of what was lost by the first Adam. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 3:28

And thus the church "wait for his Son from heaven, whom he raised from the dead, even Jesus!"—1 Thess. 1:10. Hence the church, while Jesus, the second Adam, is on his Father's throne, wait and pray, believing that their Saviour will come again: for among the last words revealed for the comfort and hope of the children of God, is:

"I Jesus have sent mine angel to testify unto you these things in the churches." "And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—Rev. 22:12,16,20.

And when he shall thus come in his glory, then shall he sit upon the throne of his glory, "the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." Hence, we see, that it was Jesus at eight days old, it was Jesus at twelve years old, it was Jesus at thirty years old, it was Jesus on the cross, it was Jesus in the tomb, it was Jesus resurrected from the dead, it was Jesus which was carried up to heaven, it is Jesus on his Father's throne, and it will be this same Jesus coming again as he was seen to go away, and it will be Jesus forever!

Jesus, and shall it ever be,
A mortal man ashamed of thee!
Ashamed of thee, whom angels praise,
Whose glories shine through endless days.

Ashamed of Jesus!—sooner far
Let evening blush to own a star:
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus! just as soon
Let midnight be ashamed of noon;
'Tis midnight with my soul, till he,
Bright morning star, bid darkness flee.

Ashamed of Jesus!—yes, I may—
When I've no guilt to wash away;
No tear to weep, no good to crave,
No fear to quail, no soul to save.

Till then, nor is my boasting vain—
Till then I boast a Saviour slain!
And, O, may this my glory be,
That Christ is not ashamed of me!

As the different names appropriated to the second Adam, as found in the Scriptures, may sometimes confuse the scriptural reader; we will give this subject a passing notice.

Messiah, Christ, Son of God, Son of man, Prince, Prophet, Priest, Mediator, Judge, King, Wonderful, Counsellor, Mighty God, Everlasting Father; &c., are names which occur in the sacred Scriptures. What do these names severally mean?

Messiah, and Christ, are synonymous terms; Messiah being the Hebrew, and Christ the Greek words which signify, anointed. Hence, we read,—
"We have found the Messiah; which is, being interpreted, the Christ." John 1:42. And again,—
"For of a truth against the holy child Jesus, whom thou anointed," &c.—Acts 4:27. And again,—
"How God anointed Jesus of Nazareth with the Holy Ghost and with power," Acts, 10:38.

Son of God,—so called, as being conceived by the power of the Holy Spirit, or in consequence of his relation to the Father; as said the angel, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:25.

Son of man,—so called because he is the seed of the woman: "for verily, he took not on him the seed of Abraham," Heb. 2:16. "Forasmuch then as the children are partakers of flesh and blood, he

also himself took part of the same;" Heb. 2:14, therefore, he is the Son of man.

Jesus,—is the Christian, or proper name of the Son of God; Luke 2:21, and its meaning is, Saviour. The Hebrews pronounce it, Jehoshua, or Joshua, meaning, he who shall save.

Prince,—In a general sense, is a sovereign: chief and independent ruler;—a king's son. As Jesus Christ is the Son of God, the King of the universe, he is called Prince of princes, Prince of the kings of the earth, &c.; the Father having promised him the "throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Prophet,—Literally, one who foretells future events; but it is also used to denote a religious teacher. Jesus not only foretold future events, but was the great teacher of mankind; as saith the Scriptures,—
"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people," Acts 3:22,23.

Said Jesus,—
"The word that I have spoken, the same shall judge you at the last day." Christ has fulfilled his office as Prophet.

Priest, or high priest!—One who makes reconciliation for the sins of the people. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession Christ Jesus." Heb. 3:1. "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but his by his own blood, he entered in once into the holy place, having obtained eternal redemption for us" Heb. 3:11,12.

Hence, when Jesus comes the second time, his priestly office will cease.

Mediator,—One that interposes between parties at variance for the purpose of reconciling them.—
"For there is one God, and one Mediator between God and man, the man Christ Jesus." 1 Tim. 2:5. Mark this! One God, and one Mediator, the man Christ Jesus, between God and man. When therefore, his mediations, or labors to reconcile man to God shall have ceased, he will then come to judge the world.

Judge,—One who tries, examines and passes sentence on. "The Lord Jesus Christ shall judge the quick and the dead at his appearing." 2 Tim. 4:1.

"The Father judgeth no man; but hath committed all judgment unto his Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." John 5:22,23.

When the judgment is passed, then Jesus will be King:—"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:24.

Jesus will now be king forevermore:—Dan. 7:13,14,27; Rev. 11:15.

The names which are mentioned in Isa. 9:6, viz. "wonderful, Counselor, The mighty God, the Everlasting Father," &c., are names by which Jesus Christ our Lord, "shall be called," when "The government shall be upon his shoulder:—and this cannot be, so long as he is on his Father's throne.—But when he shall have fulfilled his several offices as Prophet, Priest, Mediator, and Judge;—and commenced his kingly office, being seated on "the throne of his glory,"—"the great white throne,"—then "the government will be upon his shoulder."

With what propriety can the Lord Jesus—our second Adam—be now called Father! The term Father signifies one who begets a child; one that hath children; or the author of anything. God, as creator, is the father of us all. He is literally "the God and Father of our Lord Jesus Christ." (Eph. 1:3.) After his resurrection, Jesus said to Mary;—"Go to my brethren, and say unto them, I ascend to my Father and your Father; and to my God, and your God." The first Adam was the father of the human or mortal race, the second Adam will be father, when he is father! and not till then. The first Adam was the father of the race of men "in this present evil world;"—the second Adam will be Father of the immortal ones "in the world to come," he being the Author and finisher of one faith,—the Author of eternal salvation unto all them that obey him. "He is the head of the body, the church: who is the beginning, the first born from the dead." (Col. 1:18.) Jesus Christ, "is the faithful witness, and the first begotten from the dead, and the Prince of the kings of the earth." (Rev. 1:5.) At the last day, his children that shall be "in the graves, shall hear his voice, and shall come forth!" John 5:28. Then "shall the earth be made to bring forth in one day"—"a nation shall be born at once!" (Isa. 66:8.) Yes, a nation shall be born at once!—Jesus our second Adam, will then be Everlasting Father; for neither he, nor his children, will ever

die; for "they which shall be accounted worthy to obtain that world, and the resurrection from the dead," never "die any more, for they are equal unto the angels." (Luke 20:35, 36.) The first Adam was the means under God of bringing the family of mortal men into this world; and the second Adam will bring the family of the redeemed into the world to come:—then with his children he shall be known as their "everlasting Father!" "Then shall the righteous shine forth as the sun in the kingdom of their Father!" (Mat. 13:43.) Mark this! The kingdom of their Father, this being the only place in the N. T. when the term, their Father is found.

In the Old T. the term, Father, as referring to a Supreme Being, occurs nine times, but in the New Testament, it is found about one hundred and seventy times; as follows, viz: The Father 83 times; Jesus called him my Father, 60 times; he is called our Father, 10; your Father, 8; Thy Father 6; His Father, 2; A Father, 2; and their Father, is but once found; if we have made no mistake in our examination.

In no instance is Jesus Christ called the Father, in the N. Testament; but we find him spoken of as possessing, "the image of God,"—the "express image of his person,"—"the image of the invisible God!" And thus "God was manifested in the flesh!"—Hence Jesus said,—
"I am in the Father and the Father in me,"—"I speak not of myself: but the Father that dwelleth in me he doeth the works,"—therefore, "he that hath seen me hath seen the Father!"

But this no more proves that Jesus and his Father are one person! than Christ and his disciples are one person! For we read,—
"But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory," He, (man) "is the image and glory of God!" "For whom he did fore know, he also did predestinate to be conformed to the image of his Son:—Hence Jesus prays,—
"Holy Father keep through their own name those whom thou hast given me, that they may be one as we are;" . . . "that they may be one; as thou Father art in me, and I in thee, that they also may be one in us!"

We will next take up the question of the divinity of the second Adam.

HILKIAH.

To be continued.

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BY JOSHUA V. HIMES.

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ADVENT HERALD.

BOSTON, APRIL 24, 1858.

ITEMS AND NEWS.

Ex-Governor Ford of Ohio, long known as a powerful political speaker, is one of the converts of the present revival. At a recent prayer meeting at Columbus Mr. Ford made a powerful address.

The Hartford Press says it is now well known that John W. Seymour, the defaulting Treasurer of the Savings Association, is in New Leon, Mexico, where he is working a silver mine of which he is part owner.

The Canton (Mo.) Repository states that the Legislature of Missouri, at the session of 1856-7, passed an act instructing the "State Librarian to furnish each member of the Legislature with a copy of the Holy Bible, St. James' Revision."

St. Louis, April 12. The Republican learns that on the 27th of March, a hurricane passed over Bertonville, Arkansas, blowing down nearly every house in the town, killing twenty-five persons, and wounding a great number of others.

Mrs. C. H. Scott has recovered \$750 damages of William C. Brown, a farmer of Montville, Conn., who knowing that his oxen were afraid of females, persuaded Mrs. Scott to go between them and the cart to look at some apples he had to sell, when the animals started, and she was thrown down and had her thigh broken.

Loren Stacy, a wealthy farmer in the village of South Wilbraham, dropped dead in his field on Thursday two weeks since. His age was sixty-two.

The Washington Star gives an account of an attempt to assassinate the Rev. Eleazar Williams, while engaged in literary labors at his lodgings, 474 Pennsylvania Avenue, on Friday night last week, between the hours of 12 and 1 o'clock. A man entered his room with an uplifted dagger in his hand, exclaiming, "I've got you at last, have I," when Mr. Williams, although an old man of seventy-eight, defended himself so vigorously that his assailant was compelled to retreat, leaving his dagger upon the floor. Mr. Williams's cries aroused the inmates of the house, but not in season to apprehend the assassin. Mr. Williams was not injured, and no reason can be assigned for the attack.

Rev. D. Baldwin, a Methodist minister, in a recent work, brings forward the original idea that the descendants of Ham and Shem "enjoy no promise of persuasion or conversion, of faith and confession, as races;" and that "Millennial glory does not anticipate their full regeneration." This idea has in it the seed of a new argument in support of slavery.

N. A. Sutton, collector of taxes in the town of Leroy, N. Y., has suddenly left the town, and it is ascertained that he is a defaulter to the amount of \$5000 to \$10,000. He had collected nearly all of the town tax, over \$3000, borrowed all the money he could from his friends, raised all that could be raised by mortgaging his effects, or in any other way, and then decamped.

Galignani says: "The famous astronomical clock of the Cathedral of Strasburg reproduced, by means of its machinery, with perfect accuracy, the various phases of the recent eclipse of the sun. This clock, as is known, in addition to declaring the time, presents the heavenly bodies and their movements."

In Baltimore a man who had shot another in cold blood, was lately fined for a common assault in the criminal court; while a little boy, of tender age, was by the same court sent to jail, in default of the payment of a fine for peddling oranges without license.

The Mississippi river has nearly covered the country on both sides from Lake Providence to Memphis, according to advices up to the 16th. People have sought refuge in the upper stories of houses; boats were passing from village to village filled with people, who were moving their effects, and communication with many points was entirely cut off. The flood at some places exceeds that of 1844.

In Albany, N. Y., April 16, a boy named Joseph Callahan, Jr., aged 14, while playing marbles with another boy, named Michael Naughton, aged 13, was stabbed with a butcher-knife, and died in half an hour. They were engaged in a dispute when the blow was given by Naughton, who was arrested and committed to jail.

James Nutter, of Farmington, N. H., was instantly killed on the 6th inst., by the accidental discharge of his gun. Addie Adams, an adopted daughter of Elisha Kinney of Holland, Mass., was so badly burned on Monday night, two weeks since, that she lived but a few hours. She accidentally set fire to the frill of her night dress while undressing for the night.

Oswego, April 16. There are now afloat from Lake Michigan for this port, 250,000 bushels of wheat and 50,000 bushels of wheat, mostly from Chicago.

Boston.—We have a good state of things in the Advent church in this city. God is with us, and is encouraging us in our work. I gave the right hand of fellowship to sixteen persons last Sabbath afternoon, and in the evening baptized nine new converts in the presence of a crowded house. A melting spirit pervaded the place, and the occasion will long be remembered as one of absorbing interest.

Bro. D. T. Taylor, late pastor of the Worcester church, is to be with us this week, and over next Sabbath. We hope the work will go on. Our brethren abroad will remember us at the throne of grace; and we hope they will come to the Annual Conference, to be held in this place on the 25th proximo, in the Spirit and power of God.

AFTER the meeting in Waterbury, Vt., commencing May 25th, I shall attend the Annual Conference, in this city in May, and the Conference in Canada East in June; and in order to be present at the dedications in Moores, N. Y., and Westboro', Mass., brethren in those places must arrange the time so that I can do so. J. V. H.

NOTICE. As we have heard some complaint about the binding of the last edition of the Pocket Harp, we wish all who have purchased those which are defective to return them to this office at our expense.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind orig-

inate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are of national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plethora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—1y

Rockland Female Institute, Nyack, N. Y.

This Institution is located on the west side of the Hudson River, twenty-five miles from New York, at the village of Nyack; one of those picturesque and charming retreats selected by residents of the metropolis for rural homes. The Institute owes its existence chiefly to the munificence of the late Simon V. Sickles, Esq., who had established his country seat at this place. A donation of \$20,000 by Mr. Sickles, and an appropriation of an equal sum by other gentlemen interested in the cause of female education, enabled the Trustees to erect and furnish one of the best edifices for the purpose, in the State. The building is of

brick, five stories high, and one hundred feet front by sixty feet deep, and will accommodate one hundred boarding pupils with pleasant, furnished apartments. The arrangement of the interior of the edifice, is admirably adapted to secure the health and comfort of pupils; the halls and staircases are broad; and the chapel, study rooms, dining hall, and dormitories, large, pleasant, and airy. The building is warmed by furnaces, lighted with gas, thoroughly ventilated, and supplied throughout with the purest spring water from the mountains. The situation of the edifice is exceedingly fine, and constitutes no unimportant feature in the attractions of this school. Located in the midst of ample and tastefully arranged grounds, it commands a magnificent panorama of mountain and river scenery and picturesque landscape, admirably adapted to inspire the mind with that love for the grand and beautiful which contributes to refinement of taste, and intellectual and moral culture.

BOARD OF INSTRUCTION.—Rev. L. D. MANSFIELD, President, and Professor of Intellectual and Moral Science and the Latin Language; Miss Mary J. Comstock, Principal of Academic Department, and Teacher of Philosophy and Belles-Lettres; Miss S. J. Noyes, Teacher of Mathematics; Miss E. M. Nowell, Teacher of Drawing and the French Language; Miss Mary E. Hoagland, Teacher of Vocal and Instrumental Music; Miss S. B. Leonard, Assistant Teacher of Music; Miss E. Broughton, Second Assistant Teacher of Music; Mrs. Hoagland, Matron and Superintendent of Domestic Department; J. L. Brownell, A. B., Lecturer on English Language and Literature; Charles F. Mansfield, A. B., Lecturer on History.

DEPARTMENTS.—There are three Departments:—The Preparatory, Academic, and Collegiate, in which a well selected and thorough course of study is pursued, embracing all that is essential to a substantial and refined female education.

ORNAMENTAL BRANCHES.—Those accomplishments which belong to an elegant and complete education:—Music, Drawing, Painting, and the Modern Languages, are committed to competent instructors. The pronunciation of the French, is taught by a lady who has enjoyed the advantages of a residence of some years in France.

RELIGIOUS.—This Institution is not under the control of any religious denomination, nor is any attempt made to bias the minds of pupils in favor of any sect. The Bible is, however, made the basis of their religious and moral training, and the sublime principles and precepts of Christianity are fully taught. Daily religious services are performed in the chapel.

ENGLISH EDUCATION.—All the pupils, of suitable age and attainments, are required to write original essays, and, during the entire course, the English language will receive special attention; as the Board of Instructors feel assured, that no accomplishments or proficiency in ancient and modern foreign languages, can compensate for ignorance of our own mother tongue. With a view to the cultivation of a refined taste in literature, and to the formation of a chaste and elegant style of composition, a course of critical reading in the English Classics is pursued.

CALISTHENICS, &c.—Calisthenic exercises, adapted to give strength and grace to the body, will receive a large share of attention; and all the pupils are expected to spend some time, daily, in those exercises, or in the open air, when the weather will permit. The ample grounds of the Institution and the adjacent mountains, furnish highly attractive playgrounds.

DOMESTIC ARRANGEMENTS.—The family of the President and all the Instructors, reside in the Academic building, and sit at the same table with the pupils; constituting one domestic circle: an arrangement which gives to school life many of the advantages of home, and especially contributes to the formation of easy and agreeable manners. Order and neatness prevail, throughout the entire establishment, which is under the supervision of an experienced matron.

DIPLOMAS.—Diplomas will be conferred upon all who complete the regular course, and sustain a creditable examination, at the close of the Academic Year in September. Those who do not wish to pursue the full course, can take any studies which they choose, without graduating.

TERMS, VACATIONS, &c.—The Academic Year is divided into four terms, of eleven weeks each. The Spring term will begin Monday, April 19th; the Summer term, Monday, July 5th; the Fall term, Monday, November 1st; and the Winter term, Monday, January 19th. A vacation of six weeks follows the Summer term, and one of two weeks, the Winter term. An examination and exhibition of Music and Composition, will take place at the end of the Summer term.

EXPENSES, &c.—Preparatory Department, tuition per term, \$5; Academic do., \$8; Collegiate do., \$10; Music, extra, \$10; Use of Piano, extra, \$2; Latin, extra, \$3; French and Drawing, each, extra, \$5; Board and Furnished Apartments, \$27.50; Washing, per dozen, 50 cts; Stationery, Writing Books, Ink, &c., 50 cts. A deduction of ten per cent. is made from the bills of clergymen. Tuition and Board bills are required to be paid one-half in advance, and the balance at the middle of each term. Each pupil is expected to furnish one quilt, one blanket, one pair of sheets and pillow cases, and towels and napkins for her own use. Text-books are supplied at a small advance from wholesale prices. All the pupils are instructed in Vocal Music without charge. No discount will be made for absences, except in cases of protracted sickness, or by special arrangement.

APPLICATIONS.—All applications for admission, should be addressed to the President of the Board of Instruction, Rev. L. D. MANSFIELD, Nyack, Rockland Co., N. Y.

TRUSTEES.—Hon. M. G. Leonard, President; J. S. Aspinwall, New York, Vice President; E. B. Johnson, Sec., Nyack; D. D. Demarest, Treas., Nyack.

REFERENCES.—Hon. W. H. Seward, Auburn, N. Y.; Rev. Joshua Leavitt, D. D., Office of Independent, N. Y.; Rev. Dr. Chapin; Rev. T. L. Cuyler, New York; John H. Raymond, L.I.D., Pres. Col. & Polytechnic Inst., Brooklyn, N. Y.; Rev. H. W. Beecher, Brooklyn; H. Tanner, Esq. Buffalo, N.Y.; Rev. J. V. Himes, Boston; Wm. P. Butler, Esq., Boston; John Pearson, jr., Newburyport, Mass.

APPOINTMENTS.

CANADA EAST AND VERMONT CONFERENCE.—This annual conference of Adventists will be held in the Old Meeting-house, in Hatley, C. E., to commence Wednesday, June 9, at 2 o'clock P. M. and hold over the following Sabbath. It is desirable that an unusual interest be manifested to come to this "feast of the Lord," by our brethren within the limits of the Conference. Let our ministers especially be on the ground in season. As the meeting is appointed in Hatley by request of the brethren there, it is expected that the friends will do what they can to provide for those from abroad. Come, all who can. J. M. ORROCK, Sec'y of Con.

There will be a conference of believers in the speedy coming of Christ, the Lord willing, at Earlville, La Salle county, Ill., to commence Friday the 14th of May, and hold over the following Sabbath. Elders P. B. Morgan, A. S. Calkins, and N. W. Spencer are expected to preach the word. A general invitation is extended to all to come to this feast. May the Lord crown it with his richest blessings, and save poor perishing sinners in behalf of the brethren. N. W. SPENCER.

ILLINOIS ANNUAL CONFERENCE.—The Lord willing, the Illinois Annual Conference of Adventists will meet in the city of Ottawa, LaSalle Co., Wednesday, May 18th, and continue over the following Lord's day. A plan has been proposed, by order of the last Conference, which it is believed promises a larger and more effectual co-operation than has ever before been introduced in the West. It is expected this will be an important conference, and a general delegation throughout this entire state and region is desired. Brethren coming from a distance will remember Ottawa is on the Chicago and Rock Island R.R. 84 miles west of Chicago, 88 miles east of Rock Island and 14 east of LaSalle, where the Illinois Central railroad intersects the C. & R. I. R. R. Let all pray the blessing of God may attend the Conference. In behalf of the Committee, G. W. DEAN, Clerk.

Elder Himes will preach in Waterbury, Vt., Sabbath, April 25, all day, and continue service every day, for two weeks or more, as may be judged best at the time. All in the region are invited to come in and take part in the meetings.

I have appointments to preach as follows:—At London Ridge the first Sabbath in April; at Canterbury in the Townhouse the 3d Sabbath; at West Boscawen in the Christian meeting house the 4th Sabbath in April. T. M. PRERLE.

The Lord willing, I will preach in Claremont, N.H., April 16th; North Springfield, Vt., Sunday, April 18th; Waterbury, Sunday, April 25th. L. D. THOMPSON.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings. J. MORSE, Pastor.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1/2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. N. Snyder—The note was rec'd, and we have credited you \$5.20, the amount of book account, and the balance on Herald to No 913.

J. M. Orrock—The books were rec'd, all right. J. T. Dixon—You will please return the defective books at our expense.

I. Godfrey, \$2—Sent the books 19th. Mrs. Jane Field—The \$1 you sent Jan. 18th, '58, was received and credited to you. It paid to No. 846. You now pay to 872.

Chas. Kelsey—The \$2 you sent in February were rec'd and paid to 867, Jan. 1st, '58.

Bro. John Smith's Proposition.

For the Aid of the Herald Office—Twenty-five persons, \$20 each; Twenty-five, \$10 each; Thirty persons, \$5 each—THE MONEY TO BE PAID APRIL 1st, 1858.

Y. Z. Paid \$5.00

RECEIPTS.

UP TO TUESDAY, APRIL 20TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

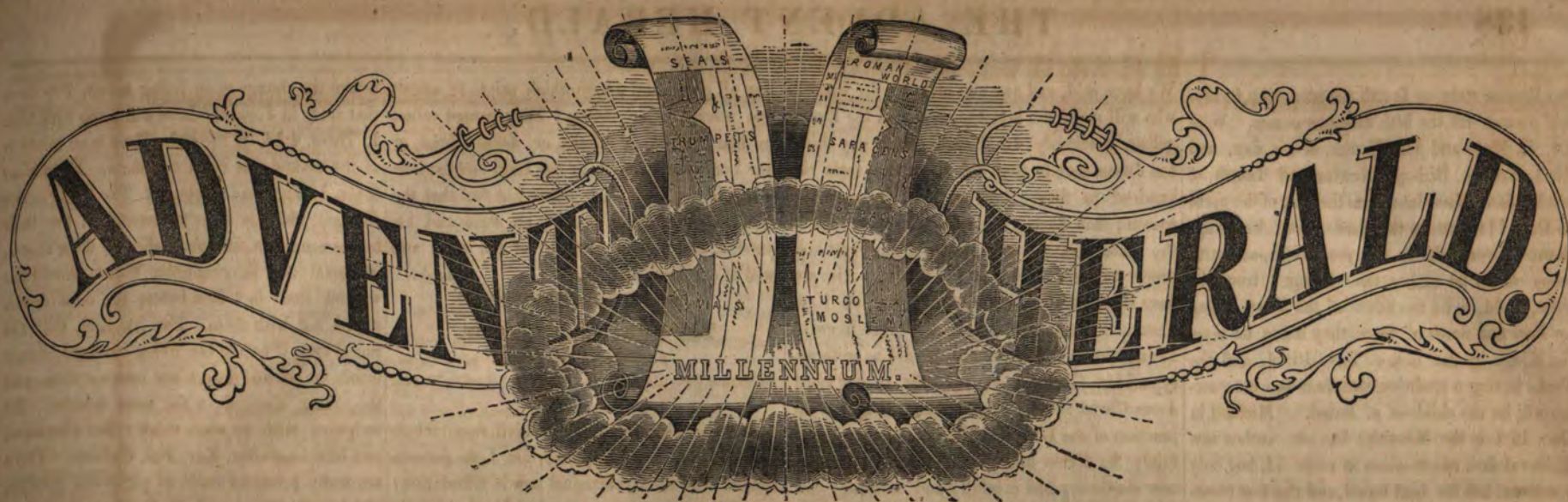
Will S. MOORE, who lately subscribed for the Herald, to Mr. Himes, send us his Post-office address?

C D Stearns 874, J Young 893, W A Chase 724, on old acc't, leaving \$4 due; E Davis 908, N Sleeper 909, I T Cole 919, M Corlis 910, J Aldrich 900, N Veasy 906 from 880, J Hallett 841, A Ladeau 902, J Southwick 919, P B Morgan 906, W Willard 907, T H Prushaw 906, I Freeman 982, B P Hildreth 906, O A Wilbur 919, H D Johnston 906, H Foster 893, Mrs J Field 872,—see Business Note; S B Raymond 893—each \$1.

A Stone 893, J J Crafts, 932 \$1.15 for book, mailed the 15th, J W Lyon 937, E Rowell 998, you have 4 copies of the Guide, which are paid to Jan. 1st, '59, and so we credit this on Herald; J P Townsend 841, C C Grover 945, P M Richardson 919, Wm Z Manning 919, J C Merrick 906, C C Butler 932, A Weldon 826, B H Cushman 846, Wm Snow 893, J A Reed 893, J A Reed 893, Dr R Parmelee 929, D Taylor 904, Wm Dampier 932 and 25 cts on G. to 138, S Curtis 846, J S Shed 924 I C Young 893, your G is paid to July 1, '58—each \$2.

Geo W Miller 893, C D Severance 919, F Adams 900, sent Harp the 20th, Geo Gay 893, S Palmer 898, G Glidden 898—each \$3.

F Davis on acc't, B P Ravel 919—each \$4. H S Packard 900, \$2.25, Ira Fisher 868, 75 cts, N W Spencer on acc't, \$2.80; H T Lawton 1041, \$5; J Lull 919, \$6.50, sent books the 17th; M P Wallace 9 Gs to No 141, \$2.50, and on acc't \$11.75. S Sikes 893, \$2.50.



WHOLE NO. 885.

BOSTON, SATURDAY, MAY 1, 1858.

VOLUME XIX. NO. 18.

THE BEST GIFT.

"My son, give me thy heart."—Prov. 23:26.
"There is none upon earth I desire beside Thee."—
Psalm 73:25.

Were I on God's high altar to present
All I possess; if as a sacrifice,
I offer up what'er men chiefly prize;
Yea, if the splendors of the firmament,
The universe itself, if all were sent
As tribute to the Monarch of the skies,
Without my heart, such gifts He would despise.
Without such gifts my heart would still complain.
So, I should still unsatisfied remain,
If riches, honor, fame and friends were mine;
Of poverty my soul would still complain.
Beyond thy gifts, for Thee, for Thee I pine:
Without Thyself such gifts would all be vain;
Without such gifts, Thyself were endless gain!

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

We next read the record of Stephen's death. It was associated with Christ, and is here called a sleep—"He fell asleep;" not the insensibility of the soul, but the sleep of the body. The expression, "fell asleep," is predicated only of the earthly tenement; it cannot be predicated of the soul.

When you hear the word cemetery, it means a sleeping-place; as if the very language of our country, derived from the Greek, were saturated with the beautiful thought that is peculiar to Christianity,—that death is not insensibility of the soul, but the sleep of the body, till, refreshed, it awakens in the resurrection-morn a radiant temple for the redeemed spirit that is to live and be happy within it forever.

In the next place we notice, here, in Stephen's death, no intimation whatever of an intermediate state. Stephen does not say, "Lord Jesus, after I have passed through purgatory, where I must long sojourn and suffer, admit me into heaven;" but he says, at once, "Lord Jesus, receive my spirit," clearly implying that the dismissal of his spirit from the frail tabernacle was its instant reception into the bosom of his Saviour and his God. And in this passage, in the next place, he clearly recognises the difference between the soul and the body. He knew that his body would be battered by the stones, would soon moulder in the dust—should be incorporated with all the vegetation of the earth; but he evidently felt, and knew, and assumed what it was unnecessary to assert, because so obvious to all, that the soul dies not with the body; that "dust thou art, and unto dust thou shalt return," was not spoken of the soul; it was only predicated of the body.—And therefore Stephen felt that when his body should mingle with the dust, and earth should receive its earth again, his soul would leap from its earthly tenement as the live lightning leaps from the cloud, as the bright sword leaps from its scabbard; and should find its resting-place where Christ its Saviour and its Redeemer is. He gave his soul to the service of Christ in life; he gave his soul to the presence of Christ in death. Living or dying he was the Lord's.

Just before he died he interceded for his murderers. What a beautiful spirit was that! They all wrath, he all calmness: they vowing vengeance, he interceding for mercy and for blessings upon them. And that dying prayer of the

dying martyr awakened echoes in Jerusalem that are not spent yet; for the young man that held the clothes of them that stoned him, and stood by and witnessed the spectacle—one who did not join in the actual murder, but enjoyed amazingly the spectacle,—that same Saul probably received his first impressions at the martyrdom of Stephen and those impressions were only revived and deepened by the manifestation of his Lord in his journey to Damascus. And the multitudes to whom Paul has been blessed no arithmetic of ours can calculate. No dying Christian's prayer is ever offered in vain. Never did a dying mother pray for her living son that was not answered; never did a dying parent intercede for a living child that was in vain. I do not believe in unanswered prayer; *red* prayer, breathed from the heart, in the right name and in the right spirit, for ourselves and for others, will assuredly be answered. We cannot act upon it too earnestly, it is the truth of God. Stephen prayed in a different order from our blessed Master. When Jesus prayed, he prayed first for his murderers, then for himself. Stephen imitates his Blessed Master as far as the dying martyr might imitate the dying Victim, the creature the mighty God. Stephen prays first for himself: "Lord Jesus, receive my spirit;" and second for his murderers. Christ prayed for his followers first, because his mission was to die for them, and sacrifice himself for them; Stephen prays for himself first, because a poor sinner saved by grace,—a martyr, not an expiatory victim;—and then prays for them that were about to murder him.

Now the first lesson we gather from this most interesting martyrology is, first, the separate state of the soul. Some persons ask why we are not oftener told in Scripture that the soul is immortal, and survives the body. I answer, the Scripture assumes it in every text. There are certain texts that are positive maxims, the repetition of which would be tautology. Now the whole Bible assumes this characteristic of the soul: the death of Christ assumes, it is by nature a lost soul; and faith in the atonement of Christ is again and again stated as the preface to the salvation, as well as immortality of the soul. Stephen here regards that soul as lost in Paradise, saved in Gethsemane, about to enter into Paradise regained, and careless where the body might be laid; though attention to that is not forbidden, he expends his last thoughts about the safety of the inhabitant within; so that when the tent should be struck, the inhabitant might be well; when the temple should be laid in ruins, the officiating minister within might chant his last Nunc Dimittis, and enter into that rest which remaineth for the people of God.

That Stephen died a Protestant is plain from this. First, if he had been a Roman Catholic, he would have said, "Blessed Mary, pray for me now and at the hour of my death." I might give you a very striking example of this. A very accomplished barrister, distinguished by his great classical learning, and put forward by the priests of his church as the champion of the Church of Rome, entered into discussion with me at Hamersmith. After that discussion was over, and I thought some impression had been made upon others, I heard he was very ill, on his death-bed in short: he was then nearly seventy years old—this was about five or six years afterwards: I

went to call upon him, and I said, "Now my dear friend, we have discussed amply the doctrines about which we differ, night after night: I know not what is the amount of the impression upon your mind, but I am now come to you, not to have one word of discussion, but just to tell you, in the plainest Saxon I can use, what I think and can prove is the way to heaven. Now do not enter into discussion, but just listen while you are lying on that sick-bed, till I tell you what is the way to heaven." I then preached to him Jesus. He listened to me with profound attention, and I thought a deep impression was made upon him. After I had concluded he raised himself from his bed, and with great solemnity and pathos he said, "If I had only five minutes to live, those minutes would be spent in praying, 'Hail, Mary! blessed art thou among women; pray for me now, and at the hour of my death.'" That was all the impression that was made there. But if Stephen had sympathised with that able and accomplished Roman Catholic scholar, his last moments would have been something like his. If he had been a Roman Catholic he would have said, "Pray for me, blessed Mary; pray for me, blessed Joseph; pray for me, all ye saints and angels." But not a syllable of it: nothing approaching to it. Stephen knew none other name given among men, but the name of Jesus. That name was his password to the skies; that truth was the foundation of his hope. He expected no purgatorial torment in his transit to a brighter and a better world. He fell asleep in Christ in death; and he awoke with Christ in glory.

I said that that controversy produced no saving effect, as far as I knew, upon the mind of the personage who took the active part in it on the Roman Catholic side. But it did produce impressions elsewhere; and one of the most interesting I know was that of a distinguished priest, one of the three who assisted my learned friend, and acted with him. He has stated to me within the last few months, that he was present on that occasion, and was helping my opponent to argue for his cause. "But," he said, "while I was helping him, I had the irresistible conviction that he was in the wrong, and that you were right." And who do you think is that priest? Pope Gregory XVI. had three chamberlains, a very high dignity in the Vatican. The first chamberlain was Nicholas Wiseman, commonly called Cardinal Wiseman; the second chamberlain was Paul Cullen, commonly called the Roman Catholic Archbishop of Dublin; and the third chamberlain was the priest of whom I am speaking, who assisted in that discussion, now a devoted Protestant minister of Christ. So that while it failed in producing any impression upon the chief personage on that occasion, it was not without effects on other parties. And through his instrumentality we know not how many others may be brought to the knowledge of the truth as it is in Christ Jesus. But this is passing from the subject.

Stephen died a Protestant. Lastly, he died a martyr; or, as it might be literally translated, a witness. The early church flourished amid the fires. The flames that consumed the martyr cast their radiance upon the cause for which he suffered. And if martyrs had not suffered, Christianity had not advanced with that speed, pros-

perity, and progress, that made Pliny only a few years afterwards write to his imperial master, that every village and city in the empire was infected with the Christian religion.

And lastly, Stephen died praying;

"Prayer is the Christian's vital breath,

The Christian's native air;

His watchword at the gates of death,—
He enters heaven by prayer."

Cæsar died in the Capitol, adjusting his robes, and addressing one of his murderers, Tu quoque, Brute! "And you also among my murderers, Brutus!" David Hume died jesting, and uttering jokes about Charon and his passage across the river Styx; Rousseau died boasting; Paine died blaspheming; Voltaire died cursing the day of his birth: Stephen died praying first for himself, and next for his murderers.

Let me die the death of the righteous, and let my last end be like his.

To be continued.

Original.

Early New England Adventism;

Or the views of the early American Christians concerning the Doctrine of the Return of the Jews, Millennium, Conversion of the World, Inheritance of the Earth, Fall of Antichrist, Time of the End, Second Advent, &c.

NUMBER III.—EPHRAIM HUET.

Ephraim Huet came over from England in 1639, settled as minister at Windsor, Ct., and died 1644. Dr. Allen styles him "a man of superior talents and eminent usefulness," and Dr. Johnson said, "And Huet had his arguings strong and right." He wrote "The whole prophecy of Daniel Explained, &c.," a 4 to of 358 pages, London, 1643.

Like his cotemporary Shepherd, our author repudiates Chiliasm; but his system of interpreting prophecy was not always sound. He plead his innocence of the charge of Judaism, but makes much—too much—of the future conversion and return of the Jews. Rome, he says, the fourth Kingdom. "The Jews shall be converted, in the End of the Roman Empire, and returning to Judea, shall there plant themselves a Christian church, exercising dominion over their former oppressors." p. 59. "The Fifth kingdom is the Jews, who are to be awaked by the mighty powers of the God of heaven and to be re-established into their former kingdom with great glory and large command." p. 63. From Dan. 7:9-10 he argues that this kingdom will be introduced by great judgments, and "by the Lord's presence in the church militant." p. 196. The coming in clouds, Dan. 7:13, is not the first advent of Christ, but corresponds to Math. 24:30, and is "some memorable event not long before the general judgment," but not the personal advent, "for first upon this coming the saints receive the kingdom which formerly was held from them by these four monstrous tyrants; but if we should dream of any such thing after the general judgment we fall into the errors of the Chiliasts. . . . This coming of the Son of Man in the clouds to me seems to import our Lord's glorious appearance in the conversion of the Jews. . . a sign foregoing the general judgment." p. 198.

He makes "the king" of Dan. 11:36 to be

the Roman state, or fourth monster, who, he says will prosper till the fifth kingdom comes. With Dr. H. More and Dr. Homes, of his day, and Sir I. Newton, Bishops Newton and Lowth, of a later date, Huet interprets the king of the north in Dan. 11:40 to be the Turks, who he brings down in verse 42 to the year 1515, and with many others he makes the "tidings" troubling them, v. 44, to be the news of the Jews' rising up East and north of them, they being, he says, the Kings of the east of Rev. 16:14, and the Turks having a tradition that their last conquerors will be the children of Israel. Michael in Dan. 12:1 is the Messiah; but our author saw no literal first resurrection in verse 3d, but only a national life for dead Israel, and the first resurrection of Rev. 20:6 he merely makes "a rising with Christ in the grace of his Spirit." p. 343. This view contradicts the testimony of all Christians for 200 years after the times of the apostles, and is unsound.

Though no millenarian, Huet obviously held that the fifth empire which he makes abiding, would be a real, visible kingdom of converted Jews and Gentiles, who will control the earth, he strongly refuting the idea that this fifth kingdom is to be merely spiritual. The Jews once converted would never fall again, but be "in the day of the Lord rewarded with a crown of glory by the judge of saints." p. 351. He appears to make the duration of his Israelitish kingdom synchronal with "the time of the End." With Brightman, he supposed 1650 would bring grand events; this kingdom would then begin to come and by 1695 fully appear. Huet says—

"Now had this kingdom been merely spiritual, it needed not to have staid for the overthrow of the image before it filled the earth, seeing Christ's spiritual kingdom doth not overthrow, but rather set up civil governments, and the gospel hath flourished where the church hath been under tyranny. It is such a kingdom as doth break in pieces all the former metals, viz. smites the feet and so demolisheth the image. Now the spiritual kingdom of Christ doth rather invest than disrobe earthly kings and emperors, commanding obedience to them, as the scriptures mention.—This smiting of the feet is left out as a cypher by them that interpret it spiritually of the preaching of the word."

Again, he says, "This kingdom is ascribed to the personal Messiah, which, in verses 22-27, is given to and possessed by the saints. It is Christ's authoritatively: It is the saints' by delegation and ministry. . . . This is that dominion here mentioned, whereof the Jews are deprived by the tyranny of the Roman monarchy. Yet now, through the glorious appearance of the Deliverer, it is restored to them again, nevermore to be wrested from them. This interpretation the circumstances of the text confirm. It is such a kingdom as was resisted by that very people, languages, and nations, that after were brought in to serve and obey it, upon the violent breaking to pieces of all that perseveringly resisted it.—But thus the spiritual kingdom of Christ is not set up." (Huet on Dan. chap. 2 and 7.)

So near, and no nearer, did Huet come to the doctrine of millenarianism; so near that Dr. N. Homes, who was a millenarian, ten years later, wrote that Huet was agreed with him in holding that "this fifth monarchy must as really and sensibly be upon earth as any of the preceding were," and that Huet "held forth many very considerable things which are strong for our position."—Resurrection Revealed, 1653, pp. 54, 241.

Thus much for Ephraim Huet, from whom we get some, but not any great light, on the future kingdom of Christ.

D. T. TAYLOR.

Worcester, Mass.

Original.

Names and Titles of our Lord. No. 4.

A practical question arises from the discussion of this subject, viz. What is the duty of Christians now in their conversation, their preaching and their writing, when they have occasion to speak of our Lord? Shall we call him Jesus, or shall we use some one of the other designations?

We have said, and any one may see for himself who will make the investigation, that the Evangelists studiously avoid calling him any thing but Jesus, that is, they did so in the ratio six hundred to fifty. And we have assigned the reason; that during the ministry of our Lord, the time had not come when it was right and proper to avow himself as the Christ. Also we have shown that after the resurrection, the New Testament writers, of whom two were likewise Evangelists, viz. Luke and John, did as uniformly call him Christ, or Jesus Christ, or our Lord Jesus Christ:—as if they had done it by the injunction of our Lord himself, and if not, yet certainly by divine inspiration. Should we then now studiously and carefully and uniformly call him by the simple proper name Jesus, it would seem to be in violation of the divine will. How then can those be justified who do thus, or how escape the just imputation of withholding from him the honor which is his due? It savors very strongly of an intention to deny the true character in which the New Testament presents him. If the reasons we have presented why he would not call himself, or suffer others to call him so during his ministry, are valid, then the example of the Evangelists in calling him Jesus is no precedent for us; since the reasons ceased at his resurrection from the dead. Therefore the whole weight of precedent and example in the New Testament requires of us to call him, usually by the other designation—Christ, or Jesus Christ, or our Lord Jesus Christ. Of course there are occasions in speaking and in writing when propriety, perspicuity and logical precision, in a word, lucid order of discourse, requires the use of the simple proper name. But the sole and exclusive use of it we feel bound to say is irreverent and wrong. We would vehemently protest against it. Its design cannot be mistaken—it being none other than the denial of the true and proper divinity of our Lord. Some make no secret of the contempt they thus pour upon the sacred name of the great High Priest and King. They put him in the same category with Confucius and Socrates and Homer and Shakespeare—great men and wise men, but nothing more. Horrible impiety! anathema, maranatha! My soul! come not thou into their counsel, to their assembly mine honor be not thou united.

But there are others, more cautious and more insincere, who profess great respect for Jesus, who exalt him far above the sages of this world, who allow him a character more than human, but profess themselves shocked at the idea, or the use of any titles which recognize the idea, that he is also the living God: and therefore, as it seems to us, they refuse him the claims he asserted when he answered the High Priest and said, "I am; hereafter shall ye see the Son of man seated on the right hand of power and coming in the clouds of heaven." In that title, Christ, the Son of God, which the High Priest as it were extorted from our Lord, was embodied the whole matter in controversy. The High Priest so judged when he rent his clothes and said, "He hath spoken blasphemy; what further need have we of witness? behold now ye have heard his blasphemy," he makes him equal with God by claiming the character and assuming the title of Christ. Is it not for the same reason, that our modern skeptics withhold the titles which he then and thus claimed, and confine themselves studiously and exclusively to the name Jesus, lest they should acknowledge his absolute and unqualified supremacy? Of such also we say, "O my soul! come not thou into their counsel; to their assembly, mine honor, be not thou united."

Verily he will come. In the clouds of heaven he will come, with power and great glory—in his full character as Christ, both bride and King—all power committed to his name. Through his mighty power the dead will hear his voice and rise from their long sleep, and the living will be changed, in a moment, in the twinkling of an eye, and be caught up to meet the Lord in the air. And they shall reign with him forever; sustained, protected, and adorned with ever increasing glory. All this he will do in virtue of his high character and commission as the Christ. To those who receive the Bible as the very word of God, is there any alternative but to ascribe to

him all glory and praise which saints or angels can ascribe to any being? They cannot refuse to him the title of Christ, or Jesus Christ, or our Lord Jesus Christ, or our Lord and Saviour Jesus Christ; and they cannot but feel that the studious use of Jesus alone, is an abuse and aspersion, and a plain violation of the mind and will of our Lord himself.

A. A.

The First Resurrection.

BY EZEKIEL CHEEVER,

In Former Days Master of the Grammar School in Boston.

1. Again, it is not a mere civil resurrection from tribulation to prosperity, for, 1. the persons spoken of in the text were not now in tribulation: though in their lifetime they had been. At their natural death they were delivered from all tribulation, their souls went into glory, and their bodies quietly slept in their graves, as it's said, them that sleep in Jesus, he will bring with him. To say they are raised in their successors, that is, the saints then living in their natural life, is to say, they are not raised themselves, but others in their stead.

2. Such a civil resurrection, is not a restoring to the estate formerly enjoyed; as a resurrection implies such an estate as will be enjoyed by the saints at this resurrection, as was never enjoyed before. No part of the church of Christ, nor the whole, were ever in such an estate before in the world, as they are all brought in to. Besides this happy estate is not expressed by the word first resurrection, but by the other phrase, they reigned with Christ a thousand years.

3dly, and lastly, This prosperous condition of the church then to be enjoyed, cannot be called the first resurrection; because there is not a second to come after it in the world. The church will never be brought into tribulation again. For the letting loose of Satan, and insurrection of Gog and Magog after the thousand years, is only an attempt: They do the church no hurt at all, which is secured above all danger by Christ its head, and fire immediately comes down from heaven and destroys their enemies. All other interpretations given of this scripture, that I have met with, are so unsatisfying, that I had rather profess myself to be wholly ignorant in the point, than to admit of any of them. And this interpretation given, a learned dissenter does ingeniously confess it neither interferes with reason nor scripture; and therefore, Why may it not be received? But to pass to other scriptures pointing out the same truth, though not so fully and clearly as this.

The second scripture, Rev. 11:18. The time here, as appears by the context, is when Christ takes to himself his great power and reigns. When the kingdoms of the world become the kingdoms of our Lord. When the nations are angry. When he destroys them that destroy the earth. These things can't be confined to the last general judgment. I do not think the wicked will be angry at the last general judgment; but filled with horror and despair for what they have done in their life. Destroying men is sending them to their graves, not a raising them out of them. Besides, after this in the 19th verse, the temple of God is opened in heaven, and there was seen the Ark, that is Jesus Christ, lightnings, voices, thunderings, earthquakes, and great hail. None of these things are any where said to be at the great general day, as appears, Rev. 20:11. The heavens and the earth fly away. Now at this time, it is said, the time is come, that the dead shall be judged, that must be meant the saints; this judgment is, that thou shouldest give reward unto thy servants the prophets, and to the saints that fear thy name small and great. Isa. 40:10. The Lord cometh and his reward with him. Isa. 42:11. Therefore the saints must rise before the last general judgment.

The third scripture, 1 Cor. 15:23. There is an order in the resurrection, Christ the first fruits, then afterwards them that are Christ's at his Coming; then cometh the End.

As there was a great distance between Christ's rising and the saints; so between the saints and the wicked. Where there is an order, there is a first and second, at least. The saints are said to be changed in a moment, in the twinkling of an eye, ver. 52. And the dead in Christ rise first,

before the change upon living saints. For them that sleep in Jesus the Lord will bring with him.

1. Thess. 4:14, to the end. Here is no mention of the wicked, nor room for them. Here is an order, 1. The dead saints. 2. The living saints changed, which is their resurrection; for their bodies are made like the bodies of them raised, immortal and incorruptible. Where should the wicked come in? Not before the dead saints, raised, nor with them. For it's said, they are raised first, if before the living changed, surely before the wicked dead; nor between them and the living changed in the same moment; the scripture saith no such thing: But afterward, and how long after, Rev. 20th declares. There are many promises made to particular persons, and to saints in general; that without this resurrection I see not how fully they can be performed. As,

2. The promise made to Abraham, Gen. 13:15. concerning the land of Canaan, to thee will I give it, and to thy seed. The promise is to Abraham himself, as well as to his seed. God knew he should die, before ever he possessed it, as appears Acts 7. 6. He gave him no inheritance, no not so much as to set his foot on; yet he promised to give it to him for his possession, and to his seed after him. Therefore Abraham himself must inherit that promised land, which he will at the resurrection. A copulative proposition is not true, except all the parts be true; if I say a man is godly, learned and rich, except he be all three, the position is not true: If a man give land to a man and his children, the man has as good a right as his children; and the promise is not made good, except the man have it, as well as his children. It's to no purpose to say if the man die, it falls to his children. God knew Abraham would die, before he would inherit the land: But he knew also that he would raise him again to possess it at this resurrection; else, why does he put him in? It had been enough to have promised it to his seed after him; but both are alike promised, and both must be fulfilled.

Fourth scripture, Dan. 12 last. Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days. All grant this to be Daniel's resurrection; thou shalt stand in thy lot, that is, in the land of Canaan, which was laid out by Lot in the new Jerusalem state; As Ezekiel in his last chapter testified, at the end of the days spoken of in the context, the end of the Jews' tribulation, which is the time of this first resurrection.

Fifth scripture. Haggai 2:23. In that day will I take thee saith the Lord, O Zerubbabel, my servant, the son of Shealtiel, and will make thee as a signet. What that day is, appears from the context. When he will destroy the strength of the heathen, and overthrow kingdoms, every one by the sword of his brother. This was never fulfilled in Zerubbabel's life-time, no such work was done then: This time, is the time of setting up Christ's kingdom: Then Zerubbabel must rise again, and enjoy this choice blessing here promised.

Sixth scripture. Matth. 19:28. Ye which have followed me, in the regeneration when the son of man shall sit on the throne of his glory; ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. These words were spoken by our Saviour to the Apostles in answer to Peter's question, in behalf of them all, Lord we have forsaken all and followed thee, What shall we have? Christ answered, Verily I say unto you, that you that have followed me, (there the Comma should be, and is in some Greek copies, and the Dutch annotations,) in the regeneration, that is, say the Dutch annotations, and truly, in the restoration of all things, of which Peter speaks, Acts 3, which is not at the day of the general judgment, but a thousand years before, as hath been shewed. When the Son of man should sit upon the throne of his glory; that is, on the throne of his visible kingdom. David's throne, that glorious throne so oft promised. For 33:21. Psalm 133:11. Acts 2:30. To set on the throne, is to be king, not to be judge; he hath his judgment-seat, as we daily speak and find it so exprest in scripture, concerning Pilate, and other judges, in like manner of Christ himself, in this act of judging, at the general day. Rom. 14:10. We shall all stand before the

judgment seat of Christ, not the throne. 2 Cor. v. 10. the same. Ye also shall sit upon twelve thrones: You shall be rulers or kings, this is all one, under Christ judging, that is, governing the twelve tribes: These twelve tribes are converted, for at that time, all Israel shall be saved, as shewn elsewhere. Therefore the apostles shall rule over their brethren the Israelites in that kingdom: But to think that they shall judge them, or that any one saint shall pass sentence of judgment, as assessor with Christ on another saint his brother, is to me without scripture, and against reason. Therefore the apostles must be raised, at the time spoken of, to enjoy this honor and privilege spoken of Christ.

To be continued.

A Remarkable Dream.

In the "Memoirs of Hutton, the Moravian," we find the following:—"One night in London he had a dream in which he imagined that some one shook him by the arm, and urgently besought him to proceed forthwith to a certain house where his help was wanted. He woke up, thought it was only a dream, and fell asleep again. The same impression came over him a second time. Feeling disturbed, he turned himself, and again fell asleep. Now, a still more powerful shaking took place, and a third time he was importuned to comply with the request, or it would be too late. Greatly alarmed, he arose, dressed himself quickly, and in the darkness of the night, lantern in hand, hastened to the street which had been distinctly indicated, and rang the bell of the house pointed out to him in his dream. The door was opened, and at the inquiry of Hutton, he was told that an old man lived in one of the upper rooms, who was probably the person he sought. Hutton with some trouble ascended, opened the door, and saw a very aged man reading by lamp-light in the prophet Isaiah. He had a razor in his right hand, with which he was about to destroy himself. In the name of Christ Jesus—hold! Saying this, Hutton sprang forward, seized the arm and wrenched the murderous weapon from the hand of the victim of despair. He then proclaimed to him, who had lost all hope of salvation, that for himself, the most deserving of wrath, the Son of God had died on the cross. The poor old man was saved; and, amidst a flood of tears, he thanked the Lord who at the critical moment had sent his angel of peace."

Original.

Duties of the Times.

The great and glorious work of God during the past few months has greatly animated the expectations of the world's conversion, to anticipate the speedy realization of their hope. But there are serious draw backs to a result so glorious, even regarding it in the light of passing events.—While every Christian must rejoice in the abundant out-pouring of the Holy Spirit, it is in vain that we attempt to conceal from ourselves the fact that in the very Capitol of this great Christian nation, so bold and daring have murderers and highway robbers become, that even Congress is terrified, and its members declare it to be absolutely unsafe to walk the most public thoroughfare in the city after nine o'clock. Murders there in the very face of Congress, and the whole executive and judicial power of the nation, (and even members of Congress themselves) are committed with impunity.

In Philadelphia and New York, the same state of things exists. A recent murder trial, in which the evidence was as positive and undeniable as it could be of a cold-blooded, premeditated murder, the verdict is, Manslaughter. In New York, under similar circumstances it is, Not guilty.—The reason assigned for such outrageous verdicts is, that juries are packed and bribed. Witnesses perjure themselves with impunity.

Here in Pennsylvania, where two years ago, we were almost able to grapple with the monster rum, and exterminate it from our State, and did place it under an exceedingly stringent licence law; now our Legislature is about to throw wide open the flood gates of desolation, and enact a law granting license to all who ask for it, and

scarcely a voice is raised in remonstrance against it.

Then there is every form of vice and immorality triumphant in the land. Infidelity lifts its horrid and deformed head; Spiritualism with all its Anti-Christian teaching is rioting and triumphing all over the earth.

Why cannot wise men see, at least with the Bible in their hands, that these conflicting elements of good and evil are the precursors of the end of this dispensation? That the sure word of prophecy is daily being more and more fulfilled, both in the preaching of this gospel of the kingdom in all the world for a witness unto all nations, before the end, and also in the perilous times of the last days?

One of the great duties of these times is to meet and expose this great error. Never was there a louder call for exertion in this direction than at present. Those who have light on this subject are in duty bound to let it shine, and with meekness and fear to be ready always to give a reason of the hope that is in them, and their reasons for dissenting from the popular doctrine of this world's conversion.

J. LITCH.

Original.

Thoughts on Burden-Bearing.

"Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

What is this law of Christ, that is to be fulfilled? Why, it is the law of love, and of forgiveness; he teaches that if thy brother "trespass against thee seven times in a day, and seven times in a day, turn again to thee, saying, I repent; thou shalt forgive him." And his language when suspended between the heavens and the earth, by his murderers, was "Father, forgive them; for they know not what they do." And his love for the fallen sons and daughters of Adam was so great that he left the glory he had with his Father, came to earth and suffered all the cruel mockings of a wicked world, then gave his life a ransom for his enemies. Yes reader, he died that you and I might have eternal life.

But, says one, How shall we bear one another's burdens? for, Paul says in the same chapter, that "every man shall bear his own burden." True, every man shall bear his own burden for his own sins; but, my brethren and sisters, Paul speaks a word to you in the first verse of the chapter from which we quote, which I think gives us the kind of burdens, and the manner in which we should bear them. Let us read: "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Mark the language; "overtaken in a fault." Yes, says one; I see a great many in fault. No doubt you do; but then what action do you take in the case? Oh, say you, I can't do anything, unless they first confess their faults to us. The word says restore such an one; and I think that when a person gets so far as to confess their faults, that they are so near restored, that they scarcely need your help. You say, that if you tell him his fault, perhaps it may make him do worse than before. Well, the result depends much on the preparation you have, before you set about the task. You know that before we set about a portion of work of a temporal kind, we like to dress according to the nature of that work. So in this work of burden bearing, lest we should get injured by the size or quality of the burden which we undertake to bear, we should see to it that we are properly prepared. Now turn to Ephesians 6th chapter and from the 10th to the 19th verses inclusive, where Paul gives a description of the kind of dress with which you must be clothed. This dress is for self-preservation; and you put this dress on, the whole of it, and there will be no danger of your getting harmed, even if you have to wrestle against "principalities, against powers, and against spiritual wickedness in high places," in this work of bearing another's burdens.

And then in order to do good to those, whose burdens we attempt to bear, we should have the spirit of Christ; as the apostle says, "ye that are spiritual; in the spirit of meekness."

Yes, you must be spiritual, meek, and besides

this, you must have consideration: mark the expression—"considering thyself, lest thou also be tempted."

Brethren and sisters, are we not too apt to forget to get ourselves properly dressed, (before we commence this work,) and then leave off the meekness and consideration? If so, we shall not only make the matter worse for the person who is in fault; but we shall be very apt to get hurt ourselves by the burden we may attempt to bear for them. Now God knows I have no reproach to bring against any one for their faults,—their backslidings, or their sins of any kind; but I am very thankful to him, for the grace he has given by which I have been enabled to keep myself, from some of the more outbreking sins. Besides this, I trust that through the atoning blood of Christ, I have been enabled to find a pardon for all my sins; and whether they may have been more or less in the eye of the world, I feel that as God sees them, they are of such magnitude as to forever bar my soul from happiness, without a pardon sealed with the atoning blood of my blessed Redeemer.

And now, were I released from some of the entanglements of this life, I would devote the few remaining energies of my being to the work of bearing the burden of the fallen sons and daughters of Adam, and try in Jesus' name, and by the help of God, to restore some of the lost sheep of the house of Israel, back again to the fold of Christ. For even now, when it is said, that the whole community is being moved by the power of the Divine Spirit, there are many who have been overtaken in a fault, that now lie wounded, and dying, feeling as did the Psalmist, that there is none that careth for the soul. May you not look from where you now stand, brother or sister, and see some one, who has been overtaken, that you ought to restore, by bearing the burden for them, and so fulfill the law of Christ?

I feel that there is a fearful responsibility resting upon professed Christians, members of Christ and thus members one of another, for the watch care we have for each member. May God help us to see and feel,—each one our individual duty in this matter, and do it in the fear of the Lord.

E. W. M.

Original.

The Blessed Hope.

Dear Bro.:—Through the columns of the Herald as my only available medium for communication, I propose to say a few words about the "Glorious Hope," set before us.—Let us speak often one to another. Ours is a theme we must not be silent upon. Let us commune together singing as we journey forward glad hymns of gratitude and praise.

Brethren, ours is a favored lot: to stand upon the earth far down into the 18th century! With what a holy yearning did the apostles look forward to this our day. But it is a day of great temptation. Evil lurks in our midst in every variety of form. Evil teachers are abroad, and false doctrines are disseminated from every corner around us, they whisper mysteriously in our ear strange doctrines; speak lightly of all we have been taught to hold sacred; trample upon the Bible, inquiring as of old, What have we to do with thee, Jesus? Oh what a day of peril for unwary feet! nets lie hidden among gorgeous flowers. Syrens are singing in the foliage above us: but let us close our eyes and ears to all the fascinations of the tempter, pressing earnestly forward, and knowing nothing but Christ crucified.

Oh how momentous is the ordeal through which earth's inhabitants are now passing! "Who is on the Lord's side?" is a question every one feels has been asked of his inmost soul. Oh how fast may the moments be fleeting by when this question will be asked no more.

Who will dare flee to any refuge else than a crucified Saviour? dare to repose on the specious theory of progression and self-righteousness, so much preached about at the present time, by both men and invisibles. If it is upon our own good deeds only, we are to found our hopes of happiness hereafter; we may well grow faint by the way, for we well know there is in us no good

thing. If we think otherwise, we deceive ourselves. At our peril do we give ear to any other teachings than those of the humble Nazarene. To those who love His appearing, especial blessings are promised. It is too evident that a large class wilfully stand aloof from the evidence of its being now near, even at the door! While the prospect of it is richly sufficient to waken some hearts into the most beatific raptures, others there are who, to judge by externals, would regard such an event almost in the light of a calamity. One class hails the evidence of his coming with rejoicing, and praise, and thanksgiving: receiving it as the hungry man receives the proffered loaf, responding, "Yea, be it so; come, Lord Jesus, oh come quickly!" There are others, "be astonished Oh ye heavens, at this,"—there are others, who hear these tidings of a coming Saviour with perverse and hardened hearts, virtually declaring, "We will not have this man to reign over us!"

The day-star is already shining in the East, but it shines upon many heavy eye-lids, and like a thief in the night will that day burst upon their unthinking slumber.

I bless God for the evidence I find in my heart that I do truly love his appearing. As cold water to the thirsty soul, were the precious proofs of "His Soon Coming" unfolded before me. Clearly has it ever seemed to me a special act of Divine Providence that brother Samuel Chapman's footsteps were directed to our vicinity, (Conesus). There were, I think, four professing Adventists there previous to the lectures of brother Chapman. Under his able teaching the number speedily increased to seventeen. Then did brotherly love spring up like a tender vine! There was communion of soul there, our meetings were one continual feast. There was peace and joy in believing!—I meditate often upon these precious seasons, and yet the memory of them gives me heaviness of spirit, for they are days gone by. How different the preaching of another struck me, who introduced another view of man's state in death among us. As he held forth before the tearful audience, the glad song of triumphant rejoicing was at once hushed. Happy souls, that in joyous impatience had been as it were lingering upon poised wing, waiting to soar upward triumphantly, to meet their Lord in the air, dropped heavily back upon their mother earth, at that one fearful word, death! Ah, it is indeed a withering word. Our Lord himself begged, if it were possible, he might be spared the bitter cup.—Well may we shrink at the thought of it. I have not mingled with the little flock recently, but I can imagine how much some of them must have been chilled by these things. Alas, how many loving bands of waiting ones have been frozen under the ice-cold dripping of this doctrine! Brother Chapman was of course most deeply grieved at the introduction of this among his "children in the Lord."

Brethren, let us be strong in the blessed faith. We may lift up our heads and rejoice, as the day of our redemption is drawing nigh. All earth feels that a crisis is approaching. The most mercenary and plodding worldling is at the present time often heard saying: "There is some great event, some vital revolution, just upon us."

Yes, brethren, we feel and believe that we are not ignorant as to what this event will be. Yet a little while, and the Redeemer, clothed in the ineffable glory and majesty of the Father, will descend in triumph to his waiting ones; and there shall be no more death, neither sorrow nor sighing. Oh is not the thought almost too vast and glorious for us to grasp? Wondrous plan for saving a fallen world! Worthy of the Father, All-wise, Beneficent and Eternal! Yours ever in the Blessed Hope, C. G. SAFFORD.

Original.

The Coming Glory.

"As I live saith the Lord, the whole earth shall be filled with my glory." Now "darkness covers the earth and gross darkness the people." Notwithstanding the light of the gospel has been shed upon almost every land, and perhaps upon all nations during the Christian dispensation, yet darkness more or less gloomy, broods over, and fills the minds of the children of men.

It is, that so many of our race love

darkness rather than light. It does seem as though they delighted in being led blind-folded into the abyss of eternal death; from which there will be no resurrection. A few to be sure—here and there one among the masses have had their eyes opened to see their own natural blindness, and afterwards to rejoice in the prospect of the coming glory. But as a general thing the great body of mankind seem willingly blinded by the god of this world. And were it not for the efficacy of Divine grace, made sure by the oath and promise of Jehovah, eternal night would have spread her sable mantle over the world. O how thankful should we be that by the grace of God we trust that we have been translated from the kingdom of darkness, into the kingdom of his dear Son, and have been permitted to see in the light which beams from the word of God, a vision of the coming glory! O how grateful should we feel for the rich experiences of past and present favors which have been and still are, so richly bestowed upon us, by our Heavenly Father! The coming glory has been the theme of sages, saints and martyrs, even in earth's darkest ages. O soul stirring and cheering is that faith which sees the new creation! which sees this sinful world of ours, purified by the general conflagration, rising gloriously from its ashes, reconstructed in more than primeval beauty—which sees it after its baptismal fires, recheised, remodeled and regenerated—shining with Eden's far surpassing splendors, the happy residence of the innumerable company, who have washed their robes and made them white in the blood of the Lamb. There in that beautiful world, the Son of David will sit upon his promised throne!—There he will reign over the house of Israel forever! There the children of the first resurrection will be forever with, and like their blessed Lord and Master. In view then of the coming glory, what are all the afflictions of earth? O let us remember that the people of God must be made perfect through suffering;—then the "eternal weight of glory." N. BROWN.



ADVENT HERALD.

BOSTON, MAY 1, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Advice to give.

We lately heard a man say in public, that he was not in the place he wished to be in, nor the one it was his privilege to be in. His idea seemed to be that he wished to get where he should be more holy and where his holiness should be more apparent to others. He was replied to that if he would get there the quickest way was to go out and do something for Jesus, as though doing was meritorious. The advice that should have been given, was, If you are not right, go right to Jesus. To such enquirers, the following from the N. Y. Observer seems particularly applicable.

DIRECTIONS TO INQUIRERS.

The present is a momentous crisis. Men's minds are, as if by general consent, turned to the prospects of their own souls, in the life to come. Every christian is called upon to give directions to those that are enquiring for the way of life—a work of fearful interest. It is a sad thing to direct a man in the wrong road upon a journey, on which his temporal interests are depending; how much more, his eternal interests. In this matter, there is but one safe rule and that is, to give no direction, which, if followed, will not save the soul. We have two Scriptural examples, which furnish a perfect guide. On the day of Pentecost, Peter answered the inquiry of those who were "pricked in their hearts," and cried out "men and brethren, what shall we do?" And we have the answer of Paul to the awakened jailer.—These answers embrace substantially the same thing; and no one can follow the directions here given without being saved. But, in order to bring to the test some things that are often said to inquirers, I propose to mention a few things which the apostles did not say in answer to these inquiries.

1. They did not tell those who made these inquiries, that they must lead a moral life. Why not? Is not a moral life a good thing? Yes; but it comes entirely short of the requirements of God upon a sinner. It will not atone for one transgression of the law; nor by reason of its imperfection, will it answer the present demands of the law. But I need not dwell on this. It was on this ground that the moral young man was sent away from Christ "sorrowful."

2. They did not tell them they must "do as well as they could." "I do as well as I can, and what more can be required of me?" is often heard from the lips of impenitent men; and only a few weeks ago, I heard a minister say the same thing, in a public meeting. But the Word of God says, "Cursed is every one that continueth not in all things that are written in the law to do them."

3. The apostles did not tell them to be serious, and think about religion. A man may be serious and think about religion all his days, and not be saved. I knew a middle-aged man in my native town, who was serious minded, regular in his habits, careful of his conduct, and always in his place at church. Twenty years afterwards, I visited the place, and he was an old, gray-headed man. I asked him how it was with his soul; and found that he stood just where he did twenty years before; and I have never yet heard of any change in him, and it is now more than twenty years, since my last conversation with him.

4. The apostles did not say, "You have not conviction enough—you must get more feeling." The wicked on the left hand, will have awful convictions at the judgment, but they will not be saved. Salvation, cannot be purchased with feeling. Esau felt deeply, but found no place of repentance. Judas felt most intensely, and went and hanged himself.—There is no merit in feeling, and many make of it a self-righteousness.

5. The apostles did not tell inquirers to reform their lives, and prepare themselves for coming to Christ, and being converted. No reformation can be genuine till we come to Christ, "for without faith it is impossible to please God." No preparation is needed for coming to Christ. None can be made by an impenitent sinner. He must come as he is.

6. They did not tell inquirers to read the Bible, pray and go to church. Why? Are not these indispensable duties? Yes; duties they are for all; but there is no merit in them, nor any saving efficacy. A venerable minister in the West, now dead, used to relate the following incident, with bitter tears: "In my early ministry, a woman came to me to inquire what she should do to be saved. I told her to go home and read the Bible and pray, be careful of her conduct, and attend upon all the means of grace. Some time after, I saw her, and inquired if she had followed my directions. She said she had felt better. But had settled down into a state of careless security, from which I could never awaken her. I felt that I had murdered her soul; and I determined from that day forward, that I would never again give a direction to an inquiring sinner, which, if followed, would not save his soul."

Neither Peter nor Paul nor Silas, said any of these things to those who inquired of them what they should do to be saved. Why not? All these things are good. No man can be a Christian, who does not lead a moral life; aim at doing as well as he can; be serious and think of religion; feel appropriate emotion in view of truth; and attend upon the means of grace. But one may do all these things, after the carnal mind, and for selfish purposes, without being a Christian.

But the directions given by the apostles were simple and direct. No man can mistake their import. Peter said, "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" and Paul and Silas said to the awakened jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." Both these directions embrace substantially the same thing. No one could follow these directions without being saved. And any direction which does not substantially embrace the same thing will peril the soul of an inquirer. Those to whom these directions were given immediately followed them, and immediately found peace; and so, dear reader, may you and I.

NOTES AND QUERIES.

Dear Sir:—I have a few inquiries to make relating to your answer to my question, viz., "How can paradise and prison mean one and the same place?"

I understand you to believe that Christ preached in spirit to the righteous dead, only, of the old world. This appears to me to circumscribe the natural import of the passage. I will cite the passage,—"By which He went and preached to the spirits in prison which were sometime disobedient, (what time?) when once the long suffering of God waited in the days of Noah, when the Ark was preparing, where-

in few, that is eight souls were saved by water."

It seems to me that this preaching, or instruction was to the spirits of those who lived in the days of Noah; if so, how many did he instruct of such a class as you have designated? that is, of righteous ones? Why, only eight; for all the rest perished with the flood.

If the above is indeed the right construction of the passage, as I find it commonly so understood, by what are called good commentators, yourself amongst the number, I am led to believe, that the communication made by our absent Saviour, (his body in the sepulchre) was a message of salvation—a message of mercy,—of love and pity to those who had not heretofore complied with the offers of God's grace. I wish it understood, however, that I have no desire to throw upon your hands any perplexing difficulty or ambiguous passage of scripture for any other object than to gain to my little stock of Bible knowledge. I expect to be ever learning.

Such remarks as you may see fit to make on the above, will be no doubt gratifying to your readers. I am dear sir yours affectionately,

Z. W. HOYT.

Griggsville, Ill. April 15, 1858.

REPLY. The words "paradise" and "prison," are by no means synonyms; nor is the one expressive of the other. But the place called paradise, because of its delightful associations, may also be denominated a place for the safe-keeping of those who have been there admitted. As the term "prison" originally implied nothing degrading, and did not of itself indicate whether its inmates were safely kept for protection, or kept for punishment, there is nothing incongruous in applying it to the security of the departed.

Our brother will find nothing in the philology of either the English word, or its original Greek, incompatible with this use of it.

If our brother will read our article on this subject in the Herald of Dec. 19, 1857, he will find all our reasons for the view there taken, some of which do not appear to be now present in his mind.

1st. "Sometime disobedient." He will see by our criticism on the word "sometime," an intimation that they did not continue disobedient. Reference could not be made to the family of Noah; for there is no evidence that they were sometime disobedient. Reference could not be made to those who continued disobedient and perished in the deluge; for the word "sometime," which implies that they were disobedient only for a time, could not be applicable to them. It is true that only eight persons were saved in the ark; but there may have been large numbers, of those who were disobedient only for a time, converted under Noah's preaching, that died during the 120 years before the flood, as Methuselah did the year before.

2d. The supposition of an offer of mercy to those who were not merely "sometime," but ever disobedient till they had entered the invisible world, is the foundation of the Papal dogma of Purgatory. An offer of mercy to those who have sinned away their day of grace, is contrary to all Scripture teachings. It cannot be sustained by a single text, and is expressly contradicted by the word "sometime" in the passage before us.

Dear Bro. Himes:—I should like to know through the Herald if you please, what is meant by "the powers of the heaven shall be shaken"—Luke 21:26, whether this present revival is not the commencement of it?

I understand the powers of heaven to be the Spirit of God.

The gospel of Christ is called the power of God unto salvation to every one that believeth. This is only so, when it is in the hands of the Spirit as we see, in Luke 24:49, "And behold I send the promise of my Father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

But we see in these revivals the ministry being set one side. The flowery preaching in these days is not apostolic, and it looks to me as if the good Lord is showing us a more perfect fulfilment of 1 Cor. 2:4,5. "That your faith should not stand in the wisdom of men, but in the power of God."

In many places, these revivals are preached against. But was it not to be so? Were they not to resist the truth; and were they not to deny the power thereof? By whom was this to be done? By those that had a form of godliness. With their pride, and love for pleasure, they are ever learning, and never able to come to a knowledge of the truth; and those that do come to that knowledge, will certainly be falsely accused, and this will produce the perilous times.

This outpouring of the Spirit, in my opinion, will divide the world. It will drive infidels into infidelity; it will lead Christians to the truth. It will lead to the development of the spirit described by

Paul in 2 Tim. 3, and also in the Jews' treatment of Stephen (Act. 6.)

Please give us your views, with a Thus saith the Lord. Yours in hope of soon seeing the Lord coming in power and great glory,

JOSEPH WHITECAR.

Philadelphia, April 19th, 1858.

We are not impressed with the correctness of this interpretation of "the powers of heaven"—the shaking of implies that they will not remain. "The power of God," and "the powers of heaven" are not necessarily the same.

We should wish to spend some time in examining this point, before we gave an individual exposition of it.

Throughout all New England, the clergy of the evangelical churches are heartily and in earnest in the progress of the present work of grace, and to speak of their being "set aside," is hardly consonant with what daily comes under our own observation.

"Would it be too much trouble for you to note in the Herald all those passages in the Old Testament where the words Sheol and Kebar occur; also in the New where the words Hades and mneema?"

A. C. G.

A list of all the places in which Sheol in the Hebrew, and Hades in the Greek, occur, was given in the Herald of April 25, 1857, which is so short a time since that our correspondent can probably easily lay his hand upon it. They are never properly rendered grave, except when they are used by a metonymy.

The words which are properly rendered grave or graves, are *keph-ver* in the Old, and *mneema*, or *mneemion*, in the New Testament.

The first is thus rendered in the following passages:

Ex. 14:11; Num. 19:16 and 18; 2 Sam. 3:32; 1 K. 13:30 and 14:13; 2 K. 22:20; 23:6; 2 Chron. 34:4, and 28; Job 3:22; 5:26; 10:19; 17:1; 21:32; Ps. 88:5 and 11; Isa. 14:19; 53:9; 65:4; Jer. 8:1; 20:17; 26:23; Ezek. 32:22, 23, 25, 26; 37:12, 13; 39:11 and in Neh. 1:14,—33 times.

It is rendered burying-place in Gen. 23:4, 9 and 20; 49:30; 30:13; Jud. 16:31—6 times.

It is "*Kibroth-hattaavah*," but in the margin the "*graves of lust*," in Numb. 11:34, 35; 33:16, and 17; and Deut. 9:22—5 times. In the other 27 places of its use it is rendered sepulchre, or sepulchres. So that in each of the 71 places of its use, it means the burial place of the dead body.

The verb, "*kah-var*," of which this is the noun, occurs in 135 passages, and in every place it is rendered "buried," "bury," &c. in the various moods, and tenses of the verb, and in place is in connection with the interment of the body. This shows conclusively what the principal Hebrew term is which is used for sepulchre.

The only other Hebrew word that is rendered sepulchre, is *Keoo'-vah*, which is used 14 times, and is so rendered five times; buried, four times; burying place, once, and grave four times.

The only other names rendered grave in the Old Testament are the following:

1. *Z'gee*, which is used only once in Job 30:4. 2. *Shah-ghath*, which is rendered ditch twice; corruption, four times; destruction, twice; pit, thirteen times; and grave, once, viz. in Job 33:22. And, 3. *Sheol*, which is the place of the departed, and the use of which was fully shown in the Herald of April 25.

The Greek, *mneema*, is rendered tombs in Mark 5:5; and in Luke 8:27. In four places, viz. in Luke 23:53, and 4, Acts 2:29 and 7:16, it is rendered sepulchre, and in the only other place of its use, in Rev. 11:9, it is rendered "graves."

The word *mneemion* is used 42 times in the N. T. It is grave or graves in Matt. 27:52 and 53; John 5:28; 11:17, 31 and 38; and 12:17. In each of the other places of its use, it is rendered tomb, or sepulchre.

The only other word rendered tomb, or sepulchre, in the N. T. is *taphos*, which is used seven times, and is rendered tombs in Matt. 23:29, and sepulchre in Matt 23:27; 27:61, and 64 and 66; 28:1; and Rom. 3:13.

There is no other noun rendered grave in the N. T. but *hades*, which is only once thus rendered, viz. in 1 Cor. 15:55, where it is used for the place of the departed, as it is in each of the other places of its use.

The foregoing, with the No. of the Herald referred to, and Cruden's large Concordance, will enable any one to compile a full list of all the words rendered grave, pit, sepulchre, tomb, or hell in the whole Bible, with all the places of their respective use.

A gross scandal to the Christian name appears to be going on just now at Jerusalem. Amid the recriminations of the different parties, it is difficult to

arrive at the exact truth; but the prominent features are these: There is at Jerusalem a converted Jew, named Simeon Rosenthal, who keeps a hotel there. This man has, with or without cause, fallen under the displeasure of Bishop Gobas and some of his friends, who circulate stories against him, and induce Christian travelers not to go to his hotel, or to leave it when they have got there. The Jew institutes a prosecution before Mr. Finn, the British Consul, against the Bishop and his friends, for defamation of character. Hereupon the Prussian Consul comes upon the field, and imprisons the Jew. Mr. Finn, the British Consul, retaliates upon the Bishop, and though he does not exactly imprison him, he forbids him and his associates to leave Jerusalem till the matter had been decided by superior authority. So, the matter remains for the present, to the intense delight, no doubt, of the Turks, Greeks, and Roman Catholics. We are unable as we have said, to decide which party is in the wrong; we should suppose that both are endowed with a marvellous lack of discretion. But surely the English and the Prussian Government will take this matter up and correct the vagaries of their agents, who have thus brought contempt upon the Protestant name in a country where, above all others, it required the united support of all its adherents.

The Land of Promise. Notes of a Spring journey from Beersheba to Sidon. By Horatius Bonar, D. D. Author of the Desert of Sinai, Night of Weeping, Morning of Joy, &c.

Our readers will remember that we published largely from his other work on the Desert of Sinai. He says in his preface:—

"I now finish the notes of my eastern journey. They are the same in kind as those of the former volume.

"I have been short in describing well-known places, and longer in my notes of those not so often visited. Hence the sea-plain, from Sidon southward, has been briefly noticed; while Beersheba, the interior of the great Mosque at Jerusalem, the Quarries underneath the city, and the Mounds of ashes outside, have been taken up more at length. Some topographical discussions, which would have broken up the narrative, have been cast into an Appendix. The list of Books and the Index I meant to have made fuller, but have been staid by the unlooked for growth and size of the volume.

"Lest I should be thought to have but written over again what has been better done already by others, I may say this, that Palestine bears to be often visited, and can afford to be spoken of for the hundredth time without yielding less to one that may come after. Each new study of its history or geography, if rightly guiding itself, will lay open new formations, and take us down into new deposits. Its great events have not erased each other, as is often the case in other histories. They have not come like wave on wave, or like the ripple on the sand, effacing all that has been before. They have formed so many separate strata, each of which remains for ever, ready to give up its story to any one that will search. Nor in getting possession of these fossils, do we handle dead matter or useless relics. Each of them, so soon as touched, seems to come alive again, and to speak to us with its own fulness and energy and greatness. These old facts are all charged with divine thoughts; and that which is divine can never die; or if it pass into that state which men call age or death, it yet fails not to retain the vitality of forgotten youth; and he that casts himself upon it receives into his soul the pulse and quickening of its mighty life, as the dead Israelite when he touched the bones of the buried prophet."

Nineteenth Annual Conference.

The Nineteenth Annual Conference of Adventists will convene at the Chapel on the corner of Kneeland and Hudson Streets, Boston, Mass., on Tuesday, May 25th.

ORDER OF EXERCISES.

Tuesday, 10 A. M., Conference will organize, and the remainder of the morning be occupied in hearing reports, according to the following resolution passed at the last Annual Conference, viz.,

Resolved, That the Advent churches, through their pastors or otherwise, are requested to forward to the next Annual Conference a written report in relation to the progress of their church, Sabbath school, and missionary interests.

In the P. M., the Anniversary sermon will be preached. Also, preaching in the evening.

Wednesday, A. M., Reports from committees.—Preaching in the P. M. and evening.

Thursday, A. M., Reports from committees, and preaching in the P. M., and evening. The Reports from the committees on Publications; also on Catechism; will be called for.

It is desired that there should be a full representa-

tion of the Advent churches at this general gathering, and that as in past years, it may prove a season of much interest and profit to the cause of our coming Redeemer. Never was there a time when such a conference could be made more eminently serviceable to this cause than the present. An unparalleled religious interest prevails throughout the land, and many new churches have been raised up among us, and the older churches much strengthened; who should furnish representatives for our approaching meeting.

God is making ready a people for the coming of Jesus, and while His Spirit is being poured out in so remarkable a manner, and so much of Christian union prevails, shall not our people from every place both ministers and laymen, come together in the spirit of love, and labor unitedly to promote our common cause? For once let there be a sacrifice of time and money to do so. Let all come up to this feast.

The committee recommend that the pastors of the church in Boston secure the labors of one or more ministers for some days previous to the Conference for the purpose of stirring up a local interest, and thus to obtain a good attendance of the citizens of Boston.

L. OSLER,
I. C. WELLCOME,
D. T. TAYLOR, } Committee.

SCRIPTURE TROPES.

C.—BY ALPHA.

CLOTHES, *n.* Lit. To invest the body with raiment: "unto Adam also, and to his wife did the Lord God make coats of skins, and clothed them," Gen. 3:21.

—A Metaphor, expressive of ornamenting, or covering as with a garment; as thoughts are clothed in words: "I will also clothe her priests with salvation . . . His enemies will I clothe with shame," Ps. 32:16—18. "If God so clothe the grass of the field," Matt. 6:30. "The pastures are clothed with flocks," Ps. 65:13.

CLOUD, *n.* Lit. A visible collection of smoke or vapor in the atmosphere: "He bindeth up the waters in His thick clouds," Job 26:8.

—A Simile, when the enormity or blackness of anything is compared to a cloud: "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto Me; for I have redeemed thee," Isa. 44:22.

—A Metaphor, expressive of what is dense or multitudinous: "We also are compassed about with so great a cloud of witnesses," Heb. 12:1.

COAL, *n.* Lit. Any combustible substance, that is ignited, burning or charred: "The smith with tongs both worketh in the coals and fashioneth it with hammers," Isa. 44:12.

—A Simile, illustrative of what is black, like a dead coal, glowing, like a live one, or combustible, like coal: "As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife," Prov. 26:21. "Their appearance was like burning coals," Ezk. 1:13.

—A Substitution, when an act in connection with it is put for some analogous act: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head," Rom. 12:20.

COLD, *adj.* Lit. Frigid: "out of the south cometh the whirlwind, and cold out of the north," Job 37:9. "Who can stand before His cold?"—Ps. 147:17.

—A Simile, expressive of the refreshing nature of what is coal in a time of heat: "As cold waters to a thirsty soul, so is good news from a far country," Prov. 25:25.

—A Metaphor, expressive of the absence of affection or zeal: "The love of many shall wax cold," Matt. 24:12.

CONTINUAL, *adj.* Lit. Without interruption or cessation: "He that is of a merry heart hath a continual feast," Prov. 15:15.

—An hyperbole, expressive of frequent repetition: "I will avenge her, lest by her continual coming she weary me," Luke 18:5.

CORD, *n.* Lit. A small rope: "She let them down by a cord through the window," "and she bound the scarlet line in the window," Josh. 2:15, 21. "They bound Samson with new cords,"—Judges 15:13.

—A Metaphor, expressive of any restraining or afflictive influence: "They be bound in fetters, and be holden in cords of affliction," Job 36:8.

—A Substitution, when their use, destruction or abandonment is put for analogous restraints or liberation: "The Lord is righteous; He hath cut asunder the cords of the wicked," Ps. 129:4.

CORN, *n.* Lit. Grain: "God give thee plenty of corn and wine," Gen. 27:28.

—A Metaphor expressive of other food: God "had rained down manna upon them to eat, and had given them of the corn of heaven," Ps. 78:24.

CONFIDENCE, *n.* Lit. A trusting reliance, and also courage: "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes,"—Ps. 118:8, 9.

—A Metonymy for the object in which there is trust or confidence: "The house of Israel was ashamed of Bethel, their confidence," Jer. 48:13. "Egypt shall no more be the confidence of Israel," Ezek. 29:16.

CONSUME, *v.* Lit. To dissipate, to change the form of a substance, or to swallow it up: "Drought and heat consume the snow waters," Job 24:19. "The famine shall consume the land," Gen. 41:30. "There shall the calf feed, and there shall he lie down and consume the branches thereof."

—A Metaphor, expressive of the disappearance of what is not material: "Their beauty shall consume in the grave from their dwelling," Ps. 49:14.

—A Substitution for any wasting or afflicting providence: "Thus I was, in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes," Gen. 31:40. "Thou hast consumed us because of our iniquities,"—Isa. 64:7.

COME, *v.* Lit. To draw nigh, or approach to an object in space, or to proceed from it: "The Lord said unto Noah, 'Come thou and all thy house into the ark,' Gen. 7:1. 'They shall come from a far country,' Isa. 13:5.

—A Metaphor, expressive of the reception or transpiring of anything: "Let thy mercies come unto me, O Lord," Ps. 119:41. "All nations shall serve him, and his son, and his son's son, until the very time of his land come," Jer. 27:7.

COMELY, *adj.* Lit. Symmetrical in form or feature: "Thy cheeks are comely with rows of jewels, thy neck with chains of gold," Cant. 1:10.

—A Metaphor, expressive of what is fit and appropriate: "Praise is comely for the upright," Ps. 33:1. "Thy lips are like a thread of scarlet, and thy speech is comely," Cant. 4:3.

COMPASS, *v.* Lit. To pass around a circuit, or to enclose: "The seventh day ye shall compass the city seven times," Josh. 6:4. "Thine enemies shall compass thee round," Luke 19:43.

—A Metaphor, expressive of a bountiful attendance: "Thou shalt compass me about with songs of deliverance . . . He that trusteth in the Lord, mercy shall compass him about," Ps. 32:7, 10.

EXPOSITORY.

Prophecy of Zechariah.

CHAPTER VII.

"And it came to pass in the fourth year of king Darius, the word of Jehovah was to Zechariah on the fourth of the ninth month, in Chisleu. And they sent to the house of God, Sherezer and Regem-melech, and their men, to entreat the face of Jehovah, and to speak to the priests who belonged to the house of Jehovah of hosts, and to the prophets saying,

Should I weep in the fifth month separating myself, as I have done these many years?"—vs. 1-3.

The time of this prediction corresponds, in the year B. C. 518, with about the middle of our December. Up to this time the Jews in Babylon had annually fasted, from the commencement of their captivity, on the 10th day of the 10th month because then (2 K. 25:1.) Nebuchadnezzar first laid siege to Jerusalem: on the 9th day of the 4th month because on that day (2 K. 25:3) the city was taken; on the 10th day of the 5th month, because then the city and temple (Jer. 52:12) were burned; and on the 3d day of the 7th month, because on that day (Jer. 41:1) Gedaliah was slain and the remainder of the people dispersed.

The fast here more particularly alluded to, was the third of this series of fasts—commemorative of the burning of the city and temple. Jer. 52:12-14 "Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, and burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: and all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about."

At the date of this prophecy, Jerusalem had become so far restored, that those left in Babylon began to question the propriety of longer observing a fast in commemoration of this calamity. And therefore one of the objects to be accomplished by this mission to Jerusalem, was to consult with the priests and prophets on the subject.

It was one office of the priests, to resolve any doubts that might arise among the people, who were commanded to apply to them for counsel. Moses said to them, Deut. 17:8-12, "If there arise a matter too hard for thee in judgment, between blood and blood,

between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days and inquire; and they shall shew thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel."

We also read in Mal. 2:7, "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

The prophets Haggai and Zechariah, were at this time residing at Jerusalem; and by applying to them with the priests, they might anticipate an immediate answer from God, which was given them:

"And the word of Jehovah of hosts was to me, saying, speak to all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years did ye surely fast for me, even for me. And when ye did eat, and when ye did drink, did ye not eat for yourselves and drink for yourselves? Were not these the words which Jehovah hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and her cities round about her, when men inhabited the south and the plain?"—vs. 4-7.

The fast in the seventh month, was in commemoration of the event narrated in Jer. 41:1-3 "In the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war."

Although the Jews had instituted these fasts, the interrogations of Jehovah show that they did not observe them with right motives, even while suffering for their former sins. If they wept as sufferers they did not submit as humble penitents. The interrogations, are equivalent to declarations that when they fasted, they did not fast to God; and when they feasted, that they feasted, for themselves—i. e. were not thankful to God for his bounties as Paul enjoins Rom. 14:6, "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, or fasteth, to God he fasteth, or 'eateth not, and giveth God thanks.' Not so the Jews; they feasted for their own pleasure, and fasted for ostentatious display, or in gratification of their self-righteousness.

"Those seventy years," are the "three-score and ten years" (1.12) during which they were in Babylon suffering under the Lord's indignation.

In v. 7, "The former prophets," were those who prophesied before the destruction of Jerusalem by Nebuchadnezzar (2 Chron. 36:15-17.) "The Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age; he gave them all into his hand."

The portion of Judea called the "south," was a tract of land denominated in Matt. 3:1, "the wilderness of Judea." It is rendered by the Seventy "the hill country," and was referred to by that name in Josh. 21:11, and Luke 1:39. The "plain," was the open country to the north of Jerusalem, and is called, 2 K. 25:5, "the plains of Jericho;" and Deut. 34:3, "plain of the valley of Jericho." Those sections of country contiguous to Jerusalem and on the north and south of it, were, previous to the captivity, thickly inhabited, but at this period in the restoration of the city, the surrounding country had not been re-peopled as it was subsequently.

The admonitions that were communicated to their fathers by the former prophets, are repeated in the verses following, for the good of those then living.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

Letter from I. C. Wellcome.

BRO. HIMES:—It may not be amiss to note a few items of travel and labor in my pilgrimage during the past winter.

In the central and south part of Maine we had no sleighing worth mentioning until Feb. consequently for those who travel with a team, it has been hard getting about to fulfill previous appointments. I therefore travelled to preach at a venture, excepting my regular monthly appointments.

About the middle of Nov. I was in the vicinity of South Waterville, where the people had often invited me to preach. I thought to avail myself of the opportunity to do so, but finding that one class of F. W. Baptists had closed the house against another class who had held meetings there and had a revival, I concluded to go to Sidney to put up with the Methodist minister, over the Sabbath. Here I found a welcome reception, and received an invitation to preach half a day. In the A. M., I listened to a zealous, but strange discourse by the preacher in charge, from Heb. 2:10, who tried to prove that Jesus was as perfect before he suffered as after. In the P. M. I preached a discourse from 2 Peter 3:11—12. Had a very free time, and while speaking of the false notions of these days of evil, the coming dissolution, and final restitution, I saw many countenances brighten up, showing that they were glad at heart. The minister fully endorsed the discourse in remarks following. In the evening a larger number were out than had been at any time before, and a solemn impression rested upon them. Several backsliders resolved anew to follow Christ, and several arose for prayers. I learned they had not heard Advent preaching before since 1843, and were much pleased with this opportunity.

I next went to Lisbon, Little River Bridge; distributed books on Saturday; was invited to spend the Sabbath with the people. Their minister wished me to preach all day to them and insisted. I did so, to a full house of very glad countenances, who seemed to eat the word. I stopped to attend two social meetings with them, which were fully attended, and a deep interest to obey the Lord was manifested among them. A Congregational and a F. W. Baptist church are in good union in this place. The F. W. Baptist minister, Congregational deacon, and many members, earnestly besought me to come often and preach to them. I learned they had never had the doctrines of the Advent and restitution preached to them before. Yet several intelligent Christians among them were believers.

From this place I went to Lisbon Factory and attended a protracted meeting with the Methodists two evenings. A revival was in progress. Several had been converted. I learn that 150 have professed conversion since. There was great zeal, but little of Bible instruction, and no wish on the part of the leaders to seek gospel instruction.

Attended my appointments at Richmond, then held several meetings with the brethren in Brunswick, who have been much revived during the winter. I also attended one meeting in Litchfield; had a full house of anxious hearers, but they do not live in an active state. Bro. N. Smith and S. K. Partridge preached there some of late, with a prospect of success.

I preached once at Gardner Riffs, to a full house. The people seemed eager to listen, and it was easy preaching. At this place there was a good work of the Lord in '52 or '53, since which there has been but very little preaching—none for many months before my visit there. Bro. N. Smith is now preaching there occasionally, with a prospect that God will bless the word soon.

In January, I attended a meeting in Jefferson with Bro. S. K. Partridge, who had preached in the place several times, before which there had been no meetings for many years. Here I preached Sunday, and evening, to a crowded house of intelligent and anxious hearers. There seemed every sign of reformation among that people. I trust that God will work among them, if his servants are faithful to their duty.

By request of brethren in Waterford, I started the first of Feb. to hold some meetings in Harrison. This is a town where the Advent doctrines had never been preached. Bro. Leonard had procured a hall in the village and given notice of the meeting. Sabbath the 7th, I was there. About thirty of the inhabitants came out, two of whom I am told, were professed Christians. In the afternoon the number was much increased. The next Sabbath I preached there again, by their own request—the number more than doubled. The aspect of things was much changed. A number of the church people were out, and listened with attention and interest. I afterwards learned they were much interested, and very happily disappointed, wishing to hear more. They have no preaching, although they have a fine meeting-house, and a flourishing village, with many professed Christians. May the Lord arouse them to duty. I held a few meetings in Waterford among the brethren, but found no encouragement to labor there. They are inactive, and not so well in fellowship and union as they should be to work for God in saving sinners from perdition, in that place.

The people of Stoneham, 10 miles north of W—, hearing that I was in the vicinity, and wishing to hear, sent for me to come there. I sent an appointment and went, commencing Friday evening. I preached five discourses to full audiences of anxious hearers. They had never heard an Adventist preach before, and when they heard the blessed truths we preach, it brightened the faces of the believers, and made a deep impression on the minds of the unconverted. They were very anxious for me to come again. I pray God's blessing may rest upon them. On my way home I spent a Sabbath with the brethren in Lewiston. It was a good day indeed. My ill-health prevented me from preaching, but Bro. T. Jordan from Poland, was there and preached several stirring discourses. The little church in that place is steadily improving under the faithful labors of Bro. D. Hutchinson. There seems a prospect of much good in that thriving place.

March 7th, I was with the brethren in Brunswick. It was a refreshing season. Several who had been backward for many months confessed, and resolved anew to follow the Lord. Bless his name for his mercy to us all. Being sent for by Bro. L. L. Howard to attend a meeting in Livermore, and assist him in ordaining a brother, and being let go from other engagements, after returning from my other meeting at Richmond, I took wagon Friday evening, March 18th, to go 36 miles through mud, water, and snow-drifts, to Livermore. On arriving I found that two brethren, E. M. Haggett and D. M. Hanscomb, had been holding a protracted meeting a few weeks, and the Lord had blessed their labors with abundant success. Between 30 and 40 have been converted, and ten or twelve reclaimed, while many are seriously impressed. I was told by some old brethren that there had not been so good a work for 15 years among them. Although it was a very rainy day the meeting-house was crowded full of interested hearers of the word. Bro. J. Partridge came with Bro. Howard, and assisted in the services of the day.

At the close of the afternoon discourse, the above named brethren were set apart for the work of the ministry. They are reported of, as men of God, called to the work in which they are engaged. May the Lord direct them in it. They intended to organize a church of the believers the next day. There are several old brethren ready to unite with them. This is a good example, worthy of imitation by others where souls are converted.

Besides the above, I have held several other meetings and seen some good; but necessity drives me from doing as I have done, to travel and preach, and I must be reconciled to return to other work, unless God shall open the way for my support, and keep me at it.

I. C. WELLCOME.

Brunswick, Me., March 17th, 1858.

The Two Adams.

NO. V.

Does Jesus Christ, the second Adam, possess the Divine attributes of his Father in that degree which renders him an object of divine worship? We believe the Scriptures plainly teach this doctrine.

"All men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."—John 5:23.

What, are we to honor the Son even as we honor the Father? So we are taught, and so we believe. If we do not honor the Son, we dishonor the Father which hath sent him.

"When he bringeth in the first-born into the world, he saith, And let all the angels of God worship him," Heb. 1:6. All the angels of God the Father, are called on to worship the Son.

"Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2:9—11.

Let every tongue, then, confess that Jesus Christ is Lord, to the glory of God the Father. Christ Jesus,

"being in the form of God thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross," Phil. 2:6—8.

This is the reason that God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus, every knee should bow, of things in heaven, and things in earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Jesus allowed the apostles and others to worship him, Luke 24:52; John 9:38.

Prayer was also made to him, Acts 7:59.

It is idolatry, to worship any other than a Divine Being; then, it follows that Jesus, the second Adam, was divine, or the angels of God and the saints, were guilty of idolatry! for they worshiped him! He is God with us; for he was God manifest in the flesh; or as the margin reads,—manifested. Before Jesus came into the world, the self-existent, or eternal God, was only manifested to men by his Word.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made," John 1:2—3. The only way men knew God, was by his Word;—"for he spake, and it was done, he commanded, and it stood fast." The Word was made flesh, and dwelt among men! Not made, and then put into flesh; but was made flesh!

The Father said unto the Son,—"Thy throne, O God, is forever and ever; the sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," Heb. 1:8,9. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen." 1 John 5:20,21.

"As concerning the flesh Christ came, who is over all, God blessed forever." The self-existent God, was not made! but his Son Jesus Christ our Lord, "was made of the seed of David according to the flesh." Yes! Jesus, the Son of God,—was made of a woman! when the fulness of the time was come. Let no one be startled at this! for thus saith the word, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4,5.

Said Jesus,—All things that the Father hath are mine, all power is given unto me in heaven and in earth. Although Jesus, the second Adam is a Divine Being, yet he is not co-eternal with his Father; for Jesus, the Son of God, had a beginning—he was made—made of a woman! But when he was once made, he will never have an end. Rev. 1:18. The divine nature of the second Adam, we may say, never had a beginning; but his human nature had.

Because it is said of Christ that he and his Father are one; it does not mean that Jesus, the Son of God, was his own Father! And because they are one in attributes or power; they are not one, numerically! for there are three that bear record in heaven, and these three are one—these three agree in one! 1 John 5:7,8. The Father and the Son are one, the same as the apostles were one. Hear the prayer of Jesus:—

"Neither pray I for these alone, but for those also which shall believe on me through their word; That they all may be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me," John 17:20—23.

Although the Father and the Son are one, it is equally true that Jesus spoke understandingly when he said,—"My Father is greater than I!"

Why is the Father greater than the Son? Because the Father made the Son; and yet said Jesus,—"The Son can do nothing of himself, but what he seeth the Father do." All the power, therefore, that Jesus, the Son of God, ever possessed, was given him by his Father.

How shall we understand that the Israelites drank of that spiritual Rock that followed them; and that Rock was Christ! The same as we understand that Abraham rejoiced to see Christ's day; and he saw it, and was glad! Christ was then the chief corner stone, on which the apostles and prophets built: and hence the prophets and patriarchs looked forward to

the fulness of the time when Jesus should appear in the world as the Saviour of lost men; and the apostles and all true believers since that day, look back to the same;—therefore, "other foundation can no man lay than that is laid, which is Jesus Christ." Saints of every age have drank of that spiritual Rock and that Rock is Christ.

T. M. PREBLE.

BRO. HIMES:—Yours of April 12th, is received, in which you express the wish that I would no longer continue my articles on "The Two Adams," under the assumed name, "Hilkiah;" for you say, "As it now stands, we are made responsible for the sentiments, in a way that I do not wish to be."

If it is so, I am sure I do not wish you to be held responsible for my sentiments; and, therefore, I will give you my real name hereafter.

P. S. Please give this note in connection with the No. bearing my proper name, that it may be known why I change.

Yours truly,

T. M. PREBLE.

The Coming of Christ and the Resurrection.

BY S. BRADFORD.

Concluded.

If then Gog and Magog came up on the breadth of the earth, around the camp of the saints and the holy city, as John says, it must be upon the new earth, because as we have seen, the holy city did not come down from God out of heaven until after the conflagration, and the new heavens and the new earth had appeared as God had promised.—What stronger proof then could we have, of the personal reign of Christ with his saints in his glorious kingdom and that this second resurrection was not a resurrection of wicked powers, but a literal resurrection of wicked persons, and the last judgment of God to the wicked nations in the presence of all his saints?

But we have more evidence at hand to bring in, if necessary, to show the truthfulness of the position we have taken. Abraham and all the ancient worthies were looking and expecting to have a part in those things which were to be enjoyed after the resurrection of the bodies of the saints, when they confessed that they were strangers and pilgrims on this present earth; that they looked for a city which had foundations whose builder and Maker is God; that they were not mindful of that country from which they came out, but that they desired a better country, that is an heavenly, wherefore God is not ashamed to be called their God, for he hath prepared for them a city. This is the testimony of Paul to the Hebrews, 11th chapter, and it is in perfect harmony with the idea, that John saw that very city coming down from God out of heaven, upon the new earth. All these, saith Paul, as the stars of the sky in multitude, died in faith, not having received the promises, but having seen them afar off, were persuaded of them and embraced them, and confessed that they were pilgrims and strangers on the earth; for they that say such things declare plainly that they seek a country.

The fact that they shall see his face, and there shall be no more curse, and that the throne of God and the Lamb shall be in the holy city, which John was describing, proves that Christ would be there in person, because it is at his second coming, or when he shall appear we shall be made like him; for we shall see him as he is; and no man can in this life, see the face of God and live. If there was to be no more curse, when John saw these things, it could not have been on this earth as it is, nor could the inhabitants be mortal men; for God has said, "cursed is the ground for thy sake."

In the third heaven where God now resides, that holy happy place, there is not, and never was, any curse; and it would be altogether folly to say of such a place, that there should be no more curse; but perfectly reasonable and true for him to say that he saw the holy city coming down upon the regenerated earth, whose curse was removed by the second Adam.

Again, the throne of God and the Lamb will be in it. Was it the third heaven, that should thus be honored, by the majesty of the universe? No, for God's throne was there from all eternity, and Christ the Lamb is now a Mediator, and not a King. But when the Son of man shall come in his glory with all the holy angels, shall sit on the throne of his glory. Then will the throne of God and the Lamb be in the holy city, New Jerusalem, then, after first saying to the righteous nations, Inherit the kingdom prepared for you from the foundation of the world, will he say to the wicked nations, Gog and Magog, which came up before God, in the presence of all saints and holy angels, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels;" for thus, says Jesus, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob in the kingdom of God, and you yourselves thrust out."

I have now presented some of the reasons of our faith in the doctrines of two resurrections and the personal reign of Christ on the earth. I felt called to do this from the fact that the church of which I have been a member for 25 years, now reject this doctrine. The old covenant by which we agreed to walk, expressing our faith in the "second personal appearance of Christ upon the earth," is now laid aside, and another faith, in violation of the faith of many in the church, is now adopted by the majority, declaring that the church believe, that the Bible teaches that the righteous and wicked are raised from their graves to final retribution at the last day; thus denying the first and second resurrection of the Apocalypse, and the personal reign of Christ on the earth for a thousand years.

The faith which we have tried to show a reason for, is not a new faith. Those who call this doctrine Millerism, ought to know better. They are either ignorant of the faith of the fathers of the church, or they wickedly do it to stigmatise those who now hold to it.

Those who denounce this doctrine as heresy deny the plain teaching of the Bible, as it literally reads, and deny the faith of the fathers and primitive Christians as a body, in almost all ages of the church.—Some of the most eminent theologians who have blessed the church with their writings, from the first ages, down to the present day, should be denounced as heretics if this faith is to be treated as heresy and shut out from the pulpit and church, as it is now literally done by the pastor of the Baptist church in Kingston, Mass. Should Martin Luther, John Calvin, John Bunyan, Richard Baxter, Matthew Henry, and John Gill, and a host of other eminent writers, be desirous of expressing their views on this subject in the pulpit of our church, they would now be denied, as I have good reason to know.

The doctrine of the world's conversion, which Martin Luther declared to be a falsehood, forged by Satan, is now declared by the Pastor to be the doctrine of the church, and may be preached, in his pulpit, while the faith of John Bunyan, and the many thousand Baptists in his day, and of the many thousand Baptists of the present day, is treated as heresy, and must not be preached in the pulpit of a church which once voted to have a pastor stay with them (when he wished to go away on account of his ill-health,) if he was not able to preach half the time, notwithstanding he fully believed and preached the now rejected doctrines.

I do hope and pray that this very church in which I hoped once to spend my days, will look about them, and see what they are doing, before it is too late: before the Lord removes the candlestick from among them.

I will now close this article by saying that our faith is the same as was expressed by John Bunyan, and approved by more than 20,000 Baptists of his day; which Confession we quote in full, that it may be seen that it is not Millerism that is now shut out of the church, as some say, but the faith of the fathers and martyrs; the revival of whose Spirit, it is now claimed, will constitute the Millennium.

STEPHEN BRADFORD.

Kingston, Mass.

The following confession of faith, signed by John Bunyan and forty other elders, deacons, and brethren, and approved by more than twenty thousand others, was presented to Charles II., in London, 1660. They declared, "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

Art 22. "We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs (Acts 1:3,) which was taken up into heaven (Luke 24:51,) shall so come in like manner as he was seen to go into heaven (Acts 1:9-11.) 'When Christ who is our life, shall appear, we also shall appear with him in glory.' (Col. 3:4.) 'For the kingdom is his, and he is the Governor among the nations' (Ps. 22:28,) and 'king over all the earth' (Zech. 14:9,) 'and we shall reign with him on the earth.' (Rev. 5:10.) The kingdom of this world (which men so mightily strive after to enjoy) shall become the kingdom of our Lord and his Christ. (Rev. 11:15.) 'For all is yours' (ye that overcome the world,) 'for ye are Christ's, and Christ is God's. (1 Cor. 3:22,23.) 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven.' (Dan. 7:27.)

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe that, at the time appointed of the Father, he shall come again in power and great glory; and that after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself

his kingdom, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever.

"We believe that the kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone visible supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will be an universal kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where the throne was." *Crosby's Hist. of the Baptists*, vol. II., App. 85.

Bro. Thos. P. Hedrick writes from Laurel, Ind., Bro. Himes:—I am getting more and more opposed to sectarianism, in all its forms. Its legitimate tendency is to keep the children of God apart, and excite suspicion of each other's moral integrity. I intend in future to estimate Christian character, more by moral worth than by the shibboleths of the day, and pray that the Herald may exercise a Christian forbearance towards those brethren who differ from its conductors; for in so doing it will best promote the cause of our blessed Saviour—and keep together its old friends and patrons. I have taken the Herald ever since its existence; and although I wish the views advocated in it on some points were more in harmony with my own, yet as I am hard to please with the various papers enlisted in the proclamation of the advent near, I give the preference to the Herald, and especially on the ground of the great evangelical doctrine of conversion, or the new birth. It pleased God, many years ago, to give me the knowledge of his love shed abroad in my heart by the Holy Ghost given unto me, and I cannot co-operate with my brethren, however much they may please in the second coming of Christ, if they deny the indwelling of the Holy Ghost in the hearts of believers.

I have often thought of the parable of the ten virgins, when I have heard men preach on the coming of the Saviour, and limiting the gifts of the Holy Ghost to the apostolic age; and my fears have been that many in that day will find that their lamps have gone out for want of oil (the Holy Spirit). May the Lord of his infinite mercy give all my brethren who are proclaiming the near coming of the King of Glory a double portion of his Spirit, that they may be holy men, who bear the vessels of the Lord; that we all may preach by example as well as precept. May the Lord enable us to have charity one for another; for charity shall cover a multitude of sins; and if we speak let us try and speak as the oracles of God, that the trumpet may give no uncertain sound, that the world and the church may believe that God has sent us to warn mankind of their approaching doom.

NOTE.—It should be remembered that Bro. H. is associated more or less with a class of persons who deny the direct agency of the Holy Spirit in conversion, and refer the new birth to the resurrection. But we have brethren in the East, who take this view of the new birth, who at the same time hold to the gracious influences of the Spirit in the conversion and sanctification of the soul.

Bro. W. Z. Manning writes from Whitehall, N. Y., Apr. 15th, 1858:—

BRO. HIMES:—I hope you may soon be relieved from the heavy burden that rests upon you; that unfettered by pecuniary responsibilities you may be able to devote more time in travelling among the churches, building them up in the faith and spreading the gospel of the kingdom through the land.

I have been laboring what I could the past winter in this section, and God has revived his work, a large number have given their hearts to God and started for the kingdom; among whom are five of my children, praise the Lord. I have formed no churches, but have told the converts to go where they could feel the most at home, urging upon them the importance of the ordinances and commands of the house of God.

I rejoice at the great work God is doing through the land. Perhaps it is preparing the way for the coming of our King. Amen. So may it be.

As regards my enjoyments, the few past months have been among the most pleasant of my life. And the future never appeared more glorious than now. I hope the dear brethren everywhere will cultivate a feeling of supreme love to God and a corresponding love for each other, and a love for all men, that when the Lord appears they may be found ready to enter into the marriage feast.

Bro. Daniel Campbell writes from Ameliashburgh, C. W., Apr. 12th, 1858:—

"I have been on a tour of about 600 miles, and preached in 22 different places. Elder Chapman is going forward in the great work of sounding the trumpet of the hour of his judgment and the gospel of the kingdom, to the comfort of believers and salvation of sinners. Glory be to God for all the good done, for he himself doeth the work through Christ our Lord the Messiah and his own chosen instrumentality.

"If all that profess the faith were disciples indeed, there would be more attraction in favour of the truth. God requires this; Christ died to make it possible; the gospel is preached and is the power of God to the salvation of every one that believeth it; which implies the reception of its conditions and endurance to the end."

Bro. Edgar Gillette writes from Bluepoint, Suffolk Co., N. Y.:—

DEAR BROTHER HIMES:—The truths taught by you and brethren of like precious faith, are as precious as ever to me. At one time there were a good number within some three miles of here who loved these truths; but there were so many test questions, and so many teachers whose teachings and works will have to be burned, if they are saved, that we were scattered in '43 and '44, and have had but little preaching since, and no organization.—Still, there are a good number, I have no doubt, who would come out to hear a good Advent brother, if one should come here, and I should be glad to have one come, and spend a few days with us, and make my house his home.

I was formerly a member of the Congregational church in this place; but on adopting the Advent or Bible doctrine of the saints' inheritance, was by the officers of the church requested to abandon my views, or leave the church; and as the only alternative, without doing violence to my conscience, I left; but I have often been solicited to go back, but have not as yet. Sometimes I hardly know what to do, as I am living in the neglect of the Lord's supper, as none are invited to it in the churches here but those who are in good standing in some church. If there were a church here with the Bible alone for a creed, I should not hesitate to join it, were it a Christian or Second Advent; but as it is, I hardly know what is duty.

NOTE.—Join no church at the expense of truth and conscience. It will cost more than you can gain. If the "salt is to lose its saltiness," or the "light in us to become darkness," as a condition of membership, then we had better establish a church in our own house, and have a daily family service, and a Sabbath service, if need be. God will bless you in it.

OBITUARY.

DIED, in Corinna, Me., March 31, 1858, Elder JOSEPH OSGOOD of Exeter, Me., aged 78 years, 11 days.

The subject of this notice was one of the first settlers in the town of Exeter. He raised a family of nine children who are left with his dear wife to mourn. He sleeps sweetly in Jesus. When in the prime of life he was called of God to warn sinners to flee from the wrath to come, he left all and followed his Lord. He saw many souls bow to the mild sceptre of Jesus, while travelling extensively over Maine. About thirty-five years ago, he embraced the doctrine of the sleep of the dead and destruction of the wicked, hence he was a lover of the coming of the Lord in his glory, and when the proclamation was made of the second coming of Christ, he gladly received it and continued in and enjoyed that faith until his death. The last few years of his life he suffered much from disease of the lungs and throat. The last nine days of his illness he suffered extremely.

He continued in a peaceful state of mind until his death. He often would tell me all was well.

He was carried to his old home in Exeter, where the funeral services were attended with interest.—Sermon by the writer. Text, Ps. 105:13-16.

ISRAEL DAMMAN.

DIED, in Portland, Me., April 14th, very suddenly, of congestion of the lungs, brother BENJAMIN HAINES, aged 45 years 9 months.

Bro. H. was a lover of Jesus and his truth. The hope of the gospel cheered his heart, and was a theme upon which he loved to dwell. His last effort to commend this hope to others was at a prayer-meeting held at his own house a few hours previous to his death.

Although suddenly called to close his eyes upon earth's scenes, we mourn not as those having no hope, for we trust he will soon awake to immortality.

May the deeply afflicted widow and children

find in this hour of sorrow, that the Lord is the widow's God, and a father to the fatherless, and may they all, together with all the mourning ones, be prepared to gain the land

"Where no tear shall ever fall,
Nor heart be sad."

R. R. YORK.

Yarmouth, Me., April 21st, 1858.

Rockland Female Institute, Nyack, N. Y.

This Institution is located on the west side of the Hudson River, twenty-five miles from New York, at the village of Nyack; one of those picturesque and charming retreats selected by residents of the metropolis for rural homes.—The Institute owes its existence chiefly to the munificence of the late Simon V. Sickles, Esq., who had established his country seat at this place. A donation of \$20,000 by Mr. Sickles, and an appropriation of an equal sum by other gentlemen interested in the cause of female education, enabled the Trustees to erect and furnish one of the best edifices for the purpose, in the State. The building is of brick, five stories high, and one hundred feet front by sixty feet deep, and will accommodate one hundred boarding pupils with pleasant, furnished apartments. The arrangement of the interior of the edifice, is admirably adapted to secure the health and comfort of pupils; the halls and staircases are broad; and the chapel, study rooms, dining hall, and dormitories, large, pleasant, and airy. The building is warmed by furnaces, lighted with gas, thoroughly ventilated, and supplied throughout with the purest spring water from the mountains. The situation of the edifice is exceedingly fine, and constitutes no unimportant feature in the attractions of this school. Located in the midst of ample and tastefully arranged grounds, it commands a magnificent panorama of mountain and river scenery and picturesque landscape, admirably adapted to inspire the mind with that love for the grand and beautiful which contributes to refinement of taste, and intellectual and moral culture.

BOARD OF INSTRUCTION.—Rev. L. D. MANSFIELD, President, and Professor of Intellectual and Moral Science and the Latin Language; Miss Mary J. Comstock, Principal of Academic Department, and Teacher of Philosophy and Belles-Lettres; Miss S. J. Noyes, Teacher of Mathematics; Miss E. M. Nowill, Teacher of Drawing and the French Language; Miss Mary F. Hoagland, Teacher of Vocal and Instrumental Music; Miss S. B. Leonard, Assistant Teacher of Music; Miss E. Broughton, Second Assistant Teacher of Music; Mrs. Hoagland, Matron and Superintendent of Domestic Department; J. L. Brownell, A. B., Lecturer on English Language and Literature; Charles F. Mansfield, A. B., Lecturer on History.

DEPARTMENTS.—There are three Departments:—The Preparatory, Academic, and Collegiate, in which a well selected and thorough course of study is pursued, embracing all that is essential to a substantial and refined female education.

ORNAMENTAL BRANCHES.—Those accomplishments which belong to an elegant and complete education:—Music, Drawing, Painting, and the Modern Languages, are committed to competent instructors. The pronunciation of the French, is taught by a lady who has enjoyed the advantages of a residence of some years in France.

RELIGIOUS.—This Institution is not under the control of any religious denomination, nor is any attempt made to bias the minds of pupils in favor of any sect. The Bible is, however, made the basis of their religious and moral training, and the sublime principles and precepts of Christianity are fully taught. Daily religious services are performed in the chapel.

ENGLISH EDUCATION.—All the pupils, of suitable age and attainments, are required to write original essays, and, during the entire course, the English language will receive especial attention; as the Board of Instructors feel assured, that no accomplishments or proficiency in ancient and modern foreign languages, can compensate for ignorance of our own mother tongue. With a view to the cultivation of a refined taste in literature, and to the formation of a chaste and elegant style of composition, a course of critical reading in the English Classics is pursued.

CALISTHENICS, &c.—Calisthenic exercises, adapted to give strength and grace to the body, will receive a large share of attention; and all the pupils are expected to spend some time, daily, in those exercises, or in the open air, when the weather will permit. The ample grounds of the Institution and the adjacent mountains, furnish highly attractive playgrounds.

DOMESTIC ARRANGEMENTS.—The family of the President and all the instructors, reside in the Academic building, and sit at the same table with the pupils; constituting one domestic circle: an arrangement which gives to school life many of the advantages of home, and especially contributes to the formation of easy and agreeable manners. Order and neatness prevail, throughout the entire establishment, which is under the supervision of an experienced matron.

DIPLOMAS.—Diplomas will be conferred upon all who complete the regular course, and sustain a creditable examination, at the close of the Academic Year in September. Those who do not wish to pursue the full course, can take any studies which they choose, without graduating.

TERMS, VACATIONS, &c.—The Academic Year is divided into four terms, of eleven weeks each. The Spring term will begin Monday, April 19th; the Summer term, Monday, July 5th; the Fall term, Monday, November 1st; and the Winter term, Monday, January 19th. A vacation of six weeks follows the Summer term, and one of two weeks, the Winter term. An examination and exhibition of Music and Composition, will take place at the end of the Summer term.

EXPENSES, &c.—Preparatory Department, tuition per term, \$5; Academic do., \$8; Collegiate do., \$10; Music, extra, \$10; Use of Piano, extra, \$2; Latin, extra, \$3; French and Drawing, each, extra, \$5; Board and Furnished Apartments, \$27.50; Washing, per dozen, 50 cts; Stationery, Writing Books, Ink, &c., 50 cts. A deduction of ten per cent. is made from the bills of clergymen. Tuition and Board bills are required to be paid one-half in advance, and the balance at the middle of each term. Each pupil is expected to furnish one quilt, one blanket, one pair of sheets and pillow cases, and towels and napkins for her own use. Text-books are supplied at a small advance from wholesale prices. All the pupils are instructed in Vocal Music without charge. No discount will be made for absences, except in cases of protracted sickness, or by special arrangement.

APPLICATIONS.—All applications for admission, should be addressed to the President of the Board of Instruction, Rev. L. D. MANSFIELD, Nyack, Rockland Co., N. Y.

TRUSTEES.—Hon. M. G. Leonard, President; J. S. Aspinwall, New York, Vice President; E. B. Johnson, Sec., Nyack; D. D. Demarest, Treas., Nyack.

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ADVENT HERALD.

BOSTON, MAY 1, 1858.

ITEMS AND NEWS.

Mr Zebecde Edminster of Sunapee N. H., was suddenly and accidentally killed at Unity on Friday the 16th ult. He fell from a load of hay, and striking his head upon the floor of the barn, his neck was broken. He was about 70 years of age.

Mr. Simon Ames of Croydon N. H., slid from a mow of hay, and fell upon the handle of a pitchfork, which penetrated the thigh about eight inches. He was an intense sufferer for five days, when he died. His age was 35 years.

On Sunday, as Henry a lad of some fifteen years, son of Norman Coomes of Longmeadow was at the house of a neighbor named Converse, a son of the latter, Albert, took up a gun, and supposing it to be unloaded, pointed it towards his companion, when an explosion occurred, causing the almost instant death of young Coomes. The gun was loaded with buck shot and the whole charge penetrated Coomes's bowels, boring a hole entirely through the body.

Skenadoah, the aged Indian of Albany, was one hundred and six years old on the 16th ult.

The Santa Fe Gazette of March 6 gives some details of the horrid massacre of eight Apache Indians by the Mexicans of the Mesilla country, and among other facts states the following:

"An old Indian woman, at least 60 years of age, was shot through the body, stabbed in the back five different times, and then suspended by one foot from the pommel of the saddle by a rope, and dragged at the full speed of the horse down a hill for 400 yards. She was loosened, and left on the ground for dead. After the Mexicans had left, other women gathered around her, and ascertaining who were present, and that the tormentors had gone, she arose and walked off with her companions."

New York April 25th. We have a new prodigy in this city in the person of, a boy preacher. He is about fifteen years of age. His name is Cranford Kennedy. He is a Baptist, and belongs to the church of Rev. Mr. Adams, on Christopher street. He is a convert in the late revival, has already been licensed to preach by that church, and is just now attracting large crowds to hear him. His style is vehement; his sermons have in them much method; he speaks wholly extemporaneously; and his system of theology seems to be mature, and after the school of the sounder and more conservative schools of the day. He is certainly quite precocious. What the end will be no one can foresee. He preaches and speaks nearly every night. His houses are crowded to overflowing; and for a season he will be the great attraction of our city.

At Milwaukie, last week, a tidal wave rushed into the river, upsetting a steam ferry boat, and doing other damage. An equally rapid fall of the water succeeded the sudden rise. The phenomenon was more marked on the beach of the lake. At one pier the water before the fall was within three feet of the floor of a warehouse, when it retired rapidly, leaving dry ground under the building. In about twenty minutes the water rushed back in two great tidal waves, rising so high as to force up the flooring of the warehouse, and to flow into cellars in the lower part of the town. The difference between the highest and lowest points, within three quarters of an hour, was fully six feet. The occurrence creates great wonderment at Milwaukie.

On Monday last Master George Eddy of East Middleboro' went to the field where a young man named Jeffrey Taylor was at work. The object of George was to get Jeffrey to go with him on a hunting excursion. In setting down his gun for the purpose, as it is supposed, of aiding his friend in finishing his job, the gun went off and discharged the contents into the bosom of Taylor, killing him instantly. The occurrence seems to be purely accidental, and shows the danger of permitting boys to have the free use of firearms.

A Methodist missionary in the Puget's Sound District, writes that his charge embraces an extent of country two hundred miles long, one hundred and fifty of which has to be travelled in an ocean steamer. No country west of us; no preachers beyond us. We have 14,000 Indians and about 7000 whites, and 100 church members.

A daughter of Mr. John Dravo, observing that a large rock had fallen upon the track of the Pittsburgh and Connellsville Railroad, at a point where there is a sharp curve, she rowed across the river to the railroad in her father's skiff, and then running along the track waving a red handkerchief, succeeded in attracting the attention of the engineer of an approaching train just in season, in the opinion of the officers on board, to save the lives of all on the cars. Had they not received timely warning, they probably would have been pitched into the river.

The church papers in England are waging a fierce controversy relative to the sort of gloves it is lawful and expedient for a Bishop to wear. At a religious meeting lately, the Bishop of London stood on a platform wearing a pair of bright yellow riding gloves, an act which has scandalized the disciplinarians.

Orson Hyde, one of the Mormon apostles, boasts that if he lives ten years and thrives as he has been thriving, he will have "sons enough to make a regiment by themselves."

The St. Petersburg Gazette of March 6 contains a proposition for the introduction of the new style in the Russian Almanac. When the Julian calendar was changed by Pope Gregory ten days were added. The Russians having retained the Julian calendar, now find themselves twelve days out of time. Instead of rectifying this error by dropping at once the requisite number of days, it is proposed to effect a gradual reform by omitting the additional days in the next fourteen leap years, which, by the year 1912, would make the Russian calendar correspond with the Gregorian.

WATERBURY, VT.—I commenced a series of meetings in this town, in the Washington Hall, at the street, on Saturday, April 24. We had good attendance, and on the Sabbath very large congregations. A very solemn and tender feeling seems to pervade the audiences, so we hope for good results. Meetings will continue over the next Sabbath.

I think to visit Cabot, Vt., May 8th, and Sabbath the 9th. J. V. H. April 26.

A SHORT SERMON AND A GOOD ONE.—The Rev. Dr. B.—of Philadelphia is noted for brief, sententious sayings in the pulpit and out of it. As he was coming down Chestnut St. the other day, a gentleman asked him, "Sir, can you tell me how to find the Sheriff's office?" "Yes, sir," was the reply, "every time you earn five dollars spend ten!" Saying this,

the Doctor walked on, leaving his questioner gaping upon the side-walk. He was a stranger who had come to town on business, and asked for information; but the more he pondered the more he was convinced that his unknown informant had answered him wisely.—N. Y. Observer.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business it is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

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and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

APPOINTMENTS.

Elder C. P. Dow will preach (D. V.) as follows:—May 1st and 2d, Saturday at 7 P. M. and Sunday at 10 A. M., at Swanton Falls, Vt., as Bro. H. Asselstyn may arrange, May 2d; at 5 P. M., at Saxe's Mills, Highgate, Vt., May 9th; at Sutton, C. E., as Bro. H. Sweet, and Dr. F. Cutler, may appoint; and May 16th, at Waterloo, C. E., as Dr. R. Parmelee may appoint.

CANADA EAST AND VERMONT CONFERENCE.—This annual conference of Adventists will be held in the Old Meeting-house, in Hatley, C. E., to commence Wednesday, June 9, at 2 o'clock P. M. and hold over the following Sabbath. It is desirable that an unusual interest be manifested to come to this "feast of the Lord," by our brethren within the limits of the Conference. Let our ministers especially be on the ground in season. As the meeting is appointed in Hatley by request of the brethren there, it is expected that the friends will do what they can to provide for those from abroad. Come, all who can.
J. M. ORNOCK, Sec'y of Con.

There will be a conference of believers in the speedy coming of Christ, the Lord willing, at Earlville, La Salle county, Ill., to commence Friday the 21st of May, and hold over the following Sabbath. Elders P. B. Morgan, A. S. Calkins, and N. W. Spencer are expected to preach the word. A general invitation is extended to all to come to this feast. May the Lord crown it with his richest blessings, and save poor perishing sinners in behalf of the brethren.
N. W. SPENCER.

ILLINOIS ANNUAL CONFERENCE.—The Lord willing, the Illinois Annual Conference of Adventists will meet in the city of Ottawa, LaSalle Co., Wednesday, May 18th, and continue over the following Lord's day. A plan has been proposed, by order of the last Conference, which it is believed promises a larger and more effectual co-operation than has ever before been introduced in the West. It is expected this will be an important conference, and a general delegation throughout this entire state and region is desired.—Brethren coming from a distance will remember Ottawa is on the Chicago and Rock Island R.R. 84 miles west of Chicago, 88 miles east of Rock Island and 14 east of LaSalle, where the Illinois Central railroad intersects the C. & R. I. R. R. Let all pray the blessing of God may attend the Conference. In behalf of the Committee,
G. W. DEAN, Clerk.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings.
J. MORSE, Pastor.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. P. Wallace—Have added T. Rideout to list of G's, as you direct.

A. Merriman—We find by our cash book that we received \$5 from A. Merriman Jan. 8, '58, but it was not credited to you, and therefore the 2d note to which you refer was given; but as we find no other A. Merriman, we now credit it to you; and if we hear of no one by that name we shall suppose that it is now right. It pays you to No. 997, or July 1st, 1860.

C. Patterson—The books were sent and postage prepaid, directed to C. Patterson, 206 Coate st. Philadelphia. Your name on our books is Patterson. We now change it to Patterson. Is this right?

D. Hogarth—Sent salve by mail to Bowmansville the 26th.

D. J. McAlister—Sent books the 28th.

To Aid this Office.—Friends in New York, \$9.

THE ADVENT HERALD

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BY JOSHUA V. HIMES.

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RECEIPTS,

UP TO TUESDAY, APRIL 27TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Geo D Button 906, W A Chase 750. This is the 3d received and credited in April, on old acct, leaving \$3 due;

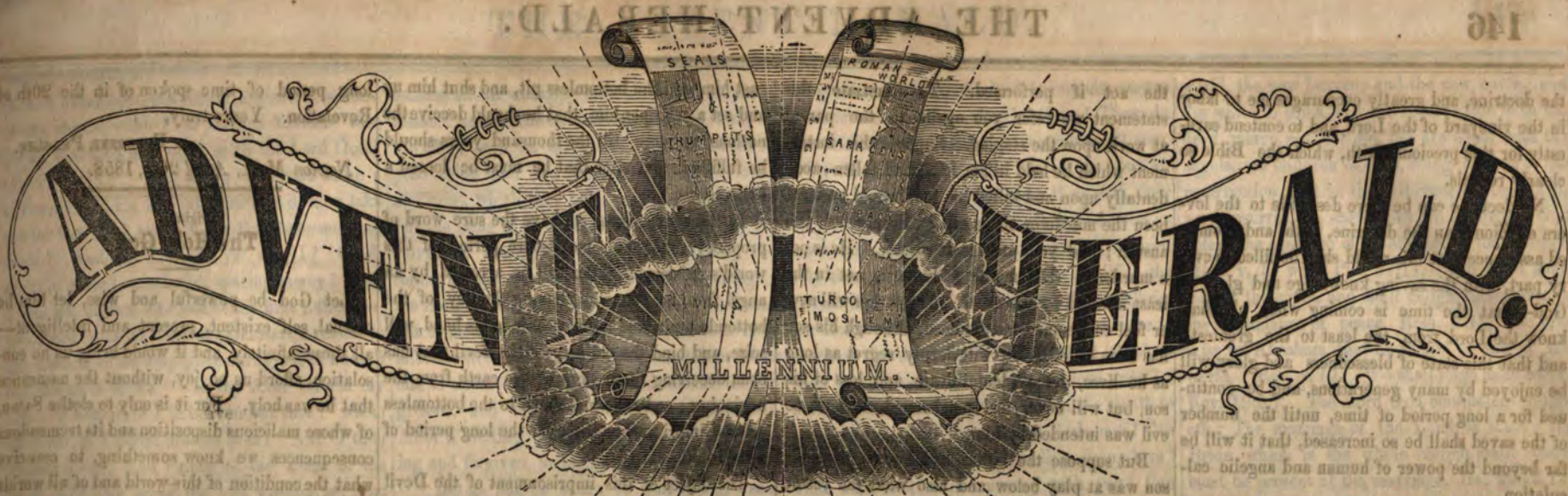
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WHOLE NO. 886.

BOSTON, SATURDAY, MAY 8, 1858.

VOLUME XIX. NO. 19.

ONE BY ONE.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.
One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dream elate thee,
Learn thou first what these can teach.
One by one (bright gifts from heaven),
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.
One by one thy grief shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.
Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow,
Every day begin again.
Every hour that fleets so slowly,
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.
Do not linger with regretting,
Or for passing hours despond;
Nor thy daily toil forgetting,
Look to eagerly beyond.
Hours are golden links, God's token,
Reaching Heaven; but one by one
Take them, lest the chain be broken,
Ere thy pilgrimage be done.

Charles Dickens.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

We have here introduced to us—not exactly for the first time, for he appears in the previous chapter, holding the clothes of the murderers of the martyr Stephen—Saul, subsequently called Paul, the most illustrious and successful preacher of the Gospel of the apostolic age. Saul was then young; he was not allowed to take a part in the murder of that first martyr; but he had the pleasure, and a pleasure that he himself then positively enjoyed, of consenting to his death. We read also that about that time there was great persecution against the infant church. Stephen was in the van of sufferers; but thousands of others followed him to martyrdom, because of the intense antipathy of the scribes and Pharisees, and those that, alarmed for their own supremacy, feared the rapid march of the glorious Gospel, and the rapid multiplying of converts who were continually added to it. But mark the result of this persecution. The scribes and the Pharisees meant it for evil—and so far it was evil that good men and great men were struck down before it; but the result of it was so overruled, that numbers of believers were scattered through all the regions of Judea and of Samaria. They fled from the persecutors of the truth, but not to suppress their testimony; they proclaimed it with yet greater emphasis, and proved additional witnesses, that every attempt to crush the Gospel in Judea led only to the dispersion of its preachers throughout Samaria, and indeed the world, and instead of persecution arresting, it aided the march of that blessed cause. The persecutors of the apostle, the murderers of Stephen, were only the means of spreading wider and farther the glad tidings of everlasting life. Thus God overrules the wrath of man to praise him, and restrains the remainder of it. Thus persecution, whilst it has many sufferers for its immediate ef-

fects, leads to many saved as its ultimate results.

“Devout men,” we read, whether Christians or not, it is difficult to say, “carried Stephen to his burial, and made great lamentation over him.” We read the story of his martyrdom last week so impressed were many of the Jews with that remarkable character, that they took a part in carrying his shattered remains to a decent burial-place. It seems from the expression “devout men” that it was not Christians that did so. The common phrase for Christians then was “the disciples;” the absence of it is evidence that Stephen’s consistency, his virtue, his love, his forbearance, his prayer for his very murderers, had made a deep impression upon many who were not prepared to receive as true the Gospel that he preached; and out of respect to a good man, devout and charitable also, they united in carrying him to his burial. Thus a Christian man often pacifies and sometimes favourably impresses the world, even when he is not the instrument of converting it to Christ. Thus Christianity gets veneration and respect where it does not produce acceptance and devotedness to Christ.

“Saul,” it is said, “made great havoc of the church.” He was evidently a man full of burning zeal, of intense passion, untiring energy; and his conversion to the cause of Christ was the seizure of the most formidable weapon that the enemy had, and the consecration of it to a cause where his zeal burned with its ancient fervor, and his energy neither wearied in the worst, nor faltered in the best of times. God gives men by nature different constitutions. One man is fit for one thing, another is fit for another thing; but when there is great energy, and zeal, and talent, how desirable, how earnestly should we pray, that these may be seized, transformed, and consecrated to the advancement of that cause which demands the energies of the strongest, the zeal, the sympathy, and the support of all!—Philip after this, we are told, went down to the city of Samaria, and “preached”—not the church for he was no Puseyite; not the priesthood, for he was no Papist; not reason, for he was no rationalist; “Christ,” for he was a Christian and a Christian minister. “And the people,” we are told with “one accord”—a unanimity that was rare—“gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed.”

It is quite plain that miracles ceased with the apostles and their immediate successors. The apostles not only had the power of working miracles themselves, but could communicate that power to their successors; but they could not give the power to others. The apostles communicated the power to Philip; but with Philip the power of working miracles stopped, and from that day to this there has been no such power, as far as we can trace it, or as far as evidence is worthy, of credit, in the Christian Church. And, indeed, it would be unnatural, it would be monstrous that it should be so. If it were the law still, that by being a Christian a man could heal the sick and raise the dead, the reasons of man’s allegiance to the Gospel would not be so solemn and so spiritual in the case of every man as they

are now; and, secondly, the laws of creation, and providence, and nature, would be disturbed continually. A ceaseless miracle, by its very nature destroys itself. The law now is that the grass grows in spring, the flowers bloom in summer, and the fruits wither in autumn; but if any one had the power to alter nature, and to make the grass grow in autumn, and the flowers bloom in winter, and fruit wither in the spring, then the inference would be that this last is the law of nature, and that instead of being a miracle, it is one of the regular phenomena of the world in which we live. You can see, therefore, that a ceaseless miracle is an absurdity; it cannot be.—The reason for miracles at all was, that those that heard a new revelation of a new fact or a new truth, might see God’s omnipotent power stepping into the world, and holding up a truth by miracles so splendid, so magnificent, that men were constrained to say, “The finger of God is in the act; the truth of God is, therefore, in the doctrine.” And so omnipotent power became the pedestal to uphold and spread God’s truth.—But you say, “Would not a miracle now be of use in convincing us?” I answer, “No.” If you have, upon authentic and good and credible testimony, such as we have to the largest extent, the evidence that miracles were done to authenticate the truth, then you have just as clear reason for believing the truth as if you saw the miracles yourselves. A fact thoroughly authenticated by credible witnesses is just as worthy of belief as if you saw it personally.

And in reference to miracles, we have testimony just as conclusive the miracles were done, as seals of a given truth, as if we ourselves had seen the miracles performed, and heard the miracle-workers preaching the truth which those miracles authenticated. And, therefore, to ask for miracles to be done now is to ask for supererogation; it is not necessary, we do not want it.—And besides, what men need to make them believe the Gospel is not omnipotent power doing stupendous deeds before them, but almighty grace converting their hearts within them; for “if they hear not Moses and the prophets, the evangelists and the apostles, neither would they repent if one were to rise from the dead.”

To be continued.

Original.

Beatitudes of the Mountain.

NO. 6.

“Blessed are the merciful: for they shall obtain mercy.”—Matt. 5:7.

“Many of your brethren, beloved of God, have not food to eat; they have not raiment to put on; they have not a place, where to lay their heads. And why are they thus distressed? Because you impiously, unjustly, and cruelly detain from them what your Master and their lodges in your hands, on purpose to supply their wants! See that poor member of Christ, pinched with hunger, shivering with cold, half naked! Meanwhile you have plenty of this world’s goods, of meat, drink, and apparel. In the name of God what are you doing? Do you neither fear God nor regard man? Why do you not deal your bread to the hungry, and cover the naked with a garment? Have you laid out in your costly apparel what would have answered both these inten-

tions? Did God command you so to do? Does he commend you for so doing? Does he entrust you with His (not your) goods for this end? and does he now say, ‘Servant of God, well done?’ you well know he does not. This idle expense has no approbation, either from God, or your own conscience. But you say, you can afford it! Oh be ashamed to take such miserable nonsense into your mouths. Never more utter such stupid cant; such palpable absurdity! Can any steward afford to be an arrant knave? To waste his lord’s goods? Can any servant afford to lay out his master’s money, any otherwise than his master appoints him? So far from it, that whoever does this ought to be excluded from a Christian society.”—J. Wesley.

Open thine eyes, and look around,
Just at thy door the poor are found:
Children in rags before thee stand,
Stretching to thee the tiny hand,—
The sick man in his chamber lies
With famished looks and tearful eyes,
The widow, in her low estate,
Feels that her load of care is great;
Such worthy poor have claims on thee,
And wilt thou not their helper be?

Open thine ears, and hear them cry—
“O give relief, or else we die!”
Methinks thou canst not turn away
To mingle with the rich and gay
Regardless of their want and woe,
And no compassion on them shew,
For through the chambers of thy soul
The echo of that cry would roll.

Open thine heart, and realize
Thy brethren stand before thine eyes.
Why art thou not as poor as they?
Why not in such distress to-day?
Because thy Maker gives thee health,—
He gave thee power to get thy wealth,
And if thou didst but rightly feel,
Their woe might soon be changed to weal.

Open thine hand to help them now;
Wisdom and love will tell thee how;
Stern winter with his icy breath
Still bears the element of death.
O give them shelter from the storm,—
Cover their naked, shivering form,—
Assist and feed them from thy store,
But if unable to do more
O let a word of kindness fall,
And look in pity on them all:
A word—a look will reach the heart
And comfort oftentimes impart;
Kindness for Christ’s sake thus bestow,
And God to thee will mercy shew.

J. M. O.

Original.

The Millennium.

A DISCUSSION OF THE QUESTION: “Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ’s personal and visible advent?”

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal Church, and the Herald, has been arranged for our columns. Mr. Peaslee takes the affirmative and opens the discussion, and the Herald will follow in the negative.]

NO. I. OF THE OPENING ARGUMENT.

Dear Sir:—It is with much pleasure that I take up my pen, and guide the same in the support of the affirmative of the above question—the full belief of which has filled my soul with untold joys from time to time since I embraced

the doctrine, and greatly encourages me to labor in the vineyard of the Lord, and to contend earnestly for this precious faith, which the Bible so clearly reveals.

No doctrine can be more desirable to the lovers of Zion than the doctrine, faith, and promised assurance that this world shall be filled in every part, with the saving knowledge and glory of God—that the time is coming when all shall know the Lord from the least to the greatest; and that this state of blessedness and glory will be enjoyed by many generations, and be continued for a long period of time, until the number of the saved shall be so increased, that it will be far beyond the power of human and angelic calculation.

That such a glorious conquest will be achieved and long enjoyed in this world before the personal and visible Advent of our Saviour, we believe, and argue from the character of the divine Being—from his wisdom, goodness, power, justice and holiness. That God is infinite in the above named attributes you will readily admit;—and that all the acts of such a being must be in harmony with infinite wisdom, goodness, power, justice and holiness, resulting in a greater amount of good than evil, and of more happiness than misery to the worlds he has or shall create.

Such, we believe and argue, was the great object of the divine Being in the creation and redemption of this world,—to make an exhibition of all his attributes and perfections in creating, redeeming, sustaining, governing, saving, and filling the same with his glory; so that it should result in a greater amount of good than evil,—of more happiness than misery, and in the eternal salvation of a vast majority of the human race.

Now unless there shall be more good than evil—more happiness than misery result from the creation of our world, and many more saved than lost, we cannot see wherein the wisdom, goodness, power, justice and holiness of God can be made to appear in the creation of the human family—it cannot be shown if such a result should follow.

If there should be more evil than good, and more misery than happiness result from the creation, redemption and the sustaining and governing of our world, it must be an everlasting impeachment of the divine character;—but if there shall be more good than evil—more happiness than misery, and many more saved than lost, God will be glorified in the creating, redeeming, and in the sustaining and governing of our world for long period of its existence. Such are the conclusions we feel compelled to draw from the attributes and perfections of the divine being.

What, we inquire, gives character to an act; By what rule is an action determined to be good or bad? We answer—The results, or the effects produced by the acts, give them their character, and determine them to be good or bad! If the effect produced be good, then the act, the producing cause, is determined to be good; but if the result be evil, then the act that produced this result must be evil also.

Take an illustration of this point of doctrine—there is a man at work upon a high staging with a large hammer. After using it, he wishes to pass it to the ground below. Beneath this staging he has a lovely son at play, who if he lives will be a great blessing to his parents, the church and the world. Near this son is a poisonous serpent, with his deadly eye fixed upon him, just ready to leap upon and destroy his valuable life. At this moment the father above drops the hammer, it falls directly upon, and kills the serpent, and thereby the valuable life of this son is saved. This was a good act, for such the result determines it to be. But suppose there had been no serpent there to endanger the life of this son, and the hammer had fallen upon his head and dashed out his brains, and thereby deprived the parents, the church and the world of his valuable life; the act would have been a bad one indeed, much loss would be sustained by the parents, the church and the world in the death of this son.

But what, you may inquire, gives the actor his character? We answer, his design and intention, and the knowledge he has of the good or evil that will follow, or be produced by

the act if performed. To illustrate this statement we refer you again to the parent at work upon the staging. Suppose this instrument which he held in his hand had fallen accidentally upon and killed his son, would he have been the murderer of his son? Surely not, you answer; and your answer is correct. He is not a murderer. His moral character is not in the least affected by the event. The father will never feel condemned for the deed, although his son has been killed. He will deeply regret as long as he lives, the accidental death, and loss of his son, but will never feel condemned, because no evil was intended by him.

But suppose the father had known that his son was at play below and also what the result would be, and had designed his death, when he let the hammer fall—then his moral character would be affected by the act, he would have been a murderer in the first degree—a murderer of his own child, and would be liable to suffer the full penalty of the law for so doing. Hence we see that the results and effects produced by an act give to it its character, and determine it to be good or evil, as the result or effect may be. And the design or intention of the actor, and the knowledge he has of the good or evil that will be produced by the act, gives him his character.

How then, we inquire, can the wisdom, goodness, power, justice and holiness of God be made to appear in the creation of the human family, unless more good than evil, and more happiness than misery, shall result from their existence? And how can there be more good than evil, and more happiness than misery result from their existence, unless there shall be a greater number saved than lost?

And how can there be a greater number saved than lost, unless this world shall be filled with the knowledge and glory of God; and be continued for many generations to come; that the number of the saved may be so greatly increased, during this long period of blessedness, that they shall be many compared with the numbers of the lost.

Should the Saviour come now, and bring this world to an end, how few, of all the adult portion of our race that have lived, would be saved!—The number of the saved would be small compared with the number of the lost we fear. More evil than good—more misery than happiness and more lost than saved, would be the result of this world's existence. The character of God—his wisdom, goodness, justice, power and holiness, would stand forever impeached for giving existence to this world, seeing he foresaw and knew from the beginning the consequences of its existence. Will God suffer himself to be thus defeated, and impeached in the glory of all his attributes and perfections; in all that he has done in creating, redeeming, sustaining and governing this world? Has God thus been employed, and will he be still employed, with all his attributes and perfections, to increase the amount of evil and misery in the universe, and multiply the number of the lost and thereby permit the devil to triumph in receiving the greatest portion of the works of his hands? I believe not! God will be glorified in the conquests of Zion, until more good than evil, shall result from the creation and redemption of our race.

The Lord Jesus also shall see of the travail of his soul and be satisfied, on account of the multitudes that will be washed in his blood and be fitted for a place before the throne of the eternal.

From the foregoing, we see how the character of God stands affected by the doctrine of the millennium. If it should precede the personal and visible coming of Christ, then the number of the saved compared with the number of the lost, will be far greater than it can be, if it should be subsequent to his advent. For none will be converted after Christ leaves the mediatorial throne in heaven; this I presume you believe the same as myself.

We will now introduce the 20th chapter of Revelation in support of the affirmative of our question. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and satan, and bound him a thousand years; and

cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

In the above verses we have the sure word of prophecy, that at some future period of this world's existence, Satan will be arrested by an angel from heaven, who, having the key of the bottomless pit, and a great chain in his hand, will seize, and bind the old serpent the devil that has been deceiving the nations of the earth from the beginning; and take him down to the bottomless pit and imprison him there for the long period of a thousand years.

The object of this imprisonment of the Devil is to prevent him from exercising his deceptive influence over the nations of the earth, until the long period of a thousand years, as above stated, shall be fulfilled. This is the time predicted, when his head will be bruised. This will be a state of blessedness never before enjoyed in this world—not even in Eden, where stood the tree of life in all its beauty. There he entered, tempted and deceived our first parents and brought death and misery upon our race. There has been no time from that early morn to the present time free from his influence; nor will there be until the descent of this angel with his high commission to execute the above sentence upon him. No one hath ever escaped his temptations; no, not even our Lord Jesus Christ. He had several combats with him, being tempted in all points as we are. There has been, and will be sin and rebellion while he holds a place among men. Even after the long reign of peace on earth, he will succeed in gathering a great multitude together again from the four corners of the earth. Being deceived by him, they will again commence under him, an attack upon the city of the saints, which will be his last great battle with Christ and his people; being then captured, and cast down to his native hell, from which he will never be released. See verse 10.

At this time we believe the earth will be cleansed and purified from every evil influence. The devil being the first transgressor by whom sin was introduced into our world, will be the first expelled. Then those nations that will not serve the Lord shall be utterly wasted, see Isaiah 60:12. It will then come to pass that every soul that will not hear that prophet, shall be destroyed from among the people, see Acts 2:23. This is the time when "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:41-42.

The earth being cleansed by the binding of Satan—the wasting of the nations that will not serve the Lord—the destruction of every soul that will not hear that prophet, and the gathering out of all things that offend and them, which do iniquity—the earth will be filled with the knowledge and glory of God.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. 13:43.

The question now arises, when, and where will these things be? We answer not in the new earth, subsequent to the visible and personal coming of Christ. In the new earth Satan will never be permitted to enter with his deceptive influence. No wicked nations there to be wasted—no obstinate soul refusing to hear that prophet—nothing there to offend and do iniquity. Righteousness will fill the whole earth—"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, and maketh a lie, but they which are written in the Lamb's book of life." Rev. 21:27.

If not in the new earth, subsequent to Christ's Advent, it must be in this world previous to his visible coming. It is here that Satan hath long dwelt, tempting, deceiving, and destroying the peace and happiness of our race. In this world wicked nations will be wasted, and obstinate hearers destroyed, and to this world will Jesus send forth—i. e., before he comes personally, to gather out all things that offend and them that do iniquity; and here will the righteous shine forth as the sun, enjoying the glorious conquest for the

long period of time spoken of in the 20th of Revelation. Yours truly,

EBENEZER PEASLEE,

Newton Mass., April 26th, 1858.

Original.

The Holy God.

Let God be powerful and wise, let him be eternal, self-existent, present and intelligent—all these infinitely, and it would bring us no consolation, afford us no joy, without the assurance, that he was holy. For it is only to clothe Satan, of whose malicious disposition and its tremendous consequences we know something, to conceive what the condition of this world and of all worlds must be. If with the restraints of God, infinitely greater than he, and with God's permission, Satan did in fact ruin the race of man and make this world an Aceldama, a field of blood to the extent he has, what would he not do unrestrained in his disposition and unlimited in his power? He would create millions of worlds that he might find his pleasure in throwing them into chaos, and millions of immortal beings just to make them miserable forever without hope of relief.

Blessed be our God for the assurance that we may praise him in his holiness; that we may praise him for his mighty acts, and for his holy ways; that we may confide in him with perfect confidence because he is holy, and love him with all the powers of our souls because he is infinitely worthy of our love. When the prophet Isaiah was inaugurated for his work he was permitted to have a vision of the holy God—he saw the Lord sitting on a throne high and lifted up, and his train—the great retinue that followed him—filled the temple. The Seraphim who stood above, veiled their faces with their wings. But most impressive of all in this rapturous manifestation was the ascription of holiness. One Seraph cried unto another and said, "Holy, holy, holy, is the Lord God of Hosts, the whole earth is full of his glory." At this the posts of the doors moved and the house was filled with smoke. This was too much for the prophet—he shrunk as it were into nothing at the sight, he cried out, "Woe is me, for I am undone; because I am a man of unclean lips and dwell among a people of unclean lips." It was the contrast between infinite holiness, and the highest specimens presented among the partially sanctified of this world, that so affected the prophet.

With what abasement of soul then should we look upon ourselves, contemplating the holy God! With what unfeigned gratitude should we regard him as he condescends to make us overtures of mercy! and that he does in fact restore any to the state in which he first made man, even in his own image! O my soul, desire that this transformation may be wrought in thee. Desire nothing so much as this moral likeness to the best of beings. Desire it at any expense of suffering in this mortal state. Afflictions are sent upon God's people for this end, "that we may become partakers of his holiness." Desire it at all expense of scorn and contumely from the wicked. The triumphing of the wicked will be short, let them enjoy it while they may. And so will the afflictions from every source be short. The apostle calls them, even the severest, "light afflictions," "enduring but a moment," and "not worthy to be compared with the joys which God has reserved for them that love him." "When he who is our life shall appear, then shall we appear with him in glory." A. A.

The Sinner Yielding.

If the Lord of heaven and earth do now look from the throne of glory, and say, "What! sinner, wilt thou despise my favor and pardon, my Son, thy mighty, merciful Redeemer, my grace and Spirit still?"—what can be the return of the poor abashed wretch, overawed by the glory of the Divine Majesty, stung with compunction, overcome with the intimation of kindness and love? I have heard of thee O God, by the hearing of the ear—now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes. So inwardly is the truth of that word now felt, "That thou mayest remember, and be confound-

ed, and never open my mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God." (Ezek. 16:63.) But, sinner, wilt thou make a covenant with me and my Christ? wilt thou take me for thy God, and him for thy Redeemer and Lord? And may I Lord? yet, may I? O admirable grace! wonderful, sparing mercy! that I was not thrown into hell at my first refusal!—yea, Lord, with all my heart and soul, I renounce the vanities of an empty, cheating world, and all the pleasures of sin. In thy favor stands my life. Whom have I in heaven but thee? whom on earth do I desire besides thee? And O thou blessed Jesus, thou Prince of the kings of the earth, who hast loved me, and washed me from my sins in thy blood, and whom the eternal God hath exalted to be a Prince and a Saviour, to give repentance and remission of sins, I fall before thee, my Lord and my God; I here willingly tender my homage at the footstool of thy throne. I take thee for the Lord of my life. I absolutely surrender and resign myself to thee. Thy love constrains me henceforth no more to live for myself, but to thee, who died for me and didst rise again. And I subject and yield myself to thy blessed light and power, O Holy Spirit of grace, to be more illuminated, sanctified and prepared for every good word and work in this world and for an inheritance among them that are sanctified in the other. "Sinner, never give thy soul leave to be at rest till thou find it brought to some such transaction with God (the Father, Son and Spirit) as this; so as that thou canst truly say, and dost feel thy heart is in it."—*John Howe.*

"If Two of You Shall Agree."

A few females who had long been associated as a "praying circle" were assembled, and one of them read from the eighteenth of Matthew. On reading the promise, "I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," she paused a moment, and then said, "Is it possible that we have so often met to make known our requests unto God, and have never noticed this promise? I have read it all my life, but it seems new to me. Why should our prayers be unavailing, when we have such an assurance from the Saviour's lips? Perhaps it is because we have not agreed on some definite object for which to pray."

She then proposed that some individual should be made the special object of their supplications. The proposition was acceded to, and a merchant of high respectability and worth, who seemed to lack only "the one thing needful," was the friend mentioned. He was exemplary in his deportment, a man of strict integrity, liberal to charitable objects, and a regular attendant on the public ministrations of the Sabbath; but was never seen at an evening meeting, and had never evinced solicitude to his highest interests. Fervent and repeated supplications were made on his behalf by this little company; and when they dispersed, they agreed not to mention the course they had pursued, but to continue to entreat the richest blessings on the individual until they should meet again at the expiration of a fortnight.

Strong as the faith of these ladies had been, they were surprised, at the next weekly prayer-meeting to see the gentleman for whom they had been so interested enter the room. In the course of the evening, he rose and said he felt constrained to state that a few days since he became deeply impressed with the thought that he was living "without hope, and without God in the world;" that he had been wretched ever since, and now had come to ask the prayers of those present.

Before the next meeting of the praying circle, this friend was clothed and in his right mind, sitting at the feet of Jesus.

Encouraged by this signal answer to their prayers, these ladies united in another object. There were two brothers in the village, both members of the church, but between whom there was such hostility, that years had passed without their speaking to each other. These brothers were next made the subject of fervent prayer. That very night one of them was sleepless, and

musings on the unhappy state of feeling between himself and a brother once so dear to him, on the effect such an alienation was calculated to produce on their own character and on the cause of Christ, which they both professed to love, he felt the sting of an awakened conscience, and resolved to attempt a reconciliation. Early the following morning he repaired to the dwelling of his brother, who saw him approaching, and went out to meet him. They greeted each other most affectionately, and in tears "confessed their faults one to another." Each declared himself the aggressor, and the other comparatively blameless. After a melting interview they separated, forgiving and forgiven, loving brothers in Christ.

"Let us not be weary in well doing," said these ladies. "We will ask yet more of a prayer-hearing and a prayer-answering God." They knew that one of their brethren in the church was rendered most wretched in consequence of being "yoked to an unbeliever." His wife was another Xantippe, and openly opposed to everything connected with christianity. Her conduct was so obviously reprehensible, that she was the object of universal censure, and to her own family she was a terror. Nothing but the power of God could subdue a heart like hers, and this was sought most earnestly. Importunate entreaties for her conversion, and the emancipation of her husband from his miserable thralldom, were reiterated—and wrestling prayer prevailed.

There had been sunrise meetings for some weeks, and on the morning after this meeting of females, the brother who had so long writhed in anguish from this "thorn in the flesh," and gone in solitude to the place of prayer, was seen walking thither, with his wife leaning on his arm, who seemed bending under the weight of some terrible emotion. During the services, the husband told the audience that he had passed a sleepless anxious night, and his wife one of indescribable agony; that her sin like a mountain was pressing her in the dust; and he besought all to pray for her relief. Ere many days elapsed she was, with the spirit of a little child, learning in the school of Christ.

Do not these facts afford powerful encouragement to united, ardent, and believing prayer for particular individuals?—*American Messenger.*

The Love of Christ.

For the love of Christ constraineth us. 2 Cor. 5:14.

The love of Christ is infinite. It is self-moved; it is gratuitous; it is disinterested; it seeks not his good, but ours; or rather, it promotes the divine glory by securing our salvation. And it is unchangeable; for the love of Christ is an everlasting love, constant, perpetual, extending through the eternity of the past as well as through the eternity to come. None loves like him. He loves with an everlasting love. He loved his people, for whom he gave himself a ransom from eternity, and he will love them to eternity.—He loved them before they were born; he loves them while they are here; and he will not love them less in heaven. It is written of him, that, having loved his own which were in the world, he loved them unto the end; and he will love them evermore. "Those whom he loves he loves forever. He forgives their sins, bears with their imperfections, sustains them in life, supports them in death, and then receives them to the mansions which he has gone to prepare for them. Whatever his people enjoy in this world, and all they hope for in the next, they owe to the love of their Lord and Master, Jesus Christ. Had it not been for this, they had never been redeemed; and were it not for this, they would faint in the christian race, and never reach the celestial mansions. But now, because of Christ's love, constant and eternal, they shall be kept, by the power of God, through faith, unto salvation; for he says to each one of them, "Yea, I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee." Just turn to and read Romans 8:28-39, and then consider the constraining influence of Christ's love as a motive to piety and effort.

1. As a motive to piety. It is strange, it is passing strange, that some never think of the one

thing needful—never think of their souls—never think of what God requires of them! They do not consider. Yet God now commands all men, everywhere, to repent.—He has claims upon all men for their love; he acquaints them with their duty; he holds up life and death before them as motives to obedience; but life can be obtained only through Jesus Christ. He is our life—the gift of God's eternal life, through Jesus Christ our Lord. And what has Jesus Christ done to purchase for us the gift of life? O! think of what he has done! Remember his love; and let that love constrain you to flee from the wrath to come, and embrace the crucified Redeemer! Can you resist the influence of bleeding, dying love? Then what motive can prevail with you? Can you reject the Saviour, who has loved you unto death? And if you do, what is to become of your soul? The terror of the Lord does not alarm you: you will not be driven to heaven by the fear of hell; and what must become of you, if not drawn there by the love of Christ? May his love constrain you.

2. As a motive to effort, the love of Christ needs no remark. What christian has not felt its constraining power? Who does not feel it? It has quickened prayer, prompted effort, begat self-denial, awakened zeal, sustained in trials, and supported the martyr in the last extremity. That love should constrain you—constrain all—to effort and prayer now, for sinners in many places are inquiring the way of life. Jesus of Nazareth is passing by! God waits to be gracious. Ask, that you may receive! Constrained by Christ's love, be faithful and prayerful!—*Presbyterian.*

The First Resurrection.

BY EZEKIEL CHEEVER,

In Former Days Master of the Grammar School in Boston.

Seventh scripture Luke 19:12, Have thou authority over ten cities. Be thou also over five: The parable is, a certain nobleman went into a far country to receive to himself a kingdom, and to return; this is Christ. He went to Heaven, and returned with authority and commission from his Father, to set up his kingdom in this world: He is therefore by the Father called my King, Psalms 2. When he is come he calls his servants to an account; the faithful he rewards according to their works, he that gained ten talents, he gave authority over ten cities; and he that gained five, over five. There are no cities in Heaven, nor upon the earth at the great and general day of judgment. But in Christ's kingdom there will be a multitude of cities on earth, besides the beloved city, the new Jerusalem, the city of the great king. The unfaithful servant is punished, his talent taken from him; and the enemies that would not that Christ should reign over them, are slain before his face: This is not the fearful sentence of damnation, go ye cursed, but a temporal judgment. Such as will fall upon all such open enemies of Christ; at that day they will be destroyed from the earth. Therefore these faithful servants must arise from the dead to receive this reward. Rev. 2:7, 26:27, and 3:12, 20:21, and 2:11. These promises, to eat of the tree of life, in the midst of the paradise of God: To have power over the nations: To rule them with a rod of iron: To have the name of the city of God: The new Jerusalem, that cometh down from heaven: Written upon him this new name: To set with Christ on his throne, as he sat with the Father on his throne. What is promised there not to be hurt with the second death, is applied there, Rev. 20. These are exactly fulfilled in the new Jerusalem state, in Christ's visible kingdom; but no way in heaven, nor at the day of judgment. These promises were made to these particular believers, in the particular churches at that time.

As these Epistles were sent to them, and not to them only, but to all other saints after them, walking in their steps, this cannot be fulfilled without this resurrection we plead for. There are other scriptures I believe have reference to this resurrection. Luke 15:14. Thou shalt be recompensed at the resurrection of the just. Luke 20:34, 35, 36. The children of this world marry, but they that are counted worthy to obtain that

world, the new heavens and the new earth, and the world to come, and the resurrection from the dead, marry not, nor die, but are equal with the angels, are children of God, being children of the resurrection, that is, the first resurrection. This very resurrection, shews they are children of God before the sentence of absolution, at the last day. Matt. v. 5. with Psalms 37:11. The meek shall inherit the earth, and shall delight themselves in the abundance of peace. Rom. 4:13. The promise to Abraham that he should be heir of the world. Rev. v. 10. We shall reign upon earth, Rev. 19:6, 7. The Lord God omnipotent reigneth: The marriage of the Lamb is come; the Bride which is the whole church made ready, must be present at the marriage. Isa. 26:13, 14. Thy dead men shall live; together with my dead body shall they arise. Psalms 49:14. The just shall have dominion over them in the morning: That is, the beginning of the day of judgment; the beginning of the thousand years. No dominion at the general day. 2 Tim. 4:1. Christ at his coming will judge both quick and dead. The quick, the wicked by destroying them; the dead, the saints by raising them, and rewarding them. Rev. 21:7. He that overcometh shall inherit all things; that is, the whole world.

No possibility of this, at the general day of judgment, when all shall be dissolved. Matt. 20:21. The mother of Zebedee's children, with her sons, desired of Christ, the one might set at his right hand, and the other at his left, in his kingdom. Christ answered, it is not mine to give; but it shall be given to them for whom it is prepared of my Father. It is not likely that any saint, found alive upon the earth in that day, will be judged more worthy of that place, than any that ever lived before them: Then, those for whom it is appointed must rise from the dead to enjoy that gift; it is an honor, it is evident, or else it would not be sought for. The other disciples would not have had indignation against the two brethren; for it appears they were too ambitious, by Christ's rebuke of it. It is an honor in Christ's kingdom, not at the day of judgment; for then, at Christ's left hand, is a place of terror appointed for the wicked, that are to be damned. Luke 22:24. I appoint to you a kingdom, that you may eat and drink at my table, in my kingdom, and set upon thrones, judging the twelve tribes of Israel: This can't be in heaven, that is not Christ's kingdom, but the Father's; nor at the last judgment: There is no eating nor drinking, nor judging the twelve tribes of Israel, distinct from the world.

First objection, John v. 28, 29. The hour is coming and now is, in the which all that are in their graves shall hear his voice, and shall come forth: They that have done good, unto the resurrection of life, and they that have done evil to the resurrection of damnation. Here is plain mention of the resurrection of good and bad together, at the same hour, not hours in the plural number. So that the making the resurrection of the good, a thousand years before the resurrection of the wicked is contrary to scripture.

Answer. It's true, there is no distinction of time in scripture, between the resurrection of the good and the bad; both is said to be in the hour that is coming. But the question is, What is meant by hour here? In what sense its taken? Sometimes its taken properly. Are there not twelve hours in the day? It might be taken so here, if Christ had so pleased; for by this voice he can as easily (even in a moment) raise the dead, as he is said to change the living: But that it must be so taken is hard to prove, because there are other acceptations of hour in scripture, and very often it's taken for a long time. Rev. 17:12. The ten kings receive power one hour with the beast; there is more exprest than is in the text, for its said one hour, and yet its a long time, even the reign of the beast. Hour is no more but time indefinitely. The same hour there was a great earthquake, the time was not revealed, till Christ revealed it to John, Rev. 20 and had not that scripture been written, it had been unknown to this day. Christ saith himself, of that day and hour knoweth no man, save the Father himself, not the Son then before his death, but afterwards he knew it and revealed it. And again, when the disciples asked him concerning his kingdom, Wilt thou at this time restore the

kingdom to Israel? He answered, It is not for you to know the times and the seasons, which the Father has kept in his own hands; and it was no more known then that the resurrection of the saints, and the wicked should be together than the time when it should be; and though it be now revealed, that the saints shall rise first at the beginning of the thousand years very plainly, yet when these thousand years shall begin, men are at a loss: And there be divers conjectures of interpreters, and divers reckonings; but I question whether any man do certainly know. Therefore the hour in the text comprehends both the beginning and the ending of the thousand years. And though the saints arise at the beginning, and the wicked after the end, yet they may be said to rise in that hour.

Second objection, Joh. 6:40 I will raise him up at the last day; Christ speaks there of the saints: The wicked are raised at the last day, all men grant. And if the saints are raised then too: then both are raised together.

Answered. It's true, both saints and wicked are raised and judged at the last day. Joh. 12:48. All agree, that the day of judgment is called in scripture, the last day; but how long this day shall last, none will presume to determine. Some have thought it may last a thousand years, others think it may last but a short time; all are but conjectures. How, and in what time all the works of all men will be made manifest to all men, is above our reach, therefore the last day is a long time, and yet sixteen hundred years are past since. 1 John 2:18. The apostle saith, It is the last time. The whole time of Christ's kingdom, from his coming down from heaven, till the works of judgment be finished, is the last day. 1 Cor. v. 5. It's called the day of the Lord Jesus, and elsewhere, his day; in the beginning of which the saints shall be raised, and after the thousand years, the wicked: So it is all but the last day.



ADVENT HERALD.

BOSTON, MAY 8, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

Last Hours of Dudley A. Tyng.

"Precious in the sight of the Lord is the death of his saints."

The sudden death of Rev. Dudley A. Tyng of Philadelphia, a son of the Rev. Dr. Tyng of N. Y. city, has been a theme of much comment by the press.

While examining a piece of machinery his arm got entangled in it and was somewhat injured in consequence. Near the elbow-joint he received a flesh wound which penetrated the artery, and resulted in his death.

Shortly before his death he preached an earnest discourse in "Jayne's Hall," from the text, "ye that are men, go and serve the Lord." Towards the close of it, he asked pardon if he had said anything to offend his congregation, but adding, "I must tell my Master's errand, and I would rather that this right arm [placing his left hand upon it where it has since been amputated] were amputated at the trunk than that I should come short of my duty to you in delivering God's message."

His father, in a funeral discourse, gives the following account of his conversion and death. In May, 1832, when he was 7 years old his mother died, of which his father says:

"God was pleased to take from us both that which was the dearest thing on earth—as bright a light as ever shone in the habitation of man; and one of whose dying testimonies to her husband's fainting heart was: 'My dear, give yourself no anxiety about my children; God will bring them all to himself—that is His covenant with me.' And her covenant, as Hannah's, has been fulfilled.—For this child I prayed, and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord.' The precocity of his intellect, and the extreme quickness of his perception, anticipated

much of the need of instruction. He early attained the preparation for college. At six years of age he read mature Latin authors, and at that early period, obtained a beautiful copy of Virgil as a prize for his ability to read that author.

"In the winter of 1841, when he was 16 years of age, the appointed time came for the manifestation of the grace of God in the conversion of this vessel of His choice. A lovely young Christian woman, long since departed, was, perhaps, the immediate instrument under God of calling the wandering heart to the God of his salvation. Late one night, when the family had retired to their rest, and left me to my closing hour of solitude in my study, I heard the sound of feet descending the stairs. It was this dear boy, who had risen from his bed in sleepless sorrow. As he came into my room and pressed his arms around my neck, he said, 'Dear father, I cannot sleep; I am so sinful. Father! father! will you pray for me?' We knelt together in prayer; and I gave him counsel for a short season suited to his state of mind, when he retired to his bed again. He found, and he ever afterwards enjoyed the blessed gift of the Father's adopting love, as it is made manifest in an acceptance of Jesus Christ.

"On his return to his home on Sunday night, previous to this sorrowful event, he said to his wife after he came to the house, 'I have enjoyed my ride home so much; I have had such sweet and pleasant communion with God all the way upon the road.'—O, this was the key to all his feelings in the hour and the work of the trial through which he was to pass. This was the provision for his journey through the valley of the shadow of death; and it is a coincidence a little remarkable, that on that very night, he found her reading in her solitude, the life of Sumnerfield; and having just arrived at the period of his youthful departure, she said, 'How sad to see such an early death! If you had only been a few moments later, I should have finished the whole book to-night!'—little imagining that another youth was soon to follow in the same experience.

"His calmness and placidity were characteristic through the whole of this week's trial and sorrow, and yet they were most remarkable. Early on the Monday morning, after a feeble and wakeful night, he said to his mother who was nursing his body and limbs, 'Dear mother, you are nursing my poor torn and wounded body, but angels will guard and nurse my torn and suffering soul.' When his beloved and faithful physician had returned from a short absence from the house a little before ten o'clock, he said to him, 'Doctor, my friends have given me up; they say I am dying; is that your opinion?' The doctor after a few moments' examination, answered him in the affirmative. 'Then,' said he, 'doctor, I have loved you much as a friend; I long to love you as a brother in Christ Jesus. I cannot repay the obligations I am under to you, unless I am permitted to bring you to a Saviour's feet. Let me entreat you now to come to Jesus, that you may be to me forever a dear brother in Christ, and that you may be far more useful than I have ever been.'

"He was presently asked if he had any messages to send to his brethren in the ministry, or to his congregation. He answered us, 'Not now, I am too much exhausted.' Again he reposed for a few moments, and then opened his eyes with a very elevated expression, and said in a loud and very distinct voice 'Now, father, I am ready. Tell them, 'Let us all stand up for Jesus—let us all stand in Christ Jesus in prayer,—accepted in Christ having no other claims than His righteousness, that Christ may be glorified in us forever.' He again sank in repose and quiet for a season, and then again he raised his eyes and voice, and said in equal distinctness. 'Now father, I want to send a message to my church. I love that church; I love the principles on which it has been founded; I want to see those principles established in the church; I want to see men gathered into the church on those principles, such as shall be saved. I wish my people to go on vigorously and unitedly, and establish that church for the glory of Christ forever.'

"Much exhausted by such effort, he sank at these intervals into perfect quietness; and then again he suddenly aroused, and said to us, 'Sing! Sing! Can you not sing?' We hesitated—saw it was impossible, when he himself struck the words,

"Rock of ages, cleft for me," and we followed him, and we sung together the first two verses of that hymn—but he could sing no more—no more could we—sorrow silenced us all. In reference to his own death, he said, 'I wish to say in regard to this dispensation, I am perfectly satisfied—I have not one fault to find with it. I say it emphatically, I have not one fault to find with it. I desire only that it may be abundantly sanctified to us all.' His beautiful private, personal address to his wife, and two addresses to his family and particularly to his little children, who were severally brought to him, and to whom he gave separately a father's parting kiss and blessing, these were all so

spiritual, so sweet, so solemn, that they can never be effaced from the memory of those who heard and saw the remarkable scene which they made up.

"But the power of life was now fast going, and he seemed no longer conscious of our presence. I aroused him again and asked him, 'Do you see me my dear son?' 'No.' 'Do you hear me?' 'No.' 'Do you not know your father's voice?' 'No.' His wife made the same attempt, but with no other result.

"I then said, 'My darling son, do you know Jesus?' 'Oh, yes?' said he, in a voice of wonderful strength and deliberation, 'Oh, yes! I know Jesus—I have a steadfast trust in Jesus—a calm and steadfast trust.' He spoke it with astonishing distinctness.

"This was, perhaps, within an hour of his departure. After this he could say no more, connectedly; yet, one half hour afterwards, perhaps, I thought he might still be conscious to my voice and I asked him,

"Are you happy, my dear son?" And he answered me very distinctly, "Oh, perfectly, perfectly!"

"How strange! They were the very words with which his sainted mother closed her testimony six and twenty years before, within five minutes of her death. From that moment he gently sobbed away his life like an infant who had fallen asleep in crying. His sobs became fainter and fainter, until the last one gently passed, and all was quietness and rest."

"STAND UP FOR JESUS!"—Oh, what a watch-word is that for the church of God, which He hath purchased with His own precious blood!

What a watch-word is that for those who look for Him to take unto Himself His great power and to reign! In the midst of the vilifiers of Jesus; in the midst of those who deny His right to return and reign; in the midst of those who deny His power and Godhead, His Eternity, Omnipotence, Omniscience, and Omnipresence; in the midst of those who belittle His attributes and perfection, who would deny the record which the Scriptures give of Him, or not daring to do this, would fitter it away, and make it speak idly and insignificantly respecting Him, how should this watchword, thrill through every heart that beats in unison with His, to "Stand up for Jesus." Let whoever will strive to take from His power and glory, may it be the resolve of every regenerated heart: "As for me and my house," we will "STAND UP FOR JESUS!"

Salvation of Infants.

DEAR BRO.:—How are we to reconcile your statement in this week's *Herald*, "that for the last two generations in New England the doctrine (of infant damnation) has been disbelieved and repudiated by the Orthodox body," with the recent difficulty in the council at Woburn to which Mr. Parker makes allusion in his sermon? Yours respectfully,

B. S. BATCHELOR.

New Bedford, Mass., April 24, 1858.

Our brother is greatly in error if he supposes any "difficulty in the council at Woburn" was of a nature to justify Theodore Parker's mad and wicked allegation respecting it. Parker hates orthodoxy, and would bring it into disrepute by calumniating its doctrines. It is however too late in the day for men to plead ignorance, when they impute to another, or to bodies of men what is not entertained by them; for with the present means of enlightenment—when the faith of all denominations is so clearly spread before the reading public, in creeds, in commentaries, in published sermons, and confessions of faith,—he who will ignorantly affirm that a tenet abhorrently shunned, is an article in another's faith, can be little less culpable than he who affirms it knowingly. Such ignorance of the general sentiments of others, is a disqualification for any allusion to them; and he who practises it, must know that he has not acquainted himself with their views as he should, that he is actuated by prejudice and not by knowledge, and that malice alone will prompt the utterance of what knowledge is unable to substantiate.

Every individual of the council at Woburn was a believer in the salvation of all infants, and the question of infant damnation was not there mooted. The candidate there examined, was rejected for his general unsoundness in Christian doctrine. We have these facts from the lips of a clergyman who knew all the particulars in the case; but we did not inquire in what the specific defects consisted.

There is, however, one question which often arises, and which we think may have arisen there, though we do not know that it did. It is not unlikely that it did, as it is a point that usually first arises, when men begin to depart from the orthodox standard, and is the one on which the charge of a belief in infant damnation is usually based. It is well expressed in the following stanza:

"Blind infidelity, turn pale and die!"

Beneath this stone four infant children lie;

Say, are they lost, or saved? If death's by sin, they sinned, for they are here; If heaven's by works, in heaven they can't appear;

O reason! how depraved. Revere the sacred page, the knot's untied; They died, for Adam sinned; They live, for Jesus died."

The last two lines of the above, it will be seen, are in perfect harmony, and yet they cover the whole ground of controversy. The doctrine of Calvin, Scott, Toplady, Gill, Robert Hall and other Calvinistic divines, and now of all evangelical denominations, is that the death of children, as well as that of all the posterity of Adam, is the effect of Adam's sin; and also that the salvation of all deceased infants, as well as of believers of more mature development, is the result of the death and resurrection of Christ. Thus Dr. Scott says in his comments on Matt. 19:14:

"Of such is the kingdom of heaven." "The expression may also intimate that the kingdom of heavenly glory is greatly constituted of such as die in infancy. Infants are as capable of regeneration as grown persons: and there is abundant ground to conclude that all those who have not lived to commit actual transgression, though they share in the effects of the first Adam's offence, will also share in the blessings of the second Adam's gracious covenant; without their personal faith and obedience, but not without the regenerating influence of the Spirit of Christ."

In like manner Calvin taught the salvation of all infants; but it was only through the death of Christ and the regenerating influences of the Spirit, that he found ground for their salvation. A late writer, referring to this general calumny against Calvin, says:

"Perhaps the most remarkable instance of obloquy in repute at this day, is the imputation to Calvin of the doctrine of the damnation of infants, as he appears to have been the first writer of celebrity in modern times in support of their salvation. In his article upon 'Pedobaptism,' in his 'institutes,' he says respecting the passage in 19th chapter of Matthew, 'of such is the kingdom of heaven,' that the expression 'of such' clearly shows that infants themselves, and those like them, are intended.' Again, in his controversy with Servetus and the Anabaptists, in which he had adduced as an instance of regeneration in infancy the sanctification of John the Baptist, he says, 'nor can they gain any advantage by their frivolous evasion, that this was only a single case, which does not justify the conclusion that the Lord generally acts in this manner with infants.' Where he speaks of the salvation of 'some' in another passage, he has reference to the additional testimony there is in favor of the salvation of the children of believers."

Thus while he admits that there is "additional testimony in favor of the salvation of the children of believers," he claimed that there was sufficient evidence that God will save all who die in infancy; and he no where expressed any belief that any infant would fail of salvation.

Where then is the issue? It lies just here. Those who style themselves "Liberal Christians,"—embracing the Unitarians, Universalists, and a sprinkling of other denominations of whom there are not a few who seek to get into the pulpits of the Congregationalists, and others,—deny that physical death is a result of the fall. They teach that death is the great necessity of the race, and a good rather than an evil. Rev. Mr. Alger of this city is now giving a course of lectures on this subject before the "Lowell Institute." His 4th lecture came off on the evening of April 30th, in which he said, as reported in the Boston Journal of May 1st,

"That the first sin procured man's physical dissolution was a mistaken interpretation of the New Testament, and a false philosophy, although it was an idea largely entertained."

Thus he, and others like him, would deny the truth of the proposition, that

"They died; for Adam sinned." There is another issue, also, respecting the means of their living again. Those whom we regard as sound in the faith, ascribe the salvation of all infants to the regeneration that has been effected through the death of Christ.

Those unsound in this faith, say, No. Infants don't need any Saviour. They are saved because of their own innocence, and not because of Christ's atoning merits and intercession. Such would deny the last line:

"They live; for Jesus died."

They would not deny that they live, but they would deny the reason given for their living.

From the above our correspondent will see that there was room for any controversy to have arisen respecting the salvation of infants, which was not mooted in the council, and was believed by every member of it; but that there was room for a controversy with the rejected candidate respecting the means or cause of their salvation. The point, however, is so simple, and the distinction so broad and marked,

that no excuse can save those who persist in affirming the falsehood for which we rebuked Theodore Parker.

The Jews had a saying: "Golgotha is paved with infants' skulls." "Golgotha has graves of every sort and size, from the infant's of a span, to that of a full grown man."

This is an undeniable truth. Golgotha is the place where the bodies of the dead are entombed. A majority of the race die in infancy, and our places of sepulture are paved with their skulls. Their little graves are marked features in all our places of interment. And yet, with the meaning of this saying so plain and palpable, and its import so truthful, it is often so garbled that many a good man has been slanderously affirmed to have said that "Hell is paved with infants' skulls." Satan wants no better emissaries than such "accusers of the brethren." But men cannot, at this day, claim a common measure of intelligence, common information respecting the theological views of the religious community, and a general reputation for truth and veracity, when they thus garble, misquote, and misrepresent the opinions of others; for they must be sadly deficient in one of these particulars.

The Papists deny salvation to any but baptized infants. And some materialists, not inconsistently with their disbelief of the spirit, deny salvation to all infants. But all evangelical denominations hold alike to their salvation, from the effects of the sin of Adam, through the death and resurrection of Christ.

Pulpit Ranting.

There is a class of preachers whose principal notoriety is owing to their strange, uncouth, ill-jointed remarks in the pulpit,—often bordering on the profane and vulgar and sometimes on the blasphemous. These geniuses delight to give utterance to odd expressions, startling ideas, and ludicrous phrases. They may, perchance, do some good; but truth is sadly reproached, and Christ often crucified anew by them in the house of his friends. A brother has sent us the following which he styles "a chip of railing and blasphemy from 'father Taylor,'" which is taken from the East Boston Ledger of April 24, ult. It represented him as saying in a recent sermon on creeds:

"Our Saviour came not here to make creeds, but to tell us Heaven was open; and that we might reach it he left us the Holy Ghost to guide us. Of all Christian creeds in existence, not one is the same as when first made. The oldest is piebald with patches like an old coat. As light increases, those who have charge of it discover where it is out at the elbows, or threadbare at the cuffs and collar, and put on new patches and facings; and so it is with all other creeds. Even our friends, the Millerites, the last in the field, since they broke their crank in trying to wind the world up, have been compelled to put a new spoke in their wheel; and will have to put in two or three more, I apprehend, before they give the final grind, that is to blow us all sky-high."

By a "Creed," all such railers mean any system of doctrines which are believed as Bible truths. Such would claim the liberty to believe anything or nothing, as might suit their convenience for the time being, and to associate with error as well as truth. This is illustrated in the case of father Taylor, who when Thomas Whittemore, the head of Universalism in this city, came into his meetings and led in prayer—as Whittemore himself narrates it in a late copy of the "Trumpet,"—father Taylor sung out, "Amen! Hallelujah! This is surely the millennium."

To Correspondents.

F. H. B. Your questions are based on a misapprehension of the import of the phrase: "Without a spirit to survive dissolution there could be no resurrection of the same, but there must be a new creation of only a similar, person."

Your questions are based on the supposition that the word spirit is understood as the noun to which the adjective "same" belongs, whereas the words "same" and "similar" are both antithetically expressive of the same word, "person." As the import of the remark was not correctly apprehended, the questions based on it are not pertinent to the issue.

Our views of the resurrection of the body will be found in full in No. 3 of the "Shield," in a review of Prof. Bush, published in 1844.

When the beloved forms of our Christian friends are returned to their original earth, God will so watch over their treasured dust that when the last trumpet shall sound He will regather all that is essential to the identity of the same body, for the re-clothing of its spirit; but unless the intelligence of the man is of itself an entity and is the same spirit re-clothed with its original materiality, there can be no identity of personality; for if the new intelligence is not the old one that has survived the dissolution, there is no resurrection of the same person, but a

re-creation of a similar one. The Sadducees, in denying the existence of angels and spirits, made their error consistent by also denying the resurrection; for there can be nothing re-clothed upon, if nothing has survived to be re-clothed. While denying the spirit, they were compelled to deny the resurrection; and the first step needful to be taken to convince a logical, consistent thinker, of the truthfulness of the doctrine of the resurrection, is to convince him of the reality of the existence of the spirit. This proved, the resurrection of the same intelligence re-clothed in its original materiality and so changed as to become incorruptible and adapted to its glorified condition—ceases to be a logical impossibility.

The Art of Restoring Oil Paintings.

Next in rank to the skill which produces the original, must be estimated that which can recover the injured.

The old masters, so excelled in the excellence and harmony of their colors, and in the delineation and grouping of their subjects, that their works are the study of modern artists; and to imitate them, is the height of modern ambition.

Some of these works which survive are now held at almost fabulous prices; but others, which are of equal value, have become so marred by accident or carelessness, as to present but little of their original beauty. With some, the canvas is broken; others have been exposed to mould and dirt; on others, some parts of the original paint has flaked off and is gone or worm eaten, and on others the original beauties have been eclipsed by the touches of later artists, whose attempted improvements have resulted in deformities.

The art of restoring one of these marred or mutilated paintings, consists in so mending the canvas, where broken, as to avoid detection on the face of the picture; in so removing all deformities as to bring out the original colors in their former freshness and beauty, and in supplying the missing parts by so perfect an imitation in design and color, that no one would suspect such a break had ever existed.

It is not every one that pretends to this art, or who attempts it, that ought to be trusted to execute it—as an incompetent person would mar what he assayed to mend. There is one gentleman, however, in this city, who has acquired a world-wide celebrity for his taste and skill in this department of art. We allude to the well-known George Howorth, Esq. whose studio is at 26 Kneeland st., a few rods only from our office. We have made several visits there, and have been more than astonished at some of the restorations which he has made. Well known paintings which had heretofore been held at enormous prices, but had been supposed to have become worthless by reason of the damages to which they had been subjected and been sold for trifles, have under his skillful hands recovered all their original beauty and value. We will not enumerate instances, but have in our mind one that was valued at \$3,000, and afterwards sold for \$50, but now, after only a small outlay it is fully restored.

In one department Mr. Howorth does what no other artist has successfully accomplished: he will take the entire paint off an original picture, in a whole sheet, from the canvas on which it was originally painted, and transfer it, the same side out, to a new canvas or panel, without having broken the surface of the painting, and will attach it to its new canvas in as durable a manner as it was attached to the old. Some of his performances in this line, when the old canvas had become worthless, are little less than marvelous. Not less skillful is he in removing the work of some later artist, who has be-daubed an original of more merit with the productions of his own pencil. There are many pictures of this kind in existence; but Mr. Howorth, without any injury to the original, will remove this fungus covering, and restore the original in its former beauty. Many such have been thus painted over, because of real or supposed damages to their original; but Mr. Howorth not only uncovers, but restores from all trace of damage or blemish.

Those who have charge of galleries of paintings, whether public or private, ought to be aware of the additional value which can be given to their collections by a little expense thus judiciously made. And those who have works of value, but limited in number, should also cultivate his acquaintance. Mr. Howorth has now been many years in this community. His skill has been sought for on both sides of the water. The choicest pictures in the country have experienced the benefit of his art, and his testimonials and certificates, from those who are first in science and taste in our city and country are highly eulogistic, and commend his skill with the fullest confidence.

Stevens' Point, Wisconsin.

We are indebted to one of our subscribers who is there a resident, for a copy of the "Hand Book of Stevens' Point, and the Upper Wisconsin," which

gives us an entirely new and highly favorable impression of this section of the West.

Stevens' Point is the largest town on the upper Wisconsin, is on the east bank of that important river, and is located at a point near the actual center of the state. It is not one of the numerous places at the west where a town has been located and forced into existence; but it has sprung up spontaneously, which is indicative that it is one of those natural centers where population and enterprise will accumulate.

It is at the foot of a long slack water, on which a steamboat plies daily, and at the head of a great chain of rapids, extending about sixty miles to the south, which makes it the lower terminus of steamboat navigation for the upper waters of that river. Past these rapids it was necessary, for the lumbermen of those upper waters, to transport their goods with ox teams.

Some 12 years ago, George Stevens, a lumberman, dumped a load of goods here, sheltered them under boards, and went back to Portage city for another load. Returning, he put his two loads into a dug out and boated them up the river. It soon became a landing place for trans-shipment, from wagons to boats, and took the name of Stevens' point. Warehouses, dwellings, &c., followed, and last year there were nearly 100 new buildings in progress of erection—making 500 in all—with a population of about 2000, and rapidly increasing. It has its complement of churches, hotels, schools, and shops of various kinds. Five stage routes there terminate, its wagon roads are excellent, and rail-roads are projected from the south and east. Of these, "The Milwaukee, Horicon, Stevens point and Superior City road," is completed and the cars running daily upon it, half way from Milwaukee to Stevens' Point, and it is expected that it will be completed as far as Stevens' Point the coming fall. Thence it is to extend to Superior City, on the western terminus, and on a fine natural harbor of Lake Superior. The confidence of the people of Stevens' Point in the success of this road, and its commercial importance, are both indicated by their having subscribed and paid half a million of dollars towards the construction of the road.

The lumber interest is the great business of this part of Wisconsin. Immense quantities of the finest pine lumber in the world are cut on the upper Wisconsin and its tributaries and brought down to the Mississippi river, whence it supplies the states of Illinois, Iowa and the others which are destitute of it, and which furnish a ready market. Large fortunes have been accumulated there in this department of industry.

The surrounding country is also being rapidly settled for agricultural purposes. It abounds in the hemlock, sugar maple, spruce, oak, elm, birch, &c., as well as the pine. Fine sugar maple orchards are formed ready to the hand. The land is of excellent quality, its surface is rolling, so that it does not abound in swamps, and it is well adapted to be traversed with the plough and cart. The winters are long—four months—but uniformly temperate, which is the great consideration for health. The climate is proverbial for its healthfulness, and invigorating qualities. And this whole country is rapidly filling up with a farming population, which is, after all, the basis of the wealth and enterprise of any section of country.

Dear Sir!—I send you a book entitled "Church Calendar," by M. H. Blood. It has some circulation in this region and makes some talk. It purports to consist of a periodical history of the Church, running from the call of Abraham to the present time, and indicating a continuance of the same system about 1300 years longer. Will you give it such a handling in your Herald as you think it deserves, and oblige

AN ADVENTIST.

A thorough "handling" is more apt to follow a request when accompanied by the writer's real name.

We have however looked over the pamphlet, but find nothing particularly demonstrative of what the author aims to establish—his own theory, even, being very obscurely unfolded, and having no foundation to rest upon.

O Jerusalem, Jerusalem, the only place that can ease us of this misery! the place where the beloved of my soul dwelleth, the vision of peace, the seat of true tranquility and repose, how fain would I have the satisfaction of being in the sure way to thy felicity! This is all the peace I wish for in the world. No other happiness do I thirst for, as everything can testify that hath been privy to my thoughts. There is never a room in my house but hath been filled with the noise of my sighs and groans after thee, O Jerusalem! Every tree that grows in my ground hath thy sweet name engraven upon it. The birds of the air, if they can understand, are witnesses how incessantly my soul pants and longs to fly unto thee, O Jerusalem! What charitable hand will guide me

in the way to thy pleasure! Who will bring me into that strong city, the retreat of my wearied mind, the refuge to recruit my tired spirits, the only place of my security, my joy, my life itself? Wilt not thou O God, who hast led me to the knowledge of it, who hast filled me with these desires, and hast brought me into a disesteem and contempt of all other things?—Bishop Patrick.

SCRIPTURE TROPES.

C.—BY ALPHA.

CORNER-STONE, *n. Lit.* The principal stone in the foundation of a building.

— A Simile, illustrative of excellence, elegance or appropriateness: "That our sons may be as plants grown up in their youth: that our daughters may be as corner-stones, polished after the similitude of a palace," Ps. 144:12.

— A Metaphor, expressive of what is trusted in for security: "Christ himself being the chief Corner-stone," Eph. 2:20.

CORRUPT, *v. Lit.* To make rotten or putrid.

— A Metaphor, expressive of becoming sinful, or of perverting the truth: "They rose early and corrupted all their doings," Zeph. 3:7. "We are not as many that corrupt the word," 2 Cor. 2:17.

— A Substitution for doing sinful deeds: "In those things they corrupt themselves," Jude 10.

COVENANT, *n. Lit.* A mutual agreement: "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land," Gen. 15:18.

— A Metonymy, for the laws, conditions, blessings, subjects or tokens of the covenant: "He declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them on two tables of stones," Deut. 4:13. "His heart shall be against the holy covenant," Dan. 11:28.

COVER, *v. Lit.* To overspread, or to conceal anything from view: "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. 11:9. "The earth shall no more cover her slain," Isa. 26:21.

— A Metaphor, expressive of the concealment of an act, the pardon of a transgression, or to be the subject either of praise or ignominy: "He that covereth his sins shall not prosper," Prov. 28:13. "Blessed is he whose transgression is forgiven, whose sin is covered," Ps. 32:1. "He covered me with the robe of righteousness," Isa. 61:10. "Let them be covered with reproach and dishonor that seek my hurt," Ps. 71:13. "Therefore pride compasseth them about as a chain, violence covereth them as a garment," Ps. 73:6.

— A Substitution, for protection, or for overwhelming with confusion, causing stupidity, or seizing for punishment: "He shall cover thee with His feathers, and under His wings thou shalt trust," Ps. 81:4. "I have covered thee in the shadow of mine hand," Isa. 51:16. "The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered," Isa. 29:10. "The Lord will carry thee away with a mighty captivity, and will surely cover thee," Isa. 22:17.

— An Hyperbole expressive of the multitude or abundance of what is said to cover: "The multitude of camels shall cover thee," Isa. 60:6.

CREATE, *v. Lit.* To bring into existence from nothing, or to change into new forms what may already exist: "In the beginning God created the heavens and the earth," Gen. 1:1. "Behold I create new heavens and a new earth," Isa. 65:17. "God created man in his own image," "of the dust of the ground," Gen. 1:27; 2:7.

— A Metaphor expressive of immaterial changes or results: "I make peace and create evil, I the Lord do these things," Isa. 45:7.

— A Substitution for a change of character: "Create in me a clean heart, O God; and renew a right spirit within me," Ps. 51:10.

CROOKED, *adj. Lit.* Bent, winding, or curved: "His hand hath formed the crooked serpent," Job 26:13.

— A Metaphor, expressive of perverseness, or deviation from moral rectitude: "They are a perverse and crooked generation," Deut. 32:5.

CROSS, *v. Lit.* A gibbet made of two pieces of wood placed across each other: "They that passed by railed on Him, wagging their heads, and saying, Save thyself and come down from the cross," Mark 15:29,30.

— A Metaphor, expressive of trials, afflictions, &c., the taking up of such crosses, being put by substitution for meeting and enduring them: "He that taketh not his cross, and followeth after me, is not worthy of me," Matt. 10:38.

— A Metonymy for the doctrine of the atonement effected by Christ's death on the cross: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God," 1 Cor. 1:18.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

Eternity Comes.

Eternity comes
With certain advance,
All laden with dooms,
Its not left to chance!

Eternity comes
In solemn array,
It cannot be brib'd
Nor be kept away!

Eternity comes,
O what a vast sea!
No bottom, no shores!
Vast Eternity!!

Eternity comes,
To saints O how bright!
It ends all their woes,
It ends their dark night.

Eternity comes!
Poor sinners how sad!
None in their number,
Will say they are glad.

Eternity comes!
My soul O prepare,
To escape its woes,
Its blessings to share.

R. H.

Waterloo, C. E.

Letter from Luther Edwards.

BELOVED BRO. HIMES:—I intended, when you was at my house last in the fall of '56, to have done more to help sustain the *Herald* office, yourself and brother Chapman, while preaching the gospel of the Kingdom; but protracted sickness, with but little intermission, has prevented; but I rejoice greatly to hear that you, Bro. Chapman, Bro. Litch, &c., are in the field and that God is bringing many sinners to himself and to the faith and ordinances once delivered to the saints. May your souls and bodies prosper greatly and be in health, and the *Herald* be sustained until the Lord comes; and may our God restrain the powers of darkness, that they hurt not a hair of your heads. I well remember your trials in years past by false brethren. May the Lord keep you from falling into the like snares; but you will not forget that the bad leaven is still working, and will work in the pale of the church, until our Jehovah-Angel comes down from heaven, and chains the dragon, that old serpent the devil and Satan, and casts him into the bottomless pit. O may that time soon come!

I have been much pleased with the editorials in the *Herald* on the intermediate state; but I am aware that those who evade the plain words of our Lord Jesus Christ can find a way to get over them, or any other argument or facts. Such would like to be thought champions of truth, leaders of Israel, &c. I have heard men who claim to be Adventists contradict God's plain word as I believe, in several portions of it, in order to sustain the unconscious theory. Oh, sad thought! To pull down the land marks which Inspiration has set up to guard the meek against dangerous errors: As in Luke 16:19, "There was a certain rich man, and there was a certain beggar." The Lord of life and glory shows us plainly as language can, the intermediate state, by saying that they both died, and, after being buried, what took place and where they went—two entirely different places; each, like Judas, went to his own place or company. But oh, say the unconscious theorizers, This is nothing but a parable—there never were such individual persons, nor such an occurrence. I ask, Who told thee so? Did Immanuel? No! Did he not say *There was, and There was; and you say There was not!* Let God be true, and every man a liar.

I have heard an abundance of such preaching as the above during my 64 years of life and 40 years of pilgrimage, and whenever I hear it the language of Jacob (Gen. 49:6) strikes me forcibly, "O my soul, come not thou into their secret."

2d. Land-mark is Luke 23:43, "This day shalt thou be with me in paradise." This Scripture, with many others, has to undergo a similar torture; or rather restraint; while others such as death, &c., are stretched and tortured.

O that men would care more about the character of God and his word, than to do so (especially those who wish to be identified with Adventists) while at the same time they are very careful of their own character, and if any one should call them liars, or

manifest a bad spirit towards them, grumble about it all their lifetime. O that Adventists would cease to say publicly and privately that they believe in the unconscious theory, but don't preach it, while at the same time they talk about it in public and in private, circulate tracts teaching it from house to house. I would like to say to them: O pray don't advise the subscribers of the *Herald* to take some other paper, rather than the *Herald*. O pray do not counteract or destroy the good that Bro. Chapman has done in Illinois, and through the Northern States and Canada, by the help of Bro. Himes, Litch and others, by the grace of God; for our God will surely come quickly! O don't spot your garments; for our God will see all the spots—I mean those who have put on Christ.

This from your worn-out friend,

LUTHER EDWARDS.

Hampton, Illinois, Feb. 28, 1858.

Inquiries.

MY DEAR BROTHER:—Will you oblige me at this time, through the *Herald*, with your opinion with regard to the present movement of the religious world? why do ministers and people neglect the study of prophecy, and feel so averse to have their attention directed to the signs of the times, and opposed to the coming and kingdom of our Lord and Saviour Jesus Christ, or to hear men pray for the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began? Does the grace of God that bringeth salvation have its designed and desired effect upon us if it does not teach us to deny all ungodliness and worldly lusts, to live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ? Is it not unto them that look for him that he shall appear the second time without sin unto salvation? Is it of no importance in this our day, that when Christ who is our life shall appear, that we shall appear with him in glory? Are the admonitions of Christ at this time obsolete, who gave the command during his absence to "watch; what I say unto you, I say unto all, Watch. Watch ye, therefore; for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing or in the morning; lest coming suddenly he find you sleeping." And now, when watch after watch has come and gone, and he has not arrived, may we say, My Lord delayeth his coming; or with some, Where is the promise of his coming; or with others, that it is of more importance that we should be using our influence for the conversion of the world and the salvation of our friends than to be looking for and loving the appearing of Jesus? Is not the church of Christ especially commanded to be watching and waiting; to love and expect the Master's return and to respond to him who saith, Surely I come quickly. Amen; even, so, come Lord Jesus? And will she not surely disobey her Lord, and belie her profession, if she watch not? Will it do to substitute other duties for this as more important, or more in character? Will it do for us to say, I have repented; I have got religion; I believe; I pray; I praise; I am using my influence for the conversion of men; what need is there for me to believe or to expect the coming of Christ? Are we not commanded to watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man? Is there now no sure word of prophecy, unto which we do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts? Is there no blessing for him that readeth, and for those that hear the prophecy of the apocalyptic Book, and for him that watches and keepeth his garments, lest he walk naked and they see his shame? Is there no danger at this time of Christ coming as a thief or as a snare on all that dwell on the earth? Watchman what of the night? Are we all in darkness that that day should overtake us as a thief? How is it that men do not love the coming and kingdom of our Lord and Saviour Jesus Christ, do not preach it, but oppose it, and are looking for a temporal millennium, and the conversion of the world, have such refreshing seasons at this time, and are making so many converts?

Yours, waiting for the coming and kingdom of our Lord and Saviour Jesus Christ,

CALEB W. WRATON.

East Cleveland, O., April 12th, 1858.

Ans.—The inquiries in the above are so various and multiform, that they could not be answered in the limited space at our disposal. But we will say of the first, that we regard this revival as the same in character with all previous revivals, from the days of Pentecost down.

Covetousness.

It is a great sin in the sight of a holy God, as we shall see by the following texts: "Thou shalt not

covet, is the commandment." Paul says, "I have coveted no man's silver and gold or apparel." "For the love of money is the root of all evil; which, while some coveted after, have erred from the faith and pierced themselves through with many sorrows." No covetous man who is an idolater, hath any inheritance, in the Kingdom of Christ and of God.

Covetousness, in one sense, is idolatry; and if indulged in, the wrath of God will come upon us.—Our conversation must be without covetousness.—The Bishops are warned of the sin. In one place we read, "For from the least of them, even unto the greatest of them, every one of them is given to covetousness."

Peter tells us, "There will be false teachers. And many shall follow their ways; the way of truth shall be evil spoken of; and through covetousness, shall they with feigned words make merchandise of you." Again, "An heart they have received with covetous practices." "In the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, having a form of godliness,—from such turn away."

God told Moses to "Provide able men, such as feared God; men of truth,—hating covetousness, to be rulers of his people." David said, "Incline my heart unto thy testimonies, and not to covetousness." An excellent proverb of his son reads, "He that hateth covetousness, shall prolong his days."

In another place it reads, "Come, I pray you, and hear what is the word, that cometh forth from the Lord, and they came unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness."

Luke says, "Take heed and beware—for a man's life consisteth not in the abundance, which he possesseth."

Let me give a few instances of righteous judgment, in this life, for the particular sin, of which we write. "And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done; when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold, I coveted and took them, behold they are hid in the earth, in the midst of my tent." Achan was then brought forth, with all his family, and the goods he had taken, and they stoned them with stones, and burned them with fire. Have we not cause of great gratitude, that we have a Saviour to pardon us in these days?

Ahab, king of Samaria, wanted Naboth's vineyard, for a garden of herbs. And he coveted it, and offered much for it, but nothing would tempt Naboth, to part with the inheritance of his fathers. Ahab's desire for the treasure was so great that "he laid down upon his bed, turned away his face," and would not eat. His wife, being a wicked woman, laid her plans to get it for him; and how she succeeded, can be learned by reading 1 Kings 21, and her sad fate; with his sorrow, and affliction, may be a warning to us, to resist evil.

My reason is apparent for repeating these stories. Of course most people, young and old, know them.

It reads in Micah, "Wo to them that devise iniquity, and work evil upon their bed." They practice it because it is in the power of their hand. And they covet fields, and take them by violence; so they go on oppressing, and filling up their cup of iniquity; but the woe is pronounced—righteous judgment will soon overtake them,—and a short work will the Lord make of it.

M. M. B.

Letter from N. W. Spencer.

Dear Bro. Himes:—Almost seven years have elapsed since I tore away from beloved brethren and associations at the East, and made my home in the far West; to form new associations and preach the coming of Jesus, in this great "valley of the Mississippi."

It is a long time since I have spoken to the household of faith through the columns of the *Herald*. I thought some account of the state and prosperity of the cause, and of my labors in this region, might be interesting to the readers of the *Herald*, especially my former associates.

God has visited us at Shabbona Grove the past winter, by the outpouring of his Spirit. Under the labors of Bro. Morgan, some precious souls have been converted to God and backsliders reclaimed.—Bro. M.—was with us about two weeks, and preached the word in the power and demonstration of the Spirit. We have had blessed, heavenly prayer and conference meetings the past winter. Praise be to God for His mercies to us, and especially to me, the most unworthy of all his servants!

The latter part of January, I commenced a series of meetings in connection with Bro. A. S. Calkins, at Earlville, LaSalle Co., a town of some 1500 inhabitants, on the Chicago and Burlington R. Road, about 15 miles distant from me. It has been a place

noted for drunkenness, infidelity, profanity, and Sabbath desecration. Owing to the untiring efforts of the Sons of Temperance, reform had been wrought before we went there, which prepared the way for men to listen to the truths of God's word, connected with the coming and kingdom of Christ. The truth took effect in many hearts. Many who a short time since could blaspheme the name of God, can now unite in songs of praise and prayer to him. Many altars have been erected, from which incense goes up morning and evening, where formerly nothing but cursing and angry words were heard. In view of the great change, we can but exclaim, What hath God wrought! A more manifest work of God I never witnessed. It has taken many that never visited the house of God at all, which looked like the "last call of mercy," viz. "going into the high ways and hedges," that God's house may be filled, Luke 14:23. Upwards of twenty have been baptized, and others are waiting to go forward in that holy ordinance. A little church of upwards of 30 has been organized, which we expect will soon number 50, and might, with judicious labor and the blessing of God, number 100. They very much need a pastor to care for them and break to them the bread of life. They are in the midst of opposition from the other professed Christian bodies and the organized infidel club. It is their prayer and ours that God will send them a man after his own heart. Bro. Jones has labored among them of late to good acceptance. But he is removing to Cordova, Rock Island Co., and can be with them no more.

The church here have no one to preach to them now but myself; but I intend to visit Earlville as often as I can, and hope and trust Bro. Calkins will not forget them.

We very much miss our beloved Bro. Chapman in the West. If this should meet his eye, I hope it will be the means of hastening him to this part of his field of labour, as he is greatly needed in the West. The Macedonian cry comes from many places, and none to obey the call.

Bro. Morgan held a series of meetings in the city of Ottawa, LaSalle Co., last winter, which has resulted in raising up a flourishing society, over which (I am informed) he is located as pastor.

There are many influences in the West that bear against the *Herald*, but it has many warm friends that mean to help sustain it. I mean to do all I can to extend its circulation. I have obtained four subscribers of late, and think I shall obtain more soon.

The hard times press upon us in the West heavily; money is scarce, and the future prospect, as far as this world is concerned, dark and gloomy. But blessed be God, there is a better land just ahead. I feel like engaging in the work of God with all my soul.

I am glad that God has given you a degree of health, and enabled you to labor in his cause.

I remain, as ever, your brother in Christ, looking for Jesus.

N. W. S.

Discussion of Universalism.

DEAR BRO. HIMES:—It will take you (I suppose) a little by surprise to receive a communication from me, as several years have elapsed since we have seen each other, and perhaps I am almost forgotten; but I am still in the land of the living, and I am in the enjoyment (through grace) of a hope of a part in the first resurrection.

Until lately, I have not been laboring publicly in the Advent cause, but still have been known as an Adventist in the neighborhood where I am residing.

I have been following to the best of my knowledge, the leading of Divine Providence—a doctrine in which I am an enthusiastic believer, and if I have been prevented from laboring in the sphere I would have preferred, still I have not been idle; but have endeavored to do all that I could in advancing the interest of Christ and his cause. During the last two or three years I have been assisting my Presbyterian brethren in this place by superintending their Sabbath School, and when without a minister have endeavored to fill a gap; and I am grateful to be able to say my labor has not been altogether in vain.

In the early part of February, I received an invitation (through Bro. Litch) from the brethren in Shiremanstown and New Kingston to spend a little season with them in preaching the gospel of the Kingdom.

Knowing no good reason to hinder my going, I complied with their request, and spent three Sabbaths in that neighborhood. It is a very interesting and inviting field of labor. I enjoyed my visit very much, and hope the acquaintance thus commenced will be perpetuated in eternity. It is the desire of the brethren there, that I should labor among them.

It would afford me much pleasure to do so, and I am hoping that the hindrances that stand in my way will be removed.

During my stay in Cumberland Co. it was my privilege to listen to an able and interesting debate

between the Rev. Mr. Besserman, a Universalist clergyman from Baltimore, and our able and much loved Bro. Litch. The questions were

1. Do the Scriptures teach the final salvation of all mankind?

2. Do the Scriptures teach the eternal misery of any of the human race?

The debate was held at Mechanicsburg, in the Union meeting-house, commencing on Monday evening, March 8th; resumed the following day at 3 P. M., and continued up to Thursday night, holding two meetings each day after Monday, Mr. Besserman taking the affirmative on the first and Bro. L. on the second question; each meeting occupying 2 1-2 hours, each speaker occupying half an hour at a time. Our Universalist friend was a gentleman, and was fully competent to discuss the subject, which he did with great skill and ability. We were sorry to see such noble talent employed in so poor a cause.

It is not my intention to attempt to give a synopsis of the debate; I may be allowed to say however that I was much surprised at the pooriness of the arguments on which the doctrine of Universal salvation rests.

The love, the paternity, and the desire of God, with some passages like the following, "Christ died for all"—"And I, if I be lifted up, will draw all men unto me." He (Christ) was, "The Saviour of all men," &c.,—were the main pillars on which the theory was based. Much was expected of Bro. Litch, and he came up to the work manfully and acquitted himself to the full satisfaction of the intelligence of Mechanicsburg; with his accustomed clearness he met and successfully refuted all the arguments of his opponent.

I would just mention one difference which characterized the debate. While Mr. B. led, Bro. L. followed close at his heels, taking up every point of argument in succession. But this was not the case when Bro. L. took the affirmative. The plan pursued by Bro. L. was entirely new to our friend, and he satisfied himself with replying to what he deemed "Orthodox arguments," without scarcely attempting to meet the reasoning given. The debate afforded many an opportunity of listening to a literal interpretation of Scripture, and I trust will lead to a closer investigation of them.

The debate closed with the most kindly feelings on the part of the debaters to each other; and indeed the debate all through, was characterized by the most gentlemanly and courteous conduct. We parted with our friend with feelings of esteem and respect. The result of the debate, the future will disclose. May it redound to the glory of the great Head of the church.

Since my return I have been assisting Bro. Fulton at Philadelphia. The congregation, though not large, appear to be in the enjoyment of the graces of the Spirit.

Yours in hope, WM. PRIDEAUX.
Kingessing, Pa., April 7th, 1858.

P. S. To my Advent brethren who know me, I would say, I am again in the field, and shall endeavor to the best of my ability to labor where God in his good Providence leads the way. W. P.

NOTE.—We cordially welcome our brother to the labors and joys of the Advent ministry. May he have an open door, and all success in his work.

BRO. HIMES:—I have been exceedingly mortified and grieved at the mistakes and changes made in my article No. 4, on the "Two Adams."

In comparing it with a copy of the Ms. I find over sixty errors! and some of them of such a character, that no one can tell what is meant:—and it is of no use for me to attempt a correction, except by republication;—but this I do not request.

I am very thankful that so few errors appeared in the previous Nos., and hope for the best in the future.

Please publish this my apology for the imperfections in my article No. 4. T. M. PREBLE.

OBITUARY.

Died in Moline, Ill., SYLVANUS SAYLES, Feb. 27, 1858, aged 37 years.

Bro. S. experienced religion in Middletown, Saratoga County, N. Y., in 1839, and united with the Baptist church, and remained with them till the winter of 1843, when he embraced the Advent faith. He was, from that time, a devoted, able advocate of the speedy coming of our Saviour, and a liberal supporter of the cause.

A few years since he removed to Moline, Ill. Here he gave his support to the Advent faith, and did what he could for its support.

I visited Moline in 1856, and gave a course of lectures at his request, which he enjoyed very much. I put up with him, and enjoyed a very interesting visit with him, and family. He was then in good

health. I was also in health. We parted in the hope of seeing each other again in this world. But soon after he was taken with "chills and fever," and was not well from that time. I was taken with the same disease about the same time; his was fatal, and I by the blessing of God, am restored to a better state of health than before. His work was done, but mine is not. Let the will of God be done. He doeth all things well.

Just before his death he dictated a touching letter to me, requesting me to pray for him, that he might have grace to sustain him, in the hour of his trial. Being a beloved brother and friend, my heart flowed out into its fulness for him, and in the meantime, I wrote him a consolatory epistle, which was received by his wife the day after his death.

He suffered patiently during his last sickness, though he had a strong love of life, and very strong family ties, a beloved wife and several interesting children, whom it was hard to give up. He did hope to live to see the Lord come. But when he was informed that his life was in danger, he gave up all to God. He had the brethren visit and pray with him often, which he enjoyed very much.

He gave directions concerning his business affairs, and also about his funeral. He called his wife and children about his bed, and took affectionate leave of them, giving to each appropriate counsels and consolation.

One of the clergymen of the town visited him on the day of his death, and asked him, if he could not say, "O grave where is thy victory? O death, where is thy sting?" He raised his hands and replied, that he never expected to be able to say that, till this (his) body was changed. 1. Cor. 15:51-55. In the evening he wished to have the Scriptures read to him. Parts of several Psalms were read, in the midst of which he breathed his last. He sweetly sleeps in Jesus, and will come up in the first resurrection. J. V. H.

DIED, of consumption, in Westboro', Mass., Apr. 23d, 1858, sister SALINA W. PECK, wife of Edmund B. Peck, aged 22 years.

Our sister was converted about four years ago, and was baptized by Elder L. Kimball of Worcester.—One year since she united with the church in this place, of which she was a worthy and esteemed member.

Last Christmas she was taken with bleeding at the lungs, from which time she rapidly declined. During her sickness she was very patient, and bore her sufferings with great fortitude.

She loved the precious truth of Jesus' soon coming, and kindred truths, and often said to me, while speaking of the painful separations caused by death, "O that the Lord would come and take us all home together!" But as death approached, she viewed it with composure, being fully resigned to the will of God. She affectionately entreated all who visited her to prepare to meet God in peace, and exhorted her companion, and also her brethren and sisters of the church, never to neglect a single opportunity for doing good, and never refuse to bear the cross as she had sometimes done. She was very solicitous for the prosperity of the church, and her loss is deeply felt. God grant that her anxiety and prayers may not be in vain.

She leaves an affectionate husband with whom she was united about one year since, to mourn her loss; but he sorrows not as those without hope. May this heavy stroke from a kind Father's hand, draw him more closely to that Being who afflicts not willingly the children of men, but for their good.

A large circle of mourning relatives and friends were present at her funeral, and the many falling tears evinced their affection for the deceased, and sympathy for the bereaved. The services were conducted at the house on Sunday last by the writer, assisted by Eld. C. R. Griggs. The 97th hymn of the Harp, which was selected by our sister was sung, and the following lines by H. M. Johnson were attached to her coffin:—

"A bride but yesterday all hope and love;
Flowers at her feet and cloudless skies above;
Bright buds of promise twining round her brow,
Approach, approach and gaze upon her now.

Come not as on that happy bridal day,
With footsteps light and voices glad and gay,
But mournfully approach, and with a tear
Gaze on the scene—the lovely bride is here.

Come not in festal robes as once ye came;
The bride is here, but she is not the same
As when ye saw her to the altar led,
And called down blessings on her youthful head.

The cheek is pale that with the rose could vie
There is no lustre in that rayless eye,
Upon the pallid lips there is no breath,
And she alas! is now the bride of death."

Thus our sister "sleeps in Jesus," awaiting the morning of the first resurrection, when we expect to see her again blooming in immortality, and forever safe from the cruel shafts of death.

Crisis please copy. C. CUNNINGHAM.
Westboro', Apr. 27th, 1858.

Mrs. MARY H. COON, wife of John V. Coon, Esq., of New York, died Apr. 20th, aged 60 years.

Sister Coon leaves a husband, a son and four daughters, an aged mother and others to mourn her great loss. She was a person of whom it would be almost impossible to speak in too high terms. Bro. Coon told me, before the funeral, that they had been married forty-three years, and during that time she had never given him an unkind word, and that he believed she was never known to speak evil of any one. She was brought to Christ in 1842, through the preaching of the Advent faith. Since then she has been a consistent member of the Advent Mission church of this city, and she was ever in her place at meeting when the weather and her health would permit. Since 1843 she has constantly enjoyed the assurance of faith and hope,—never entertaining a doubt of her acceptance with God, or of her title to the heavenly inheritance. And her end was not only peaceful, but joyous. Few Christians have left this world in greater triumph. Indeed her assurance of salvation was so great, that she seemed to lose sight of herself, and to be entirely absorbed in the spiritual good of her family and others. She had a word for all, and for each.

I was at the house sometime before the funeral service begun, and the scene was most affecting. To witness the deep sorrow and suppressed cries of her daughters was enough to melt the stoutest heart.—May heaven bless this lovely family, and prepare them all to meet the departed when death will be swallowed up forever.

"Tis then the loved of earth shall meet,
Whom death hath sundered here."

Since I became pastor we have lost three of our number by death; but we have gained sixteen, by the life giving power and grace of Christ. We weep, and we rejoice. R. HUTCHINSON.

New York, Apr. 26th, 1858.

FELL asleep in Jesus at Alton, N. H., on the 28th of March, SARAH BICKFORD, wife of John Bickford, aged 58 years.

Her disease was consumption. The last two years, and especially the last few months and weeks of her life, she was a great sufferer. She experienced religion some more than twenty years since and united with the F. W. Baptist church at Alton, where she remained a member until her death. The state of her mind was such that she bore the sufferings of her last days with Christian fortitude.

A few days before she expired, she prayed fervently to her Heavenly Father that his blessing and protection might ever be upon her surviving family. We mourn not for our mother as those that have no hope; for we trust that when Christ shall come to gather his jewels, she will be gathered with them, and we meet her again, where sickness and death no more shall come.

Will the Crisis please copy?

S. S. MOONEY.

Gilmanton, N. H., Apr. 22nd, 1858.

Dear Bro. Himes:—I am under the painful necessity of writing to you the death of my dear companion LYDIA RANDALL, who departed this life July the 2d, 1857. She was in the 68th year of her age.

She was a firm believer in the second advent of our Lord and Saviour, fully in the hope of a speedy resurrection. She read your paper with great delight. She died of a cancer in her mouth, bearing the pain with greatest patience; but longing for the time to come for her to go and meet Jesus.

I would have written to you before this time, but in consequence of having a stroke of the palsy, that I could not write. I am a firm believer in Christ's coming to make up his jewels. I am in the 72d year of my age, expecting before long to meet the Lord with my companion and those that have gone before. JOHN RANDALL.

West Elkton, Preble Co., Ohio, Apr. 16th, 1858.

DIED, in Frances-town, N. H., April 1st, of consumption, ANDREW A. GILBERT, son of William and Mary Gilbert, aged 14 years.

He suffered much, but bore it all with patience. His trust was in Christ; he is now "Where the wicked cease from troubling, and the weary be at rest." His sufferings are over; he sweetly sleeps beneath the silent mound.

"There in peace his dust is laid;
Jesus watches o'er his bed;
There in certain hope to lie
Till the trumpet shakes the sky."

LESTINA.

The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever, sores and ulcers, cancerous and scrofulous

sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

Rockland Female Institute, Nyack, N. Y.

This Institution is located on the west side of the Hudson River, twenty-five miles from New York, at the village of Nyack; one of those picturesque and charming retreats selected by residents of the metropolis for rural homes.—The Institute owes its existence chiefly to the munificence of the late Simon V. Sickles, Esq., who had established his country seat at this place. A donation of \$20,000 by Mr. Sickles, and an appropriation of an equal sum by other gentlemen interested in the cause of female education, enabled the Trustees to erect and furnish one of the best edifices for the purpose, in the State. The building is of brick, five stories high, and one hundred feet front by sixty feet deep, and will accommodate one hundred boarding pupils with pleasant, furnished apartments. The arrangement of the interior of the edifice, is admirably adapted to secure the health and comfort of pupils; the halls and staircases are broad; and the chapel, study rooms, dining hall, and dormitories, large, pleasant, and airy. The building is warmed by furnaces, lighted with gas, thoroughly ventilated, and supplied throughout with the purest spring water from the mountains. The situation of the edifice is exceedingly fine, and constitutes no unimportant feature in the attractions of this school. Located in the midst of ample and tastefully arranged grounds, it commands a magnificent panorama of mountain and river scenery and picturesque landscape, admirably adapted to inspire the mind with that love for the grand and beautiful which contributes to refinement of taste, and intellectual and moral culture.

BOARD OF INSTRUCTION.—REV. L. D. MANSFIELD, President, and Professor of Intellectual and Moral Science and the Latin Language; Miss Mary J. Comstock, Principal of Academic Department, and Teacher of Philosophy and Belles-Lettres; Miss S. J. Noyes, Teacher of Mathematics; Miss E. M. Nowill, Teacher of Drawing and the French Language; Miss Mary F. Hoagland, Teacher of Vocal and Instrumental Music; Miss S. B. Leonard, Assistant Teacher of Music; Miss E. Broughton, Second Assistant Teacher of Music; Mrs. Hoagland, Matron and Superintendent of Domestic Department; J. L. Brownell, A. B., Lecturer on English Language and Literature; Charles F. Mansfield, A. B., Lecturer on History.

DEPARTMENTS.—There are three Departments:—The Preparatory, Academic, and Collegiate, in which a well selected and thorough course of study is pursued, embracing all that is essential to a substantial and refined female education.

ORNAMENTAL BRANCHES.—Those accomplishments which belong to an elegant and complete education:—Music, Drawing, Painting, and the Modern Languages, are committed to competent instructors. The pronunciation of the French, is taught by a lady who has enjoyed the advantages of a residence of some years in France.

RELIGIOUS.—This Institution is not under the control of any religious denomination, nor is any attempt made to bias the minds of pupils in favor of any sect. The Bible is, however, made the basis of their religious and moral training, and the sublime principles and precepts of Christianity are fully taught. Daily religious services are performed in the chapel.

ENGLISH EDUCATION.—All the pupils, of suitable age and attainments, are required to write original essays, and, during the entire course, the English language will receive especial attention; as the Board of Instructors feel assured, that no accomplishments or proficiency in ancient and modern foreign languages, can compensate for ignorance of our own mother tongue. With a view to the cultivation of a refined taste in literature, and to the formation of a chaste and elegant style of composition, a course of critical reading in the English Classics is pursued.

CALISTHENICS, &c.—Calisthenic exercises, adapted to give strength and grace to the body, will receive a large share of attention; and all the pupils are expected to spend some time, daily, in those exercises, or in the open air, when the weather will permit. The ample grounds of the Institution and the adjacent mountains, furnish highly attractive playgrounds.

DOMESTIC ARRANGEMENTS.—The family of the President and all the Instructors, reside in the Academic building, and sit at the same table with the pupils; constituting one domestic circle: an arrangement which gives to school life many of the advantages of home, and especially contributes to the formation of easy and agreeable manners. Order and neatness prevail, throughout the entire establishment, which is under the supervision of an experienced matron.

DIPLOMAS.—Diplomas will be conferred upon all who complete the regular course, and sustain a creditable examination, at the close of the Academic Year in September. Those who do not wish to pursue the full course, can take any studies which they choose, without graduating.

TERMS, VACATIONS, &c.—The Academic Year is divided into four terms, of eleven weeks each. The Spring term will begin Monday, April 19th; the Summer term, Monday, July 5th; the Fall term, Monday, November 1st; and the Winter term, Monday, January 19th. A vacation of six weeks follows the Summer term, and one of two weeks, the Winter term. An examination and exhibition of Music and Composition, will take place at the end of the Summer term.

EXPENSES, &c.—Preparatory Department, tuition per term, \$5; Academic do., \$8; Collegiate do., \$10; Music, extra, \$10; Use of Piano, extra, \$2; Latin, extra, \$3; French and Drawing, each, extra, \$5; Board and Furnished Apartments, \$27.50; Washing, per dozen, 50 cts; Stationery, Writing Books, Ink, &c., 50 cts. A deduction of ten per cent. is made from the bills of clergymen. Tuition and Board bills are required to be paid one-half in advance, and the balance at the middle of each term. Each pupil is expected to furnish one quilt, one blanket, one pair of sheets and pillow cases, and towels and napkins for her own use. Text-books are supplied at a small advance from wholesale prices. All the pupils are instructed in Vocal Music without charge. No discount will be made for absences, except in cases of protracted sickness, or by special arrangement.

APPLICATIONS.—All applications for admission, should be addressed to the President of the Board of Instruction, REV. L. D. MANSFIELD, Nyack, Rockland Co., N. Y.

TRUSTEES.—Hon. M. G. Leonard, President; J. S. Aspinwall, New York, Vice President; E. B. Johnson, Sec., Nyack; D. D. Demarest, Treas., Nyack.

REFERENCES.—Hon. W. H. Seward, Auburn, N. Y.; Rev. Joshua Leavitt, D. D., Office of Independent, N. Y.; Rev. Dr. Chapin; Rev. T. L. Cuyler, New York; John H. Raymond, L. I. D., Pres. Col. & Polytechnic Inst., Brooklyn, N. Y.; Rev. H. W. Beecher, Brooklyn; H. Tanner, Esq., Buffalo, N. Y.; Rev. J. V. Himes, Boston; Wm. P. Butler, Esq., Boston; John Pearson, jr., Newburyport, Mass.

ADVENT HERALD.

BOSTON, MAY 8, 1858.

ITEMS AND NEWS.

The new Azof green of the Paris spring fashions is dyed with such poisonous materials that seamstresses who prick their fingers while sewing it, lose the use of their hands, and ladies have been taken violently ill from wearing shawls of this color. The tint is very brilliant.

Mr. Frederick Loba, an ex-High Priest of the Mormons who escaped from Salt Lake with his family, is now at Leavenworth, and reports a tale of horror in regard to the celebrated handcuff trains. He says that of the twenty-five hundred persons who started from the frontier, only about two hundred frost-bitten, starving and emaciated beings lived to tell the tale of their sufferings—the remaining twenty-three hundred perished on the way, of hunger, cold and fatigue! Mr. Loba says that the route is strewn with skeletons, while among the Indian tribes of Utah white children are now living, who were picked up from the snow by the savages, and thus rescued from the death which their parents had failed to escape.

A child of Mr. Jerod, in Norfolk county, Va., was poisoned by sucking the flower of the yellow jessamine, and died in an hour afterwards.

The extent of the publishing business in the United States is revealed by the fact that about six thousand new books were issued within the past thirty-three months, by three hundred and eighty-five publishing houses.

The population of Mexico is about eight millions, and the debt about one hundred and thirty millions of dollars. Don't she need a guardian?

The number of marriages in New Jersey during 1857 was 8340; deaths, 10,206; births, 13,883.

One of the two cones of Vesuvius, so often described and so familiar to all who have seen the volcano or its representations, has been blown into the air, and the conformation of the mountain has been completely changed.

The Cincinnati Gazette says that since the religious revival has been in progress the number of drinking shops in that city has been materially lessened. Within a week two or three establishments in the immediate vicinity of a church where union prayer meetings are held daily, have been compelled to close.

A company of about ninety Mormons—most of them from Denmark, Sweden and Norway—arrived at N. York on Saturday the 24th ult. This company, it is said, are of a better class than the generality of Mormon emigration, being mostly well-dressed, and apparently well-to-do people. They will rendezvous at some point in the Northwest until they have an opportunity to join the Saints in Utah.

The town of Auburn, Ala., was visited by a terrible gale on the 11th ult., which overthrew the steeple of the Baptist church, unroofed one or two dwellings, destroyed numerous out-houses, tore up large trees, and did other similar damage.

The Detroit Free Press states that the bones and clothing of a man which were found in the woods sixteen miles from that city, two weeks ago, have been ascertained to be the remains of John Hickey, a railroad conductor, who was murdered and robbed of a large sum of money in August last, and the police are on the track of the man who probably murdered him.

An Indian being in a large city on a public occasion, was looking upon a display of fireworks, when he was asked if he had ever seen anything so extraordinary. "Ugh!" was the response, "Indian seen burning prairie!"

A lady in this city, who was induced to partake of a prescription for a disease, which had been prepared with the counsel and aid of a so-called spiritual medium, was nearly fatally poisoned lately by the drugs given her. Immediate application of remedies by a skillful physician alone saved her from a horrible death. The victim of misplaced confidence is now in a fair way for recovery.

A few days ago one of the visitors of the Provident Association, at the West End, was applied to by a man, who was found in abject poverty in a miserable garret, without food or decent clothing. Food was provided for him and a change of clothing by the benevolent visitor. Only a few years ago this same man was a New York merchant, with at least \$100,000, living in a splendid residence, and riding in a princely carriage. We keep back the gentleman's name from motives of delicacy, though it is a familiar one to some of our merchants. How true it is that "riches make to themselves wings and fly away."

A great water-spout passed over Waikapanu, Sandwich Islands, on the 20th of February. The waterspout was carried up among the mountains, where it was discharged, and an immense torrent swept down the valley, uprooting huge trees, removing large fields of kalo, and carrying away considerable portions of arable land, leaving deep fissures and piles of stone instead. The water came down in a body like a mighty wall fifteen or twenty feet high, with such majesty that it would not follow the windings of the brook, but rushed over whatever lay in its way, cutting its own path.

The flooring of a stable in New Bedford, Mass., gave way a few nights since, by which five cows, tied to stanchions, were hung up by their necks, and found dead in the morning.

The most destructive fire that has occurred in our city for some years took place between one and two A. M. of last Sunday morning. A large five story stone block, Nos. 133, 135, 137 and 139 Federal street, was consumed, and the loss estimated at \$225,000. Two firemen were killed by a falling wall, and several other persons were badly injured. One of the firemen was to have been baptized and added to the Harvard st. Baptist church, had he lived till the P. M. of that day.

Among the sufferers, are Messrs. Grant, Warren & Co., the manufacturers of the paper on which the Advent Herald is printed. Their loss is \$90,000,—70,000 of which is covered by insurance.

Fortunately for us, fifty reams of paper were sent from Grant, Warren & Co., to Mr. Hall's, on School st., where the Herald is printed, on Saturday last; otherwise its publication might have been interrupted for the want of paper to print it on.

Nineteenth Annual Conference.

The Nineteenth Annual Conference of Adventists will convene at the Chapel on the corner of Kneeland and Hudson Streets, Boston, Mass., on Tuesday, May 25th.

ORDER OF EXERCISES.

Tuesday, 10 A. M., Conference will organize, and the remainder of the morning be occupied in hearing reports, according to the following resolution passed at the last Annual Conference, viz.,

Resolved, That the Advent churches, through their pastors or otherwise, are requested to forward to the next Annual Conference a written report in

relation to the progress of their church, Sabbath school, and missionary interests.

In the P. M., the Anniversary sermon will be preached. Also, preaching in the evening.

Wednesday, A. M., Reports from committees.—Preaching in the P. M. and evening.

Thursday, A. M., Reports from committees, and preaching in the P. M., and evening. The Reports from the committees on Publications; also on Catechism; will be called for.

It is desired that there should be a full representation of the Advent churches at this general gathering, and that as in past years, it may prove a season of much interest and profit to the cause of our coming Redeemer. Never was there a time when such a conference could be made more eminently serviceable to this cause than the present. An unparalleled religious interest prevails throughout the land, and many new churches have been raised up among us, and the older churches much strengthened; who should furnish representatives for our approaching meeting.

God is making ready a people for the coming of Jesus, and while His Spirit is being poured out in so remarkable a manner, and so much of Christian union prevails, shall not our people from every place both ministers and laymen, come together in the spirit of love, and labor unitedly to promote our common cause? For once let there be a sacrifice of time and money to do so. Let all come up to this feast.

The committee recommend that the pastors of the church in Boston secure the labors of one or more ministers for some days previous to the Conference for the purpose of stirring up a local interest, and thus to obtain a good attendance of the citizens of Boston.

L. OSLER,
I. C. WELLCOME,
D. T. TAYLOR, } Committee.

The N. Y. correspondent of the Boston Journal under date of April 22, says:

"We had an unusual sight yesterday. It was no less than the presence and approval of Rt. Rev Bishop Melvaine of Ohio at the Fulton street prayer meeting. The upper and main room was full; the smaller room below was opened. In this humble place for prayer the Bishop of Ohio stood and expressed his approval of the revival and of the famed daily meetings for prayer in that place. Bishop Melvaine is one of the few Bishops of the Episcopal church who give a hearty and cordial support to the revival movement of this day and age. He officiated last Sabbath for Rev. Dr. Tyng, and in the afternoon gave a funeral sermon on the death of Rev. D. A. Tyng, to a crowded house. The sermon was one of the most tender and consoling that I ever heard, and the tearful eyes of the audience, and the half-suppressed sobs, indicated how deeply the congregation sympathized with the great bereavement that has befallen their beloved Rector and how appalling to them the sudden calamity was."

The above is suggestive, from the fact that Bishop Melvaine and Dr. Tyng are both Millenarians. Those who hold such sentiments, are among the bright and shining lights of the present age, in their respective denominations.

STRANGER IN TOWN.—We have been gratified by a call from Frederick Ayer Esq., the business man of the firm of J. C. Ayer & Co., Lowell. A short acquaintance with the gentleman convinces us that not the Doctor's skill in compounding his medicines is alone concerned in the immense consumption of them but that it takes business talent of no ordinary measure to pass them around the world. Mr. Ayer, manifestly has these abilities, and the success of his house shows that he uses them. ["Memphis Whig," Tenn.]

Dear Sir:—Can you inform us whether the original Hebrew of Isaiah 65:20, will bear the rendering which is said to have been given it by Paganini—"There shall be no more carried out thence to burial an infant of days, or a youth, or an old man who hath not filled his days; for the man of a hundred years shall be as a youth."

I find it is endorsed in the Second Advent Library published at your office 1843. If you have not the information at hand, will you please refer this to Professor Whiting? Yours for truth,

J. N. LOUGHBOROUGH.

North Liberty, St. Joseph's Co., Ind., April 21st, 1858.

We are unable to answer the above question, and so will request Prof. Whiting to reply to the enquiry.

We presume, however, that the original will not bear that rendering—the literal meaning we suppose to be that "There shall not be there an infant of days."

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promoters of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plethora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—ly

APPOINTMENTS.

Elder C. P. Dow will preach (D. V.) as follows:—May 1st and 2d, Saturday at 7 P. M. and Sunday at 10 A. M., at Swanton Falls, Vt., as Bro. H. Asselstyn may arrange, May 2d; at 5 P. M., at Saxo's Mills, Highgate, Vt., May 9th; at Sutton, C. E., as Bro. H. Sweet, and Dr. F. Cut-

ter, may appoint; and May 16th, at Waterloo, C. E., as Dr. R. Parmelee may appoint.

J. M. Orrock may be expected to preach at Knowlton's Falls, C. E., May 29th, at 6 o'clock, and Sunday 30th, at half-past 10 A. M.; Waterloo, at 2 P. M.; in the Harvey school house, the 31st, at half-past 5 o'clock; and in West Shefford Thursday, June 3d, at the same hour (if Bro. Lawrence thinks it best to make an appointment.)

CANADA EAST AND VERMONT CONFERENCE.—This annual conference of Adventists will be held in the Old Meeting-house, in Hatley, C. E., to commence Wednesday, June 9, at 2 o'clock P. M. and hold over the following Sabbath. It is desirable that an unusual interest be manifested to come to this "feast of the Lord," by our brethren within the limits of the Conference. Let our ministers especially be on the ground in season. As the meeting is appointed in Hatley by request of the brethren there, it is expected that the friends will do what they can to provide for those from abroad. Come, all who can.

J. M. ORROCK, Sec'y of Con.

There will be a conference of believers in the speedy coming of Christ, the Lord willing, at Earlville, La Salle county, Ill., to commence Friday the 21st of May, and hold over the following Sabbath. Elders P. B. Morgan, A. S. Calkins, and N. W. Spencer are expected to preach the word. A general invitation is extended to all to come to this feast. May the Lord crown it with his richest blessings, and save poor perishing sinners in behalf of the brethren.

N. W. SPENCER.

ILLINOIS ANNUAL CONFERENCE.—The Lord willing, the Illinois Annual Conference of Adventists will meet in the city of Ottawa, LaSalle Co., Wednesday, May 18th, and continue over the following Lord's day. A plan has been proposed, by order of the last Conference, which it is believed promises a larger and more effectual co-operation than has ever before been introduced in the West. It is expected this will be an important conference, and a general delegation throughout this entire state and region is desired. Brethren coming from a distance will remember Ottawa is on the Chicago and Rock Island R.R. 84 miles west of Chicago, 88 miles east of Rock Island and 14 east of LaSalle, where the Illinois Central railroad intersects the C. & R. I. R. R. Let all pray the blessing of God may attend the Conference. In behalf of the Committee,

G. W. DEAN, Clerk.

Elder I. C. Wellcome's P. O. address is Richmond, Mo.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings.

J. MORSE, Pastor.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.—R. Hutchinson, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Crampton—We credit one dollar each to the two new subscribers you order, as per receipts.

M. Fuller—Sent Time of the End Apr. 30th, \$1, and postage 21 cts.

M. S. Fry—The \$2 was not rec'd.

A. Chase, Jr., \$1.12—It pays Herald from March 1st to No. 906—not being able to spare back Nos. of G. for January.

L. Bolles—Those 4 Guides have been once mailed each month. We have again sent the missing Nos. The fault must be in the mails or post-office.

Bro. John Smith's Proposition.

We acknowledge the receipt of the amounts subscribed by John Smith, \$20; Mrs. Lucy H. Smith, \$10; Miss Lucy Ann Smith, \$5.

To Aid this Office.—M. C. Butman, \$5.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS—\$1 for six months, or \$2 per year in advance.

\$1.13 " " " \$2.25 per year, at its close.

\$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a-year, in addition to the above: i.e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same toll the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1 04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a-year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

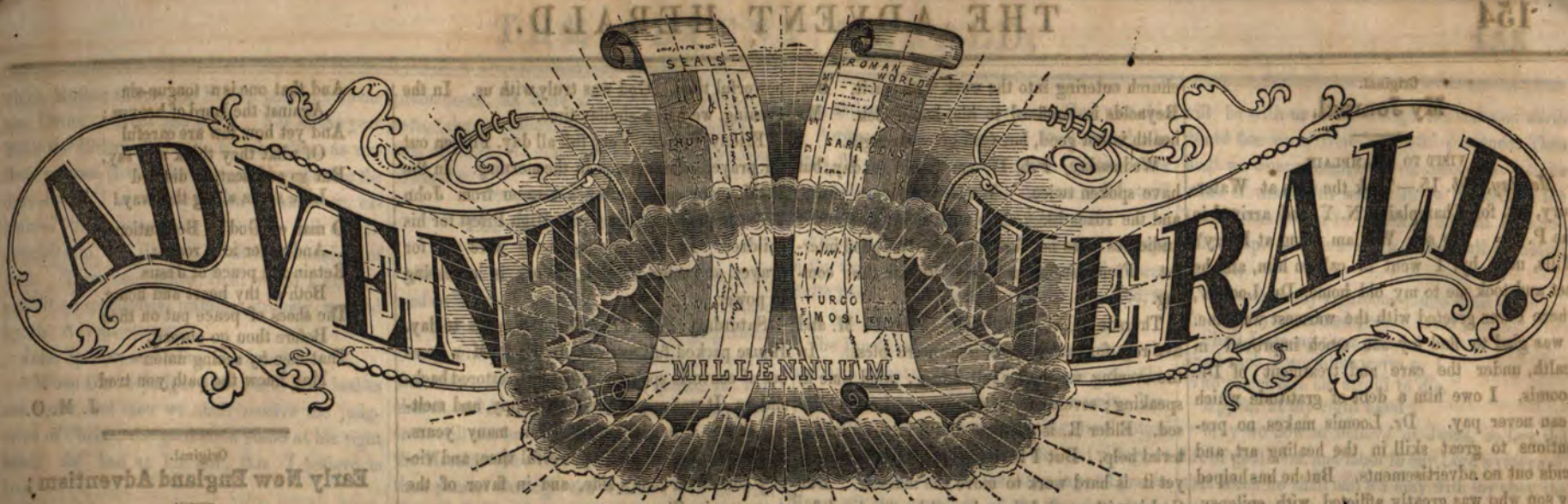
UP TO TUESDAY, MAY 4TH.

The No. appended to each name is that of the Herald to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

W. Watson 886, C. C. Gage 900; Mrs E. Ellis 867, J. Randall 880, H. House 911—each \$1.

C. Balcock 893, J. Crampton (2 cops.) 906, Jos. Evans 945, and G. to 142, sent books the 24th, all right; H. Holmes 893, J. Libby 854, E. Baldwin 924, E. P. Burdett 893, A. Sherwin 919, M. J. Cook 932, your paper has not been stopped; Geo. Taylor 893, Mrs S. Haddock 852, B. Colby 880, J. B. Waters 875—each \$2.

M. A. Quimby 919, S. Stone 1073—each \$3.
S. Fletcher 945—\$5.
Geo. Wise 893, \$3.50.



WHOLE NO. 887.

BOSTON, SATURDAY, MAY 15, 1858.

VOLUME XIX. NO. 20.

ONLY ONE LIFE.

'Tis not for man to trifle; life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours.
Not many lives, but only one have we;
One, only one—
How sacred should that one life ever be—
That narrow span?
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

The result of all that Philip did was, that "there was great joy in that city." You have often heard me say, that joy is one of the first effects of the revelation of the truth. Now, here is an instance and a proof of it. Good news when proclaimed produce joy; and the Gospel being good news, accepted by me as true, produces naturally joy. Is it no reason to rejoice that a Saviour has died for me, that his blood was shed for me, that I have instant and everlasting acceptance, without money and without price; not by suffering something, not by paying something, not by waiting a little, not by doing anything; but believing, what I have upon credible testimony, that "He that knew no sin was made sin for me, that I might be made the righteousness of God by him?" Why, what is the effect of that? Joy. And as there was joy in that city when a whole multitude believed, there ought to be joy in the individual's heart, when with all his affection he believes in Jesus, and has peace through his blood. I have often been struck with the simplicity of the Gospel preached by the apostles, and the instant of the joy that was felt by those that heard it. There were no metaphysics in those days; there were no cavilings, disputings, fears, misgivings, suspicions. Men seem to have honestly believed—I mean those that did believe—what the apostles said, and the instant effect of their belief was joy. The jailor of Philippi no sooner heard a sermon, which was compressed in this single passage, "Believe on the Lord Jesus Christ, and thou shalt be saved," than, "he believed." And what is added? "Was baptized." And what next? "And rejoiced;" and rejoiced "with all his household." And so these citizens here, we are told, of Samaria, no sooner heard Philip's message, and saw the irresistible evidence of it than there was—what? Not suspicions, doubts, fears, misgivings, in that city; but, in the beautiful and simple language of inspiration, "There was great joy in that city."—Christians ought to be happy; joy is their inheritance and their privilege; and if they are not it is because there is some prejudice in their minds, some passion in their hearts, or something that intercepts and interferes with the full tide of joy that would otherwise take possession of their hearts.

Well, now, while there is no bright picture without its dark part, there is no chapter in history all brilliancy without another dark, and sad, and sorrowful. There was a man of the name of Simon who dealt in sorcery; a mere impostor, a sleight-of-hand man, who made people believe

that he could do supernatural things, when he could only do natural things very cleverly; a sort of ventriloquist; an expert manipulator, who could do things in a way that nobody else could; and, therefore, was believed to do things by power from on high. Many people were bewitched and bewildered with his sorceries, with his cleverness, his tact, or his talent. And it is said that Simon also, when he heard Philip preaching concerning the kingdom of Jesus, himself believed also. "And when he was baptized, he continued with Philip." Now, here is a man who evidently professed the truth, and on the strength of his profession and confession was baptized. The apostles here set us a precedent, that in admitting to the Lord's table, or in admitting adults converted for the first time to baptism, we are not to accept only those of whom we are absolutely certain that they are regenerated persons. We cannot judge the heart; it is not our prerogative; to do so.

Profession, and confession, and a consistent walk, are the elements of our judgment, and where these are seen in the candidate for baptism there is a valid ground for our administration of baptism where it has not been administered before, or for admission to the Lord's table where such admission is claimed. The apostles admitted Simon to baptism; the Son of God admitted Judas to the Lord's table. How truly, therefore should we endeavour to judge charitable judgment, to hope the best, and to remind each and all that he that judgeth the heart is God!

When Simon was baptized and joined the apostles, or rather joined Philip, and when he saw the apostles Peter and John come down to Samaria, evidently to strengthen them and confirm them in the truth they accepted, and when he saw that miracles were performed by their praying for the Holy Spirit upon those on whom they laid hands, he also asked the apostles to give him the power to communicate miraculous gifts to whom he would. Some have applied this as a precedent and a reason for what is called, in a sister church, confirmation. But when people build it upon this passage, they build it upon a foundation that will not bear it. The apostles here laid their hands upon men, not to confirm the baptized, but to communicate miraculous powers, a totally different thing. And the evidence of it is, that Simon saw the miraculous powers bestowed; and it is the proof that that was the result of laying on of hands; and he asked that he might be able to do such things also.

This man Simon has given origin to a phrase that you have often heard—Simony. The meaning of Simony in his case—meaning the practice of Simon—was, that he thought that by paying the apostles, he might bribe them to give him the Holy Spirit and miraculous gifts. It has been transferred to other things; and now for a person to say to a patron, "I will give you three thousand pounds if you will give me that living" that is simony. Or for a person to buy the next presentation to a living, is surely simony. I know it is practised, but I hold it to be positively sinful. Or for a minister to do, what a clergyman did in Scotland a short time ago, preach other people's sermons, in order to get the votes of the congregation as their minister, was not giving money,—it was using other people's property, in order to get the presentation to the par-

ish. Simony may be practised in the Scotch Church as well as in the English Church; and among our dissenting brethren, too, it may be practised. It does not require money, it only requires plans and expedients in order to secure the presentation, the benefice, the living, the ministry, or whatever you choose to call it, which are not, fair, and honest, and straightforward.—Let not any suppose that there is a monopoly of wickedness in the Church of England—it has plenty in it to be answerable for; we shall find that poor human nature is the same everywhere and corrupt nature is in every church, and that simony has been practised in all. But still it ought to be protested against, resisted, and repudiated. Some of you may be aware, that in the questions appointed nearly 300 years ago, to be put to every candidate for Orders in the Scotch Church, one is, "Have you used any undue means to secure a presentation to this benefice?" for if the candidate has, the presbytery will instantly reject him. And if it were discovered, twenty years after an incumbent had been presented to a parish, that he had been guilty of simony, he would, ipso facto, be deprived of his parish or his living, and very properly. I am convinced that if Church patronage is to exist in the church—and it exists in England and Scotland, though in the latter country immensely modified and subdued—the patron should not present the son of his friend, who has not courage to be a soldier, nor the talent to be a lawyer, as if good enough to be a minister. Nor ought the patron, on the other hand, to present some one who has helped him in parliament, or been excessively clever at an election, and done good service in getting him the greatest number of votes. But he ought most certainly, if he do not give the people the choice of the minister, to consult their feelings; he ought most certainly ascertain whether the people like him. And the day is coming, when patronage must think of the people in order to exist at all; and if it do not, the sooner it is swept away the better. I believe that the tie between the minister and his flock is a holy and real one; it is formed most solemnly, and anything that interposes to destroy it is deeply to be deplored. I am one of those who think a limited patronage good,—a patronage modified by deference to the wish, and the desire, and the preference even of a Christian people. And I do not think that in a large parish popular election, as may be seen in this great city, has been a blessing; some of the most awful scenes witnessed at parish elections have not certainly tended to commend that system. But the Christian communicants in a congregation ought to be consulted; and while I would not listen to the absolute veto without rhyme or reason, yet, if I were a patron, I would attend to their feelings, to their preferences, and their desires: and as patrons grow in common sense, and the Christian people in a sense of their own rights and privileges, no doubt this will be the case more and more.

To be continued.

Mistakes of Big and Little.

It seems that most men are bent on being something great in themselves, and when they are not that, they are sure to imagine they are. The

smallest patterns generally swell most in this direction. They play out and around themselves, as if all the stars were mere gazers on them. Nothing more clearly illustrates how completely man is let down to himself in the fall, than the importance he takes to himself.

The least insect in the order of creation is as much a creature as the sun, or as the most glorious angel in heaven; and this seems to reprove the greatness we take on ourselves, especially as shining and rising above others. If we could see little as great and good in ourselves, we might see more that is such in others. We could be just, as not desiring more than our due. We could be generous, as acknowledging the merits and claims of others.

But as the case stands with us, we are apt to be exacting, as though our merits could not be excelled, and sometimes we are so big with what we are, and so much taken up with the injustice of not having our dues, that we quarrel with all tendencies which do not centre on us or contribute something to the success of our wishes. We become intensely selfish without knowing it, mere despots in self-exaction, and however devoted to objects of a useful and generous order, yet so carry ourselves into them as to make our good but a refinement of selfishness, something that is more like a sacrifice to ourselves than to God.

Whatever we may think of that virtue called humility, it is a kingly grace which is never conscious of empire, and condescends to be the servant of all. It is never troubled about its own elevation, or cast down or disaffected by the elevation of others.

That a spirit like this must precede and accompany the work of grace in our hearts, is too plain a point to be argued. It is a key which solves such mysteries as these—when I am weak, then I am strong—strength perfected in weakness. We naturally affect confidence and strength in ourselves—but the divine life in us is a supernatural process—some thing not to be affected or made exacting. Says an old writer:

"There is nothing man does more affect in the world than self-sufficiency, and an independency on any other power than his own. This temper is as much riveted in his nature as any other false principle whatever; for man does derive it from his first parents, as the prime legacy bequeathed to his nature; for it was the first thing discovered in man after his fall; he would be as God, independent of him. Now God, to cross this principle, suffers his elect to lie in the grave till they stink, like Lazarus, that there may be no excuse to ascribe their resurrection to their own power. God lets men run so far in sin, that they do unman themselves, that he may proclaim to all the world that we are unable to do anything of ourselves towards our recovery, without a superior principle."

Self-sufficiency is a swell which true greatness can never make with advantage. The absence of it in the Church would be such a coming of Christ with the blessings of consolation and peace as will really be, when we are found in his spirit and patterning after his example. It is easy to see why grace dwells with the lowly, why he that humbleth himself shall be exalted, why faith is so admired a virtue as anchoring itself on something out of ourselves.

Original.
My Journal.

VISIT TO CHAMPLAIN.

Monday, Feb. 15.—Took the cars at Waterbury, Vt. for Champlain, N. Y. and arrived in the P. M. My son William being at Perry's Mills, near by, I went to call on him, and he met and took me to my old home, Dr. Loomis', where I was greeted with the warmest welcome. I was glad to find my son much improved in health, under the care and treatment of Dr. Loomis. I owe him a debt of gratitude which I can never pay. Dr. Loomis makes no pretensions to great skill in the healing art, and sends out no advertisements. But he has helped my son who was greatly afflicted with epilepsy, and we have hope that he is now saved from the power of that disease. The Doctor is sanguine in the belief that the worst is over. And he has now entered upon the study of medicine in the hope of health, that will enable him to succeed.

Here I remained a few hours, then went to Bro. Alvah Loomis' who had prepared a prophet's chamber for me, and a welcome to his hospitalities. Here I felt at home, and now arranged for the campaign of two weeks' conflict with the elements of moral darkness.

Elder B. S. Reynolds has been laboring here and in the vicinity, for the year past, and is very highly esteemed for his work's sake, among all classes who attend his ministrations. He holds meetings in a number of places in this region, where he has full congregations, and what is best of all, fruits, of his labor in the salvation of souls. Already one new church has been organized of about thirty numbers, in Moores, near Perry's Mills, and a new and commodious chapel has been reared. The prospects in other parts of the field are good.

Champlain village has been the central point of the advent interest for this region.

Meetings have been held in a large school-house. But few of the citizens however are members of our society. It is for us, proverbially a "hard place." Much prejudice exists, and it has been very difficult hitherto for us to reach the community to do them much good.—There are two societies, one Presbyterian and one Methodist. On a request by friends attending the Presbyterian church the use of their commodious vestry was voted to us. But some unseen influences at the time caused a reconsideration of the vote, which threw us back to the old school-house. The Methodists kept up a meeting within a few rods of us, during the whole time, and the Presbyterian minister, who last year warned his people not to go to these meetings now changed his position, and advised them to go, and went himself and preached, on the parable of the prodigal son. At the same time told his people that he had rather they would go to a universalist meeting than to ours!! Such is human nature.

The community were not well pleased with the course of their leaders, and came en masse to the school house, which was crowded almost to suffocation during the whole time of our services of two weeks. And a more respectful and candid hearing was never given to a messenger of the gospel. The members of both churches professed to be edified, and gave public testimony of their special interest in the meetings. A majority of the living church members of all persuasions were anxious for a union of ministers and churches in the meeting. But this was not favored by the shepherds of the flock, and so nothing could be done to effect it. All attempts to destroy my influence and usefulness only increased it. God was truly with us, and had there been a disposition for a Christian union, the whole community might have been most favorably and powerfully affected for good. But pride and prejudice often blind the minds of the best of men.

We commenced meetings Monday Feb. 15, in the evening with a good audience. At the close of the sermon, the brethren and sisters pledged to each other, they would go into the work before us, and do what they could for the salvation of souls. One penitent desired prayer.

Tuesday, Feb. 16.—Gave three sermons.—Good attention. Several rose for prayer, and the

church entering into the work with spirit. Bro. Reynolds is confined to his house sick. My health is not good, but God gives strength.

Wednesday, Feb. 17, am feeble to day, but have spoken twice. We have a severe storm, and the roads blocked up with snow, so that our audiences were not full, but there was good interest. Five rose for prayer. Better time coming.

Thursday, Feb. 18, spoke in the P. M. and five rose for prayer, and some were blest. In the evening we had a full house; good time in speaking; several rose for prayer and some blessed. Elder R. is yet sick, and I have no ministerial help. But I have good help from brethren, yet it is hard work to move the masses. But God is with us, and there is nothing too hard for him.

Friday, Feb. 19, preached twice to day. Full and good attention, in the P. M. In the evening house packed. All classes out to hear,—lawyers, doctors, deacons, and officers of other churches, sceptics and universalists. We had a deep feeling and much conviction, in the meeting. A number rose for prayer, and some were blessed. The tide is turning in our favor, with the people, and God is working with us by marked manifestations of his power. Our place is too strait for us, but no prospect of any larger one. So we make the best of our condition. Another year may bring us a house, by the help of God.

Saturday, Feb. 20. Three sermons to day to full congregations. Bro. Reynolds is out to hear and help what he can. His health is better.—Our prospects for doing good grow better. Some more are yielding to the truth. In the evening I poured out the truth from a full heart, for one hour and a half. Solemn and fixed attention was given throughout. It will not be lost.

Sunday, Feb. 21. Three discourses. The house was packed in every part all day. A new and deep interest was manifest. Many broke down and confessed, and others moved, with good prospects of reformation of life. Bro. Reynolds is a true yoke fellow, and helps with all his heart. My health is good. God gives me peace, and glory in my heart, and health and strength in my body. Glory to His Holy Name.

Monday, Feb. 22. In the P. M. good audience. Many spoke after sermon, and the saints were cheered. In the evening I had a very deep exercise for perishing souls, and poured out my full soul, in truth and love. Ten came out for prayer, and several were blessed, and made happy in God. The Presbyterian and Methodist ministers still stand out. Yet God has given us the people in spite of them, and the work goes on. But for pride and prejudice, they might enjoy with their churches scenes of glory and blessedness. And many souls might be gathered to Christ, who now hang on their skirts, waiting for them to move in a right direction.

Tuesday, Feb. 23. Preached in the P. M.—We had a melting time. Among many that spoke were two prominent lawyers, one a Presbyterian the other an Episcopalian. They had both been in a backslidden state. Their humble, life-giving testimony will not be soon forgotten. In the evening I spoke about two hours, to the young men. The place was crowded, and the breathless attention given throughout showed their appreciation of the counsels given them. Several rose for prayer, and God gave us victory over the powers of darkness.

Wednesday, Feb. 24. Three sermons to-day. After sermon in the A. M. and P. M. many spoke and confessed, and entered anew on the work. In the evening twenty were out for prayer, and six or eight were blessed. The work now has a good start, and if those who have influence for good, would "not stand in the way of sinners," but take hold heartily in the work, the whole community, that are capable of being moved would be brought to Christ. May God help.

Thursday, Feb. 25. A. M. after sermon many spoke with boldness and humility, and joy. In the P. M. had a meeting for all to speak. Bro. Reynolds took charge of the meeting. Large numbers spoke, and at the close, twenty came out for prayer, from the age of twelve to seventy-five years. It was a solemn sight, and was indeed a

powerful time. God was truly with us. In the evening, we had a similar time.

Friday, Feb. 26. Very full all day. Fifteen out for prayer, after sermon in the morning. In the P. M. many spoke, after a sermon from John 17—the prayer of our Great High Priest for his children. In the evening many were out for prayer, and some blessed. Work is increasing in power.

Saturday, Feb. 27. Three sermons to-day. House packed full as ever. In the P. M. a number of converts spoke, also several restored backsliders. It was one of the most happy, and melting scenes I have witnessed for many years. In the evening we had a powerful time, and victory turned on Zion's side, and in favor of the mourners in Zion.

Sunday, Feb. 28. The day dawns upon me, but I am shut up in the gloom and darkness of ague, and head ache, which is as unpleasant as almost any disease to a public speaker. But the crowd will be there, and I must be there, if I can lift my head.

I preached in the A. M. and P. M. The gospel is so blessed, so good, so sweet, that it makes a sick man almost well who believes and and preaches it with all his soul. I had good seasons, but could not do so well, as I could wish for the people. Between the afternoon and evening meeting, I took remedies in the hope to be able to speak in the evening. But I was unable to get out till 8 o'clock in the evening. Bro. R. had spoken to the crowd. Being near the place of worship I felt that I could not be deprived the privilege of giving a parting word of counsel to the converts and the church, and of bidding them, and many other kind friends farewell. So I went in, and fulfilled these duties, and took the parting hand. All felt that the work had but just begun, and that I ought to remain one or two weeks longer. But this was out of the question. So at the close Bro. Wesley Weeks took me in his sleigh to Rouse's Point, where I was to take the cars for Burlington the next morning.

Thus we closed our happy, interesting meeting. It will be long remembered, and I have no doubt we shall be able to refer to it in the new earth, as a means of the salvation of many that will be there. May it be so.

I shall expect that God will stir up his people to build him a house in Champlain, which by the will of God, I shall assist in dedicating next winter.

Original.

Beatitudes of the Mountain.
no. 7.

"Blessed are the peacemakers; for they shall be called the children of God."—Matt. 5:9.

"I have often heard it reported of the holy Mr. Dod, that when a man, enraged at his close, convincing doctrine, assaulted him, smote him on the face, and dashed out two of his teeth; that meek servant of Christ spit out the teeth and blood into his hand, and said, 'see here, you have knocked out two of my teeth, and that without any just provocation; but on condition that I might do your soul good, I would give you leave to knock out all the rest.' Here was exemplified the excellency of the christian spirit.

A forgiving christian temper gives a man the true possession and enjoyment of himself. So that our breasts shall be as the pacific sea, smooth and pleasant, when others are as the raging sea, foaming and casting up mire and dirt."

J. FLAVEL.

Who would not follow after
The things that make for peace,
And try to cause all discord
In church and state to cease,
Since God, the King Almighty,
Has said of those who do,—
"Ye are my sons and daughters,
And I'm at peace with you?"

Some act as though the bible
Spoke happiness to all,
Who gossip in the neighborhood
And try to make a brawl!
Who speak against their neighbor
And say "you must not tell;"
Such tongues—so like a firebrand—
Are set on fire of hell.

One sin the Scriptures tell us
Will never be forgiven,

And that one is a tongue-sin
Against the Lord of heaven;
And yet how few are careful
Of what they think and say,
But go and scatter discord
Like seeds along the way!

O man of God! Be cautious,
And never idly roam;
Retain the peace of Jesus
Both in thy heart and home.
The shoes of peace put on thee
Before thou go abroad,
That men by seeing union
May know the path you trod.

J. M. O.

Original.

Early New England Adventism;

Or the views of the early American Christians concerning the Doctrine of the Return of the Jews, Millennium, Conversion of the World, Inheritance of the Earth, Fall of Antichrist, Time of the End, Second Advent; &c.

NUMBER IV.—JOHN ELIOT.

This "apostle to the Indians," as he has been fitly styled, came to N. E. in 1631 and settled at Roxbury, Mass, where he died, 1689, aged 85 years. Cotton Mather calls him a "person justly famous in the church of God" and in his Magnalia does ample justice to his memory. Richard Baxter said of Eliot, "There was no man on earth whom I honored above him." He was the author of some dozen or more small works, beside many letters, and in 1663 rendered the whole Bible into the Indian tongue. Hundreds were converted among them, and very many Indian churches were established. Eliot's first sermon among the natives was preached from Ezekiel's 37th chapter, and so impressed did he become with the magnitude of his work that he imbibed the notion that these Indians were the ten lost tribes of Israel, and in 1660 he wrote and put forth his "Jews in America," a work "intended to prove," says Allen, "that the Indians were descendants of the Jews."

In a rare old 4to volume of "Tracts on the early Indian History of N. E.," are many of Eliot's letters and small works. In them he speaks of the conversion of the Indians as fulfilling Ezekiel 37th chapter, and expresses his hope that,—

"The Lord shall be their law-giver, the Lord shall be their Judge, the Lord shall be their King and he will save them; and when it is so the Lord reigneth" (Letter 1649.) In the same letter he speaks of the setting up of Christ's Kingdom among the Indians, who, he says, are Ezekiel's dry bones, and alludes to "the great kingdom of Christ which we wait for, when all kingdoms and nations shall become His." In a Letter to Oliver Cromwell, 1652, Eliot says:—

"The Lord's time has come to advance and spread his blessed Kingdom, which shall in his season fill all the earth that Christ might reign." In an address found in his "Tears of repentance 4to, 1653," he writes:—

"In these times the prophecies of Antichrist's downfall are accomplishing, and do we not see that the Spirit of the Lord, by the word of prophecy, hath raised up men, instruments in the Lord's hand, to accomplish what is written herein? And the spirit of prayer and expectation of saints is raised generally in all saints by the same word of prophecy. In like manner, the Lord having said all nations shall become the kingdoms of the Lord and of his Christ. Such words of prophecy hath the Spirit used to stir up the servants of the Lord to make out after the accomplishment thereof, and hath stirred up a mighty spirit of prayer and expectation of faith for the conversion of the Jews, yea all Israel and of the Gentiles also over all the world. The design of Christ being to erect his own kingdom in the room of all these dominions which he doth and is about to overturn."

It would seem by this that Eliot expected a very extensive spread and prevalence of the gospel, yet the doctrines of the future judgment at Christ's coming and the resurrection were evidently made prominent by him in all his labors and ministry. In a "letter, 1648," he writes that among the questions asked him by the Indians was, "How shall the resurrection be, and when?" And he did not fail to instruct them in that truth

which Mather affirms was Eliot's constant theme viz. Christ's advent and glory. For in the year 1652 the Elders of the N. E. churches, as was their custom, held a Fast Day, and gathering the converted red men before them by hundreds, examined them preparatory to their full church membership, and listened to their confessions of faith. These confessions, from which I extract, exhibit an evangelical training strongly marked by the Advent element.

John Speene, an Indian, confessed:—

"When Christ judges the world our bodies rise again, and then we shall receive the judgment of Christ; the good shall stand at his right hand, the bad at his left; this I believe is true."

Monequassun an Indian schoolmaster, confessed, "Christ will come to judgment, and all shall rise again, and all believers in this life shall then be saved: therefore I desire to believe Christ and mortify sin as long as I live." Again he says, "I believe Jesus Christ is ascended to heaven through the clouds, and he will come again from heaven. Many saw Christ go up to heaven, and the angels said even so he will come again to judge all the world, and therefore I believe God's promise that, when Christ comes again then all men shall rise." (See "Tracts on &c.")

How these simple and incorrupt views of our Lord's advent, from the lips of the artless red men, shame the doctrines of some apostate men who two centuries later, have, while boasting of their superior wisdom to the "poor Indian," come to deny any future personal advent at all!

That Eliot delighted in the hope of the Lord's coming, is seen from the following account of his dying words, which I take from the "Magnalia, B. III. p. 257—Hartford 1820." Says Dr. Mather, "While he was thus, making his retreat out of this evil world, his discourses from time to time ran upon 'the coming of the Lord Jesus Christ;' it was the theme which he still had recourse unto, and we were sure to have something of this whatever other subject he were upon. On this he talked, on this he prayed, for this he longed, and especially when any bad news arrived, his usual reflection thereupon would be, 'Behold some of the clouds in which we must look for the coming of the Son of Man.'" And Mather says he frequently used to exclaim, "Lord, come! I have been a great while ready for thy coming." His last words were,—"Welcome, joy! Pray, pray, pray!"

I do not find that our witness says anything about the 1000 years or new heavens and new earth. Many N. E. divines of his day were of opinion that the end would come at some time during the last half of the seventeenth century; but I do not find this view stated in the writings of Eliot, though I judge that he deemed that day at hand.

Even so, come, Lord Jesus.

D. T. TAYLOR.

Worcester, Mass.

Ministers Sons.

Dr. Sprague's late work is calculated to dispel an illusion which the world has so long delighted in, with regard to the character and destiny of ministers' sons. The sons of ministers, we have been told, are proverbially bad; and the stricter the doctrine and discipline of the parent, the more marked the aberrations of the child.

Now in the minute and elaborate details which Dr. Sprague has brought before us, of the lives of several hundred American ministers, we have the opportunity of putting this assumption to a decisive test. These ministers, let it be recollected, belong exclusively to that very school of ed, belong exclusively to that very school of ed, under the title of "Calvinistic," as the especial object of its censure and dislike. Now how did the bringing up of these families by these men prosper? We can only answer by taking the first hundred, of whose families we have any account, and whose lives are given in one of Dr. Sprague's volumes which we refer to at random. Of the sons of these hundred, over one hundred and ten became ministers. Of the remainder, far the larger proportion rose to eminence as honorable and successful men in business, or in the learned

professions. Is there any body of one hundred men, taken at random from any other pursuit of life, of whom the same can be said?—*Episcopal Recorder.*

The Christian Fireman.

We take the following from a discourse delivered on Sunday, April 24, by the Rev. Mr. Conklin, in the Pine street Orthodox Congregational church, Providence, R. I., before the firemen of that city. Mr. Conklin is the pastor of that church, and is a Millenarian. The following extract will not be uninteresting to the readers of the Herald. The text was: Isa. 43:2—"When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee."

After alluding to general duties and temptations, the preacher closed his discourse as follows:

Permit me to say, that in my opinion—If every one of you really exercised as much confidence, or Faith, in the Lord Jesus Christ, for salvation; as your fellow citizens exercise in you for the protection of their property when in danger from fire; and if every one of you were as devoted and faithful in serving the Lord Jesus Christ; as you are in protecting your neighbor's property from fire in the hour of peril, you would constitute Christian models and examples—in faith and works—for the whole christian world! Is the safe keeping of the soul, and the endless destiny of those affected by your character and influence, of less consequence than your neighbor's property? Alas, alas, for human inconsistency! When will men exercise a becoming confidence in God, and act accordingly? True confidence in God, implies a firm faith, that never turns back with discouragement, but goes forward in duty, no matter how dark the external world may be to the eye of unbelief. And while such a confidence honors God with a cheerful obedience, God will honor such a confidence in the hour of emergency. It will then be found that fire and water are only the servants of the Most High God and neither can go beyond his bidding, nor touch his chosen without divine permission.

Fire and water furnish in sacred history, two ever memorable illustrations of true confidence; and God's power in the deliverance of his people in the day of peril:—Israel at the Red Sea, and the three Hebrew children in Nebuchadnezzar's fiery furnace. Both show, how powerless is man and how mighty is God in time of trouble,—in other words, Man's necessity is God's opportunity.

When Xerxes the Great, the proud haughty Persian monarch, wished to cross the Hellespont from Asia into Europe, with his immense army, he constructed a bridge of boats. But the rebellious sea scattered his bridge and boats to the wind and rolled on its waves, defiant of human power. The enraged monarch in the excess of royal vanity commanded his servants to throw two chains into the sea to bind it and then chastise it with three hundred stripes. But the sea as aforesaid dashed its furious waters onward without a single sign of loyalty, or subjection to Persian administration.

When Jehovah the mighty God of Israel, wished to have his chosen people leave the dark land of oppression, and cross the Red Sea, his Omnipotent hand rolled back the obedient waves and opened a highway through the great deep, while his people went on their way rejoicing and shouting; "the waters saw thee, Oh God, the waters saw thee, they were afraid, the depths also were troubled, thy way is in the sea and thy footsteps are not known." Surely there is a God, to whom all creation must do homage.

When Shadrach, Meshech and Abednego were required by the decree of the king of Babylon to fall down and worship an image, and thus deny the God of heaven and the religion of their Fathers, in the exercise of infinite faith in God, they were prepared to say, "Oh king, we will not serve thy gods, nor worship the golden image thou hast set up." Noble men, their confidence in God was equal to the trial! Although death by fire was the penalty of disobedience to the king's decree, still they trusted God for deliver-

ance, and when the sentence came, God was able to "quench the violence of fire" though the kings furnace were heated seven times hotter than usual. No counsel nor decree could stand when Israel's God set himself against it.

Firemen, such examples of faith and triumph in the time of great trial and apparent darkness, invite your confidence in the Christian's God, as your refuge when danger comes.

The Lord our God is now passing through the land as a mighty conqueror, and the breath of his Spirit, gentle and refreshing as the morning dew, is vitalizing the dead and animating moral nature with spiritual life, and causing city and village to break forth with songs of thanksgiving and praise. Many of the members of the fire department know from happy experience the blessedness of justifying confidence in the glorious Redeemer of lost man.—Gladly would we see all embraced in the number that the unbroken ranks of our firemen might side by side, battle for God and truth,—as side by side, they have battled for victory over the devouring element.

Firemen, I appeal to your sense of obligation, as intelligent creatures of God and members of society, responsible for your moral character and influence as accountable beings. I also appeal to your sympathy, as you consider that an infinite amount of weal or woe, of good or evil, will necessarily flow out of your moral existence. Yes, sympathy,—generous sympathy; I know its power when sometimes awakened by mighty appeals, how it arms us with an energy almost omnipotent and hurls us with manly defiance in the very jaws of death! How should the sympathies of our natures turn against sin as the destroyer of human happiness.

My first visit to the city of Providence, witnessed an event never to be obliterated from the memory of our citizens, while worth is cherished, and which event will aid me in illustrating the thought I wish to present in connection with the power of sympathy, and what it would accomplish, well directed.

On the morning of November 20th, 1849, between the hours of 12 and 1, the shout of fire! fire! fire!!! rang out with fearful omen upon the still, dark night, startling our citizens from their sweet repose. Soon the flashing light, as its lurid glare lit up the heavens, showed a human habitation enveloped in its angry flames,—and that dwelling the residence of one linked to a thousand hearts by the tenderest ties and associations, and whose name was allied with suffering humanity in almost every form. The multitude rushed to the rescue, and, as with beating hearts they gazed upon the terrific scene, the startling intimation passed from lip to lip, that Mrs. Anna A. Jenkins and her daughter Sarah, were probably somewhere in the burning mass!! Suddenly she appeared at the window, and then passed away forever. Every heart, for a moment, grew desperate with resolve, but in vain; the fearful element extinguished the last ray of hope; cold sweat started from many a manly brow, and the gushing tear from many an eye, as the flames wreathed high heavenward, like the prophet's fiery chariot, charged with the mission of bearing the spirit of the dead to mansions of glory.

Firemen, the energy that nerves your souls on such occasions, gathered up and concentrated towards the kingdom of God, would pass every barrier and break from every hindrance, and pressing its way on, never stopping, until the soul had found shelter at the foot of the cross, and was mingling its glad notes with the thousands of new born spirits that now swell the ranks of the redeemed.

But time rolls on and the day draws near, when the great God will kindle a fire that no power can extinguish. It shall "burn as an oven," "and the heavens and earth being on fire, the elements shall melt with fervent heat." No cry of alarm, no pealing bell, shall usher in that awful day. But the tramp of God shall suddenly startle the living, and break upon the ears of the silent dead, and the world shall obey the summons and gather before the great white throne of the final Judge to hear the decision of the last day. Then, if on earth our confidence was in God as our Redeemer, the God who was with us when we passed through deep waters and consuming fires, he

will be with us still, though heaven and earth would flee away from his awful presence. Then shall we comprehend, as never before, the infinite value of that faith which unites the soul to the Lord Jesus Christ in bonds of eternal love and fellowship. In view of that day shall we not all inquire,

"When thou my righteous judge shall come To call thy ransomed people home;

Shall I among them stand? Shall such a worthless worm as I, Who sometimes am afraid to die, Appear at thy right hand?"

May we now so believe in Jesus, so live the life of godliness, and labor in our Lord's vineyard, that when he shall call we may with joy obey the summons, and hear our approval and welcome to His eternal kingdom and glory. And to grace will we ascribe our salvation, for ever and ever.

The Personal Coming of Christ.

BY EZEKIEL CHEEVER,
Former Days Master of the Grammar School in Boston.

The second coming of Christ to judgment is believed by all christians; and that Christ, with his saints, shall have a glorious visible kingdom upon earth in the latter days, is generally received. But concerning the time when Christ shall personally come down from heaven, and what work he shall then do, is a controversy among good men. The most general opinion in these latter ages has been, That Christ will not come, till the last general judgment. But very many in the primitive times, and not a few in this present age, do believe from scripture grounds, that Christ will personally come down from heaven into this lower world, a thousand years before the general judgment; to possess and administer, by himself, together with the saints, an outward glorious visible kingdom; even the kingdom of David, as often promised in the scripture. Which opinion I apprehend to be the truth; and shall declare the grounds which in this point give me full satisfaction.

First Scripture proof is, Acts 3:19, 20, 21. Repent, therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, whom the heavens must receive, until the times of the restitution of all things. Now none deny this to be a personal coming. But they say, the times of the restitution are at, not before the day of judgment; but I have elsewhere proved that this restitution neither is, nor can be at the day of judgment, which puts an end to the things of this world; but must be long before. Therefore if Christ comes personally at the restitution of all things, he comes long before the general judgment, even at the beginning of the thousand years. This scripture alone I can't answer, and this is enough to satisfy me.

Second Scripture, Matt. 24:30. Immediately after the tribulation of these days, then shall appear the sign of the Son of man, coming in the clouds of heaven, with power, &c. This is undeniably a personal coming: The time is immediately after the tribulation; now this tribulation is not in the thousand years, for then there will be no such thing, as appears from many scriptures; especially Rev. the 21. and many prophecies in the old testament; nor is it after the thousand years, for though we read of Gog and Magog, and satan let loose, yet they only make an attempt, to their own utter ruin, but, do the saints no harm. Then this tribulation must be before the thousand years, which is caused by the open enemies of the church; Antichrist and his party, whom Christ comes to destroy; and they being destroyed, the day of the churches tribulation for ever ceaseth: Nor can this tribulation, here spoken of, be the general day of judgment; for then there will be no tribulation to the righteous, as this is, but only to the wicked: Therefore if Christ comes immediately after that tribulation, it must of necessity be at the beginning, or before the thousand years. All that is said in the context concerning this time doth fitly agree with the signs in the heavens, the gathering together of the elect from the four winds, from one end of the heavens to the other. The parable of the fig-tree, a fit emblem

of the summer of the thousand years; that blessed and flourishing state of the whole world, not the dissolution of all things, as at the Day of Judgment.

Third Scripture, 2^d Pet. 3. This coming of Christ is personal by consent of all. Let us consider and thoroughly weigh all the passages used in this chapter, and see to what time they can be best suited; the last general judgment, or the time long before, so oft mentioned in this chapter. There is made mention of three words; 1. The old world which perished by water, ver. 6. 2. The present world, ver. 7. The heavens and the earth that now are. 3. The world to come, a new world, ver. 13. We look for new heavens and a new earth, wherein dwelleth righteousness; all these three worlds are taken literally and properly. Before this new heavens and new earth, or new world, which is all one, can take place, this present evil world must pass away. 2 Pet. 3. 1 Cor. 7:31. Matt. 5:18. This passing away is not annihilating it, no more than the old world was annihilated; but a restoring and purifying it by fire. 1 John 2:18. The world passeth away, and the lusts thereof. The earth and the works therein must be burnt up; the works of men, not God's works, this is called the day of judgment, and perdition of ungodly men, ver. 7. And so indeed it is; and is Christ's first work, and this day continues to the end of the last general judgment; to this work he comes personally. For there is no other coming besides this. It is this present evil world that filled with wickedness, as the old world was, 1 John 5. 19. This lies under the curse, which the whole creation groans under, that needs this deliverance, and purging by fire. There is not such things spoken of the new heavens and the new earth, nor no such word: For it will be an earth wherein dwelleth righteousness, not filled with violence; and when wickedness breaks out in Gog, and Magog, they are presently consumed with fire from heaven. But not the heaven and earth burnt, or purged as here said. If therefore Christ comes, and at that time does this work, he comes long before the general judgment.

Fourth Scripture. When the dead saints are raised, Christ will personally appear; for it is he alone that doth, and can raise, them, not by any delegated power; but by his own presence and voice. 1 Thes. 4:14, 16. 1 Cor. 15:23. But the dead saints are raised at the beginning of the thousand years, as hath been elsewhere proved. Therefore Christ will come then, long before the general day of judgment.

Fifth Scripture, Rev. 19:11. to the end. In this vision Christ is personally represented, and gloriously described as a warrior and captain, suitable to the work he comes for: To judge and make war, his vesture dipt in blood, Isa. 62:2. The armies which were in heaven followed him, out of his mouth goeth a sharp sword, that with it he should smite the nations, and should rule them with a rod of iron: Tread the wine press of the fierceness, and wrath of Almighty God: The beast and the kings of the earth, and their armies make war against him that set on the horse, and against his army. These things plainly hold forth Christ's personal presence; else to what end should there be such an exact description of his person, name and work. To say that all the work is done by the saints, but in the name and assistance of Christ, is not enough. For though it be true, that the saints have their work at that day, and to join with Christ, and to do all things through him: yet that does not at all exclude Christ's presence; for here is a description of the saints, as well as Christ, and Christ's own work, as well as the saints. Christ with his saints, and the saints with Christ present, not without him, carry on this great and glorious work of vengeance upon his and their enemies, and Christ himself is so eminently active in this work, he is said to do it alone. Isa. 63:5. And of the people there was none to help him: I looked and there was none to help; and I wondered that there was none to uphold: Therefore mine own arm brought salvation to me. This is so emphatical, that if there were no other scriptures that joined the saints with him, I should think that Christ himself in his own person, without the saints joining with him did the whole work. The

prophet Zachariah speaks of the same time and work. Zech. 14:3, 4. Then shall the Lord go forth and fight against those nations: and his feet shall stand at that day upon the Mount of Olives: ver. 5. The Lord my God shall come, and all the saints with him.

To be continued.



ADVENT HERALD.

BOSTON, MAY 15, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Unitarian View of Death.

Rev. Mr. Alger, of one of the Unitarian churches of Boston, is now delivering a course of lectures on the "Doctrine of a Future Life," in the Lowell Institute before the Young Men's Christian Union of this city, an organization of Unitarians and Universalists, opposed to the Young Men's Christian Association of Boston.

We alluded to him in our last, as denying that death was the result of Adam's sin, and of course that the salvation of infants is through Christ. Below we give an extract from a synopsis of the first lecture of his series, as reported in the Boston Journal, which gives in full the Unitarian idea of death. The lecturer said:

"Death had no existence except in the conceptions of the living. Hence the realization of death was the death of death. What was death in its true aspect? Life had been defined as the sum of functions resisting death. It was the operation of an organized force. That was a continuous process of waste and replacement. The close of that process was death. Life in other words, was the co-ordination of actions—the continuous adjustment of relations. It was the performance of functions. Death was the abandonment. In the balance of these two forces life existed. The loss of their equipoise was death. Death therefore was no monster nor force, but simply an act of completion.

"Death was a necessity: a hidden and indirect process and completion of life. The individual dies that others may live. The plant lives by elements, man lives by the plants and the elements. It was obvious that if individuals did not die, new individuals could not live, and individuals could have no other life. Death was necessary and benign, and over it was the dove and the rainbow. Death was benignant, because it increased the number to enjoy life. It called up great multitudes with eager eyes to the perennial feast of existence. Room was made for a new company, to view the ever moving spectacle and feast of the world. It rendered the amount of enjoyment, the quantity of conscious experience immensely greater and keener than one person could enjoy in the aggregate number of hours. Each swarm had its happy turn, fulfilled its term, and returned to its Creator. Death was the echo of the voice of love reverberated from the limit of life.

"If death was abolished, and thousands of years past, all the fountains of knowledge drained, and no unsounded fortune remaining, with nothing beckoning us to the future, at least the incessant and eternal monotony would become unutterably loathsome, and what would we not give for a change, to die, to pass into some other realm, to lie down and sleep forever. Man would no longer be man. It would leave us another race of beings. There could be no social relations, or hardly anything as it is now; and when the jaded individual had exhausted all life would be a hateful dungeon to him, and he would even prefer to lie down in the elysian grave. The necessity and mystery of death stimulated and made the romance of life. Take away death and a brazen wall enclosed us, against which we should forever chafe.

"The gift of immortality on a single person would be a still more fearful curse than if distributed over the rest of mankind. To see all whom he had loved pass away and leave him to form new ties, again and again to be renewed, would be dreadful indeed. He would be a solitary angel hovering over a universal tomb. He would be the most wretched conceivable creature. Death therefore was benignant, and when men wish no such appointed event, they were deceived and knew not what they wish. The

story of the Wandering Jew was a thrilling sermon against, and an illustration of the repulsiveness of an endless existence on earth. Death was to us while we live what we think it. If we confront it, it loses its fictitious terrors; if we crouch before the imagination of it, it is fearful. Fancy, inspired by fear, had too often pictured it; the literature upon the subject was generally ghastly. The subject should be broached by the cloudless intellect, guided by faith and the light of science.

"Death was the inaugurating condition of another and higher form of life. On purely natural grounds man ought to be ashamed to be afraid to join the mute sleepers of the grave, but much more so on psychological and moral grounds. For such a being as man there should be no meaner future allotment than the pellucid palace of the stars. This thought enabled us to smile on the grave, and disrobe death of its false frightfulness. It came as the evening star of memory, and the morning star of hope. Let the night come then, said the speaker in conclusion; it shall be welcome; and as we gird our loins to enter the ancient mystery, we will exclaim with vanishing voice to those we leave behind: 'Though I stoop into a tremendous red of cloud, it is but for a time; I press God's lamp blaze to my heart—its splendor, soon or late will pierce the gloom; I shall emerge somewhere.'"

From the above it will be seen that everything distinctive in the Bible respecting death is entirely ignored. Death, according to Mr. Alger, is no loss, no imperfect state of being, no subjection to the great enemy, as the scriptures make it. Nor is it ever to be followed by a resurrection; for that, according to his theory, would be the most unfortunate event that could transpire to the deceased soul. It is not necessary to comment on such infidel rejection of scripture teachings by a professed minister of the New Testament. It is sufficient to state his position, and to leave it to itself,—the statements of scripture being so clear and explicit. It is seldom that a man can get more directly opposed to the truth.

Melchizedek.

"I do not wish to weary your patience with questions; but I would like to have a little light on the 7th chapter of Hebrews, concerning Melchizedek, who he was, or whether he was a mortal man, or some angelic superhuman personage; for v. 3d says, he was 'without father, without mother, without descent, having neither beginning of days nor end of life, but, made like unto the Son of God, abideth a priest continually,' MORRIS FULLER."

All that is recorded of Melchizedek in the Old Testament, is the following: "And Melchizedek king of Salem brought forth bread and wine and he was the priest of the most high God. And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."—Gen. 14:18-20.

Melchizedek was generally supposed, by the Jews, to be Shem—the oldest man living at the time of the slaughter of the kings, and who in that patriarchal age would be both king and priest in his own house. He, as the ancestor of Abraham, would be honored, and his blessing would be coveted by him.

The signification of the name "Melchizedek," is "The justifier of those who dwell in him"; and it is thought by many to have been given to him on account of the purity and uprightness of his character, in his two-fold office.

He was the king of Salem, which some suppose was Jerusalem—Salem being its ancient name, as we learn by Psal. 76:1, 2. Others think that it was another Salem, which is very probable, it being evident from Gen. 14:15-17, that this Salem was in the way which led from the valley of Damascus to Sodom. Jerome says that Salem was not Jerusalem, but a town on the east side of Jordan, which retained its name in the time of the Saviour: "And John also was baptizing in Aenon, near to Salem, because there was much water there: and they came, and were baptized."—John 3:23.

Now this king of Salem, being also a priest of the Most High God, was a man, and not an angel; for every high priest is taken from among men. (Heb. 5:1.) His being without father or mother, descent, beginning of days or end of life, could not then have respect to his earthly parentage or human existence, but to the order of his priesthood, in distinction from that of the Aaronic priesthood. To be a priest after the order of Aaron, it was necessary that the candidate should trace his descent from Aaron. After the return of Israel from Babylon, certain of the priests "sought their register," or pedigree "among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood."—Neh. 7:64. And when the high priest died, a successor was put in his place.—But in the order of Melchizedek, it was not necessary

to trace descent from any given father or mother; but the head of its family was its priest. Of so little account was Melchizedek's genealogy reckoned, that nothing is said of his ancestors, posterity, birth, or death. The Aaronic priesthood had a beginning, and was to end when Christ came. For the law, which required that order of priesthood, was a supplementary addition to preceding promises. "It was added because of transgressions, till the Seed should come to whom the promise was made," and served as "our schoolmaster to bring us unto Christ," i. e., to his advent, (Gal. 3:19, 24,) when it expired by limitation. But the order of Melchizedek's priesthood, having no such limitation, it was an eternal priesthood—abiding continually in the head of the family. As the Jews applied to the Messiah the declaration, "Thou art a priest forever after the order of Melchizedek," (Psa. 110:4,) they could not object to the claim, that Christ is the Messiah and our great High Priest, that he was not of the family of Aaron.

Had Melchizedek been a petty Canaanitish king, Abraham would no more have given tithes to him, than to the other kings. But he was so great, that the patriarch Abraham who was also a kind of king, and the father of all the faithful, paid tithes to him of all the spoils he had taken—in accordance with the ancient custom, to give a tenth to the king. As Melchizedek was confessedly superior to Abraham, and as no one but Shem, of those then living in all that region, could have been thus superior, the inference is that Melchizedek was Shem.

BRO. HINES:—Will you please give in the *Herald* the scriptural meaning of the phrase "the keys of the kingdom of heaven," (Matt. 15:19,) which Jesus said he would give to Peter? And of the remainder of the verse in which Jesus said to Peter, "whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven?" Also, whether "the keys of the kingdom of heaven" were transmitted to the church or to the individual members of the true church? For it is said, Matt. 18:18, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." By answering the above you will oblige me and others. H. M. S.

Shiremanstown, Cumberland Co. Pa., May 7, 1858.

In reply to the above, the following is Dr. Scott's Commentary on the Scripture referred to. The text is: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Our Lord here gives "the authority with which Peter would be invested. He had spoken in the name of his brethren, as well as in his own; and doubtless this related to them as well as to him: but he might be especially addressed, as he first preached the Gospel, after Christ's ascension, both to the Jews and to the Gentiles: thus opening the kingdom of heaven, as it were, to them both, in which it was impossible that any successor could share with him. Keys were an ancient emblem of authority. The expression doubtless immediately related to the authority, by which the apostles were employed as the representatives of Christ, or principal ministers of the kingdom. (John 22:19-23.) They were endued with the Holy Spirit, that they might infallibly declare his truth to mankind, and determine what was binding on the conscience, and what not; to show what persons ought to be admitted into the Church, or excluded from it; to decide on the character of those whose sins were forgiven, or the contrary; and whatever in these, and similar respects, they bound on earth would be bound in heaven, &c. The apostles themselves had not an infallible insight into the characters of men, and they were liable to mistakes and sins in their own conduct. But they were infallibly preserved from error, in stating the way of acceptance and salvation, the rule of obedience, and the final doom of unbelievers, hypocrites, and apostates. In such things their decision was absolute, and ratified in heaven, as all will find that despite it. In this respect their apostolical authority continues in their doctrine, as transmitted to us in the New Testament: but all other ministers, of whatever rank, name or age, can do no more than declare their doctrine, and apply it to particular cases, by preaching the word, administering divine ordinances, admitting men into the visible Church, or excluding them from it, or by personal encouragement and warning. As far as they proceed according to the Scripture in these things, their decisions are warranted, and ratified in heaven: but not when they mistake either in doctrine, or in its application to particular persons or characters. As no man can see another's heart; and as no man hath any inherent power to forgive sin, or the contrary; so all pretensions absolutely to absolve, or to retain men's sins, claim more than even apostolical authority:

for surely none can suppose that any man is made a true believer or a hypocrite, by the erroneous decision of another concerning him! "We say, that Christ hath given to his ministers power, to bind, to loose, to open, to shut, and that the office of loosing consisteth, in this: either (1) that the minister, by the preaching of the Gospel, offereth the merits of Christ and full pardon to such as have lowly and contrite hearts, and do unfeignedly repent themselves: pronouncing unto the same a sure and undoubted forgiveness of their sins, and hope of everlasting salvation: or else, (2) that the same minister, when any have offended their brother's minds with some great offence or notable crime, whereby they have, as it were, banished, and made themselves strangers from, the common fellowship, and from the body of Christ, then, after perfect amendment of such persons, doth reconcile them, and bring them home again, and restore them to the company and unity of the faithful. We say also, that the minister does execute the authority of binding and shutting, (1) as often as he shutteth up the gate of the kingdom of heaven against unbelieving and stubborn persons, denouncing unto them God's vengeance and everlasting punishment. Or else, (2.) when he doth shut them out from the bosom of the church by open excommunication. Out of doubt, what sentence soever the minister of God shall give in this sort, God himself doth so well allow it, that whatsoever here on earth is loosed and bound, God himself will loose and bind, and confirm the same in heaven. And touching the keys wherewith they may either open or shut the kingdom of heaven, we with Chrysostom say, they may be the knowledge of the Scriptures: with Tertullian we say, the interpretation of the law, (or word of God,) and with Eusebius, we call them the word of God."—(Bp. Jewel.)

Living without Food.

We have before alluded to the case of a Mrs. Hayes who is reported to have lived quite a number of months without eating. In the month of January we gave an item which reported her as dead, and which also stated that after decease a live snake was found in her stomach. The case was then located in the town of Day, Saratoga Co., N. Y.

We have since received a letter from Bro. Morris Fuller of North Creek, Warren Co. N. Y. who states that the woman is still living, that she is the wife of Mr. Simeon Hayes, and a resident of Chester, Warren Co. N. Y.—which shows that the snake story was incorrect. He also sends an article written by a Mr. H. Dornburgh, from the Glen's Falls Messenger, from which we make the following extract.

"I called, February 6th, at the chamber of the woman that lives without eating: when I entered the room I found her in her spasms; she continued in them all the time that I remained in the room. Mr. Hayes informed me, that she had been in those spasms for six weeks, day and night, resting easier during the night than in the daytime, also informed me that she appears to be getting her spasms oftener and remarked that it appeared that she could not linger in this state any length of time; but that she had been in this state over one year. We hear of many rumors as to her not living in the state she is in without food; also that she makes part of those spasms. It appears to be in opposition to the Laws of nature for the human family to live without food. I was led by peculiar motives to examine her body and limbs, which have pined away, except her face, which appears to be middling full; her body and muscles appear to be tortured with excruciating pain, her shoulders were in a jerking motion—first one, then the other, her head beating time with her shoulders; she was lying upon her back, with her face turned fronting her pillow, and resting upon the crown of her head; her shoulders sometimes not touching the head; her mouth open; stretching at times and making a low distressing groan; which indicated the pain above alluded to. Looking at her in all her agony, I came to the conclusion that it was not a humbug; no human being would be able voluntarily to lie in the position she does, and make the peculiar motions that her frame is subject to; she will raise her head and shoulders up and whip the pillow with the crown of her head; in quick succession."

In last week's N. York Observer, we find a later article, copied from the Christian Advocate and Journal, which says:

We have published several letters respecting this extraordinary case of suffering; they are important to scientific men, and painfully interesting to all.—The following from our friend Rev. S. P. Williams, we give as the last; it cannot fail to interest and touch the heart of the reader:

"Mrs. Hayes is not yet dead. I have seen her several times. Before she passed into this peculiar and afflictive condition, her health was for some length of time extremely poor. She ate but little, and that little occasioned a considerable amount of suffering. Sometimes it drove her into spasms. For

nearly a year before she ceased to take refreshments altogether, she lived wholly, or nearly so, upon the juice of dried raspberries, until that became a source of suffering. Then, for a time she took occasionally a small quantity of cold water; and it is now nearly a year since she swallowed any liquid to the knowledge of any one. Indeed I have no doubt that a teaspoonful of liquid put into her mouth would be the occasion of her death, unless the spasmodic action of her throat should expel it. Any person to see her ten minutes would be satisfied that there is no deception in her case. Her head and shoulders, one or the other, are in perpetual motion. She is frequently thrown forward, until she is nearly doubled together, and then the head thrown back, and her neck literally doubled, and the body forced back, and the whole face, chin and all, entirely buried in the pillow. This is done several times successively in less time than I take in writing it.

"The last time in the series the face will remain nearly buried in the pillow, and she does not breathe for ten or fifteen minutes. Once she remained sixty-two minutes without breathing. When this is over, the spasm passes off, she struggles for breath, and her head is rolled from side to side almost with the velocity of lightning for a moment or two; the face becomes red with the rush of blood to the head, and the skin quite moist with perspiration. Then the spasm subsides into a gentle motion of the jaw and shoulder, keeping time, as one would think, with the action of the heart. Her skin about the face, neck, chest and hands, is delicate and healthy as the skin of an infant. The pulsations of her blood about the chest, neck, head, and arms, though exceedingly delicate, are quite regular. Her hair does not grow, nor is it worn off her head, as one would naturally suppose, except a little just upon the crown. The action of the liver is entirely suspended of course. The action and state of the lungs are perfectly healthy. They have been thoroughly examined by skillful physicians with the aid of a stethoscope, and are supposed to be perfect. Her nourishment is wholly from the atmosphere. The last nutriment, indeed the last swallow of water, she was known to take, was in the last of June, 1857. The last time she was known to be conscious was last December. When she comes out of these long spasms she seems to cry for a moment, like an infant in distress. At such times her husband thinks she may be conscious. It is most distressing to hear it. She is not above the ordinary laws of disease. She has recently had a thorough case of the mumps, precisely as others have them. Her nails upon her fingers, like her hair, do not grow at all."

THE DISCUSSION.—The second No. of Rev. Mr. Peaslee's article in the affirmative of the question under discussion respecting the Millennium, has been received, but not in season for this No. of the Herald. We hope hereafter to continue them each week till the affirmative is completed, when our argument in the negative will follow. As both sides of the question will be discussed in full, and probably in a manner satisfactory to those who hold the respective views, the attention of our readers is respectfully called to it.

In advocating the negative of this question, we design to go thoroughly into the subject, and present a logically compact and conclusive defense—Independent of the issues raised in the debate, as well as meeting them.

ADVENT DULCIMER.—This will be the title of a new book of old music, which we propose to publish in a few months.

It will contain a good assortment of L. M., C. M., S. M., and 7s. of what is regarded as solid music. There will be a sufficient number and variety of these for our small churches in the country. There will be a full selection of good airs, and spiritual songs, and hymns suited for conference, revival, and camp-meetings.

We shall republish nearly all the music of the old Millennial Harp, which was the best book of the kind we ever had. We cannot well live without it.

It will be in the same style and size, of the Old Harp, and will contain as many as 400 pages.

If any friends have a choice tune they wish inserted, it will be necessary to send it along soon.

Wanted, the notes to the following hymns in the new Harp: No. 1158; No. 1067.

The Dulcimer is not designed to supersede the Harp but to furnish the music for it—which it was found impracticable to put into one book, as in the old hymn-book.

WORK ON BAPTISM.—Those who wish to examine this subject, with a view to a knowledge of the history of the mode and design of baptism, will do well to procure the following work: entitled "The trial of Mr. Pedo-baptist: an enquiry concerning the Spiritual Action of Christian Baptism. By A. Swartz." It contains 310 pages, and can be mailed postage free, for \$1.

J. V. H.

SCRIPTURE TROPES.

C.—BY ALPHA.

CROWN, n. Lit. A diadem worn by princes, or a wreath of garland worn on festive occasions: "Thus saith the Lord God; Remove the diadem, take off the crown," Ezek. 11:26. "They do it to obtain a corruptible crown," 1 Cor. 9:25.

—A Metaphor, expressive of what gives honor or dignity: "A virtuous woman is a crown to her husband," Prov. 12:4. "The hoary head is a crown of glory, if it be found in the way of righteousness," Prov. 16:31. "There is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give in that day; and not to me only, but unto all them also that love His appearing," 2 Tim. 4:8.

CRUCIFY, v. Lit. To put to death on the cross: "They led Him away to crucify Him,"—Matt. 27:31.

—A Metaphor, expressive of subduing any ruling desire or influence: "They that are Christ's have crucified the flesh with the affections and lusts," Gal. 5:24.

—A Substitution for sympathizing with the spirit that crucified the Lord of glory: "They crucify to themselves the Son of God afresh, and put him to an open shame," Heb. 6:6.

CRY, v. Lit. To exclaim in loud and vehement tones,—whether to announce or importune, or whether expressive of hope or fear, joy or sorrow; "Go and cry in the ears of Jerusalem, saying Thus saith the Lord," Jer. 2:2. "Ye shall cry for sorrow of heart, and howl for vexation of spirit," Isa. 65:14.

—A Prosopopoeia, when animate or inanimate things are represented as speaking intelligibly: "Doth not wisdom cry? and understanding put forth her voice?" Prov. 8:1. "He giveth to the beast his food, and to the young ravens which cry,"—Ps. 147:9. "The beasts of the field cry also unto thee," Joel 1:20.

—A Metaphor, expressive of what demands notice or vengeance: "The voice of thy brother's blood crieth unto me from the ground," Gen. 4:10.

CUP, n. Lit. A goblet, or a vessel of small capacity to drink from: David gave "pure gold for the bowls and cups, and for the golden basins,"—1 Chron. 28:17.

—A Metaphor, expressive of the source or fountain either of blessings, or afflictions: "I will take the cup of salvation and call upon the name of the Lord," Ps. 116:13. Thou "hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling and wrung them out," Isa. 51:17. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken," Jer. 51:7.

—A Metonymy for the contents of the cup: "Ye cannot drink the cup of the Lord, and the cup of devils," 1 Cor. 10:21. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," 1 Cor. 11:26.

—A Substitution, when the taking, giving, or passing of the cup is put for the reception of or relief from the things thus denominated: "Thou anointest my head with oil; my cup runneth over," Ps. 23:5. "The waters of a full cup are wrung out to them," Ps. 72:10. Jesus prayed "O my Father, if it be possible, let this cup pass from me,"—Matt. 26:29.

CUT, v. Lit. To sever or divide, either by cutting into, or off, down, from, or asunder: "Ye shall not offer unto the Lord that which is bruised, or crushed or broken, or cut," Lev. 22:25. "Ye shall destroy their altars, break their images, and cut down their groves," Ex. 25:13.

—A Metaphor expressive of intercepting, separating, or discontinuing: "The waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon an heap,"—"Thou shalt not cut off thy kindness from my house forever," 1 Sam. 20:15.

—A Substitution for putting to death, or for removing from the present state of being: "He was cut off from the land of the living," Isa. 41:8. "After threescore, and two weeks shall Messiah be cut off," Dan. 9:16. "I will cut off from the righteous and wicked," Isa. 21:3. "If ye turn from me . . . then will I cut off Israel out of the land which I have given them," 1 K. 9:7.

EXPOSITORY.

Prophecy of Zechariah.

CHAPTER VII.

And the word of Jehovah was to Zechariah, saying, Thus speaketh Jehovah of hosts, saying, Judge true judgment, and practice mercy and compassion, each man to his brother: And oppress not the widow, nor the fatherless, the stranger, nor the poor; And let no one of you contrive evil against his brother in your heart.

And they refused to hearken, and refused to obey, And stopped their ears that they might not hear. Yea they set their hearts like an adamant, lest they should hear the law.

And the words which Jehovah of hosts hath sent by his Spirit by the former prophets: And there was great wrath from Jehovah of hosts. And it came to pass, as he cried, and they would not hear

So they cried, and I would not hear, saith Jehovah of hosts;

But I scattered them with a whirlwind among all the nations whom they had not known.

And the land was in desolation behind them, that no man passed through nor returned; For they made the desirable land a desolation."—vs. 8-14.

The Lord had often reminded their fathers that acts of justice and mercy were more acceptable to him than any outward ceremonies. He said by Isaiah 58:3, 7, "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye brake every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Also by Jeremiah, 7:22, 23, "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you."

We read in Micah 6:8, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

And in Zech. 8:16, 17, "These are the things that ye shall do, speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord."

In v. 10, the "heart," is put by a metonymy for the mind; its supposed seat; and in v. 11, the refusal to hearken, is put by substitution for refusing to give that consideration to the messages sent them by Jehovah, which occasion demanded. In the text "pulled away the shoulder," is in the margin, "They gave a backsliding shoulders"—the figure being taken from oxen which refuse to submit their necks to the yoke—and it is a substitution for the rebellion of Israel, their refusal to obey and the refractory temper which they exhibited. As Jeremiah said, 7:24, "They hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward."

In the same text, stopping the ears is put by the same figure for refusing to listen.

There is a simile in v. 12, in the representation that they made their hearts like adamant, a stone difficult to make any impression on, to illustrate their insensibility and their determined indifference to the appeals of the prophets—hearts being put by metonymy for their minds. Because of this, they were visited with the punishments that followed—the Lord refusing to listen to them, when they cried in their distress, the same as they had refused to listen to him when He warned them of their folly and the fearful consequences that would follow.

In v. 14 the instrumentality by which they were scattered, is denominated by an elliptical metaphor "a whirlwind," to illustrate the suddenness and fury with which the act was accomplished. Thus they were told that if they served heathen gods, Deut. 28: 64, "The Lord shall scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." Jer. 23:19, "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked."

The nations whom they knew not, were the Assyrians, Medo-Persians and others, with whom they had had little intercourse, compared with those in their immediate vicinity. Being thus driven into captivity, their own lands were depopulated, and made desolate, and none passed over their thoroughfares of travel or trade.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

The Glad Hereafter.

When my fainting spirit sighs,
Tiring of the scenes of time;
Worn and weary, sad and lone,
Longing for a purer clime:
Sweet voices whisper in my ear
And O how sweet their words of cheer
Of the glad hereafter.

When dark surging waves of care,
Doubt and tribulation roll,
Like angry billows mountain-high
Threatening to engulf my soul;
Those voices tell me of a home
Where naught like these shall ever come,—
In the glad hereafter.

O 'tis a land of pure delight,
And of fadeless beauty too;
Its gorgeous sunlight knows no cloud,
E'en to shade its golden hue,
Dark, gloomy night shall flee away—
Forever chased by endless day;
From the glad hereafter.

Then will I a joyous welcome
Give to every passing hour,
Since they in flying bring me near
To you bright, celestial shore;
Where wailing sounds of grief come not,
And sorrow's causes are forgot,—
With the glad hereafter.

S. A. GORTEN.

The Two Adams.

NO. VI.

The view set forth in the closing part of the preceding article, that Christ is the spiritual Rock of which the Israelites, and saints of all ages have drank,—is in harmony with what is advocated by Mac Whorter, in his late critical work entitled, "Yahveh Christ." Says Mac W.,

"And Elohim said, Let us make man in our image, according to our likeness."

"Yahveh, or Yahveh Elohim, is a name of relation. It is a name, as we have shown, growing out of the expectation of humanity, in view of a Divine Promise." . . . "This name, originating in human want and need, having a human History and growth, and yet representing a Divine Promise, was fitly chosen as foreshadowing the incarnation of the Divine person who assumed it to Himself, and proclaimed it as His Memorial Name. Yahveh Elohim also assumes all the attributes of Elohim." (pp. 136, 137.) "Isaiah saw the glory of Christ, and spake of Him." "Moses preferred the reproaches of Christ to the treasures of Egypt."

Again Mac W. says:—"When Yahveh appears upon earth as the Messiah, and by His incarnation becomes 'our elder brother,' He bears another name, Christ 'The Anointed,' and is called 'The Son.'" (p. 140.)

"We have seen the foundation for a distinction of personalities, laid in the very beginning of the Old Testament, gradually becoming more and developed, till in the New Testament it is made prominent in the relation of 'Father' and 'Son.'"

Throughout the Epistles the distinction is in a great measure preserved by the terms "Theos," God, and "Kurios," Lord, as applied to "Father" and "Son." "Theos," however, often standing for the plural Personality. Kurios is also sometimes interchanged with Theos. Almost uniformly, however, throughout the New Testament it is a term applied to Christ." pp. 142, 143.

"Christ announces Himself as El Shaddai, the 'Almighty,'—as Alpha and Omega, the Beginning and the End, the First and the Last, who began of Old the work of the world's Redemption, and who will complete that work at the final judgment."

"These terms standing thus at the close of a complete Revelation of the work of Redemption, bringing together in one person, all the names under which the Divine nature had revealed itself to man from the beginning of that work to its end, seem emphatically to enforce the interpretation, to the exclusion of any other, that the speaker, Christ, is the only Person who has taken upon Himself that work, from the Beginning to the End of Time."

The idea prevailing among commentators, that the proposition, "Who is and who was, and who is to come," is to be metaphysically interpreted as expressing "Eternity of Being," is founded solely upon the supposition that it is the Apocalyptic expansion of the

"I am" interpretation of the name "Jehovah," or Yahveh in Ex. 3:15.

"But this rendering of the name Yahveh has been shown to be without foundation either in Exegesis or History." (pp. 145, 146.)

"In the Apostolic view, then, the manifested presence of Christ, began at the very foundation of the Church,—the transient and varying forms by which He appeared to His ancient people, preparing them for the more permanent and universal manifestation of Himself in the person of the great Malak Yahveh—Christ, the Messiah." p. 134.

"We have seen the prophecy to Abraham on the side of humanity."

"In thy Seed shall all the families of the earth be blessed." (p. 125.)

"A return, then, to Christ, to a personal, historic Christ, as the centre, head, and source of all Theology, would give to the age a vital element of progress in spirituality and true Christianity." p. 173.

The Promise contained in the Name Yahveh is now in a subordinate sense to be fulfilled.

[The following are some further extracts from Mac Whorter's work:]

He, who had been invoked in the Adamic Dispensation, as the Author of an undeveloped Hope, originating in the Promise to Eve,—by the Patriarchs, as a Mighty Promiser of blessings, more specific, yet still remote,—enters upon the work of fulfilment:—He is now to become the Actual Deliverer and Theocratic Head of the Nation of Israel.

In this Deliverance also, being inaugurated that greater Deliverance to be wrought in the world, He now affirms His ancient name Yahveh, 'Jehovah,' He who will be, and by the connection in which it is proclaimed, takes upon Himself forever, under this Memorial Name, the character of Deliverer.

We thus come to the consideration of the great event of the Ancient world. God enters into History as the Leader of a People. He now for the first time proclaims a Name, expressive of a permanent and universal relation. He sets forth this Name with the most solemn and emphatic formality,—under three Divine affirmations,—and adopts it as His own, His great and standing Memorial from generation to generation.

What are these affirmations? They are recorded in Exodus 3:24, in reply to the question by Moses,—What shall I say to Israel's children? And God said:—

I WILL BE WHO I WILL BE.

Here the Hebrew verb hayah, "to be," answering primarily to our old English word "to become," "to come about," "to begin to appear," either in time or space, is taken and used in the first person singular, future, twice, and so we have the proposition just cited,—"I will be, who I will be." This is the first affirmation.

Next, the first person singular future of this same verb hayah, "to be," namely, "I will be," is taken and used as a noun, and so becomes, "I who will be;" we then have this proposition,—"Thus shalt thou say to Israel's children,

I WHO WILL BE

hath sent me unto you." This is the second affirmation.

Finally, after this explanatory and emphatic introduction, we have the third person singular future, of the old form of this same verb hayah, "to be;" that old form, filled with Historic memories, recalling the last uttered longing of the dying Israel for the Deliverer yet to come, namely,

YAHVEH, HE WHO WILL BE,

reaffirmed in the instruction to Moses: "Thus shalt thou say unto Israel's children, 'Yahveh,' (He who will be, 'the coming one,' 'the desired one,') God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my Name forever, and this is my Memorial unto all Generations."

It has been stated that in these propositions the absolute future form of the Hebrew verb "to be" is employed throughout.

The first affirmation, therefore, I will be who I will be, which introduces, and lends significance to the two succeeding statements, is a Prophecy,—a prophecy uttered by no subordinate or delegated authority.

The expression here translated "I will be," is found in the first person singular future, of the Hebrew verb "to be," and signifies a future relation of the speaker, in distinction from the Present or Past.

The first person singular, future, occurs forty times in the Hebrew Scriptures, and in every instance, whether in prose or poetry, exhibits the element of futurity, a future relation of the speaker in action or conception.

It is repeated several times in the same chapter; we find it in History, Poetry, Prophecy, yet it is ever the same; the element of futurity is wrought into its very structure.

This fact has hitherto been utterly unknown to

the general reader, in this connection. But that our English translation of this passage is not a literal rendering of the original, is well known to scholars.

Until, however, the discovery of the true derivation of "Jehovah," or Yahveh, gave the clue to its meaning as a name, no motive existed for calling attention to the subject. Now the ancient Hebrew Scriptures, falling into the hands of philosophers rather than faithful students of History, bear the marks, to this day, of their speculations; giving us not the Historical Yahveh, or "Jehovah," God of the Scriptures, but the philosophical "Theos," or "God" of Plato, and the school of Alexandria.—This philosophical conception, beginning with the Septuagint, and endorsed by the Latin Vulgate, although departed from by Luther in his translation, has yet hitherto controlled the Theology of the World.—pp. 91—95.

But everywhere throughout this great system of Law, we find Yahveh, or "Jehovah," appealing to His own Name as significant of a special and tender relation, and as containing associations fitted to affect the hearts of His people.

The peculiar emphasis with which this is done on several occasions, together with the connection in which it is declared, and the fact that it is always associated with the attributes of God, in relation to Humanity, all show that this Great Memorial name was not intended to express the mere pre-eminence of an absolute and Self-existent God, apart from humanity. p. 106.

The dying words of David, the Sweet Psalmist of Israel, and the kingly representative of the Messiah, are recorded in 2 Sam. 23:1—8.

This passage, containing, as may be shown on established authority, a direct and beautiful prophecy of the coming of Yahveh, as God and as Man, is yet so obscure in our version, as to be utterly meaningless to the ordinary reader.—p. 114.

That which no human mind could conceive as possible, has been accomplished through the Mediatorship of Him "who was in the Beginning with God, and who was God." He who thus was Elohim, taking upon Himself the name of the promise,—Yahveh,—"He Who will Be," with which name was associated in the minds of the Fathers of the Race, the expectation of a Human Deliverer, revealed Himself to man under the prophetic Name

YAHVEH ELOHIM,

thus uniting the two ideas:

YAHVEH AND ELOHIM.

HUMAN DELIVERER AND GOD.

The Divine Person thus uniting in Himself these two ideas, by repeated manifestations, declarations, and prophecies, first of the one, or the side of Divinity, and then of the other, or the side of Humanity, and again by a union of the two, prepared the world to receive the wonderful Fact of Divine Incarnation.

These alternations of a Divine personal manifestation, throughout the first ages of the world, are constant, and rapidly successive.

Yahveh appears in a human form, and enters into familiar intercourse with man,—again ascending, He speaks from heaven as God,—descending, again makes Himself known by some visible, tangible token of His presence. These manifestations being accompanied from time to time, by Messianic declarations or promises, becoming at every step more and more distinct.

As the world advances, Prophecy, broadening and unfolding, takes the place of that personal intercourse, by means of which Yahveh led by hand the early childhood of the Race, and He who was the friend of Abraham, then the Deliverer of Israel, rises into the Universal Sovereign of the Prophets, arrayed against wickedness, promising a personal interposition in behalf of man, and declaring for Himself a universal triumph in the end, over all opposing forces of evil.

This full assumption of Divinity, throughout the era of the Prophets, precedes and introduces that greatest of all manifestations of Yahveh,—His appearance in the world as the long-looked for Human Deliverer,—Christ,—the Messiah,—who, coming as Man, yet declared himself God, asserting the Fatherhood of Elohim,—God,—of whose glory he himself had been partaker, and from whom he proceedeth forth,—who came explaining the nature of that kingdom destined to prevail upon earth, and claiming it as his own;—who, having conquered Sin, and that "last enemy," Death, thus delivering those "who through fear of Death, were all their lifetime subject to bondage,"—returned to his heavenly place, to his Father's house, to the fellowship of Elohim, leaving his followers, from whom he ascended, gazing upward after him into heaven, lost in the contemplation of his glory.

But while they thus looked steadfastly upward, behold two men stood by them in white apparel, who also said:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

From that moment, the Divinity, or essential Deity, of the Lord and Saviour Jesus Christ, is their all-absorbing thought, and their controlling and inspiring theme.

From that moment also, not knowing "the times and the seasons," they are constant watchers for that "coming again" of the risen Saviour, foretold by the men in white apparel, which future personal manifestation would be the signal of the triumphant completion of his work.

But the revelation to John in the Isle of Patmos sets the final seal of Divinity upon the human life of Jesus, and unites with the central Elohim,—God,—that lowly Saviour who had walked with his disciples on earth.—pp. 162, 165.

Jesus, then, the second Adam, is now on the right hand of the "central Elohim,—God,"—but he will soon come again, "the second time without sin unto salvation."

T. M. PREBLE.

BROTHER HIMES:—As Dr. Hutchinson has closed his labors with us, and as nothing has been said through the Herald, relative to his usefulness as our Pastor, you will confer a favor by inserting the following copy of a correspondence between him and the church.

D. W. H.

New York, May 3d, 1858.

To the members of the Advent Mission Church:—Beloved in the Lord:—As it is necessary for me to return to Canada, to attend to matters which will require my presence there for about three months, it becomes my duty to resign to you my pastoral charge, thus placing it in the hands of those from whom I received it. While it is painful to separate from those we love: it is a matter of great joy to me, to feel, that though I have been with you in feebleness of health, yet through the divine blessing, some good has been done, not only in the quickening of believers, but in the conversion of sinners.—Thanking you for all your kindness, and sincerely wishing you prosperity as a church, I remain yours in the love of Christ,

R. HUTCHINSON.

New York, May 1st, 1858.

REPLY.

To Elder Hutchinson:—Beloved Brother:—While we accept your resignation as our Pastor, we wish to assure you that we esteem you highly as a Christian, and as a minister of Christ. Though you may feel that your labors with us have been in great physical weakness, yet the Lord has been with you, so that by word and deed, you have commended the gospel; and therefore you have been useful to us, not only in cheering our hearts, but in winning souls to Christ, and to our number. We sincerely regret parting with one who has labored so faithfully with us, but feel assured you will be rewarded by the great Head of the church. We shall happy to see you among us at any time. Wishing every blessing on you and yours, we remain yours in Christ Jesus.

Signed, in behalf of the Advent Mission church,
D. W. HARRINGTON, Clerk.

Bro. Simon Fletcher writes from North Creek, Warren Co., New York, Apr. 27th, 1858:—

Dear Brother:—For about a year I have served a Baptist church as their pastor, preaching every alternate Sabbath, which is as much as I feel able to do. For about two years previous to the present, I was utterly unable to preach or do much of anything.

I am much pleased with the Herald, and shall be very sorry to have it discontinued. I am astonished that points, of such vital and momentous importance, as those designed to be especially dwelt upon in the Herald, should receive so little attention from most other religious periodicals. Those who advocate that the world is growing better, that it is to be converted; and that the blissful state of things, presented to view in the prophecies, is to be brought about by the means of grace now in use, and before the consummation, show great ignorance of Scripture, and of matters of fact everywhere presented to view.

Your elucidations in relation to Paradise, the intermediate state of the dead, heaven, "the spirits in prison," and the "to-day" of the dying thief, appear clear and satisfactory to me. I know not how these points can be more clearly illustrated. I heartily endorse most of the views advocated by the conductors of the Herald, because I believe them in harmony with the Bible, as they are also with the articles of faith, or religious creeds of almost every evangelical denomination throughout the world.

We live in a comparatively new country, where there are but few meeting-houses, and the support of the ministry is drawn mostly from their own personal efforts in tilling the ground, or other departments of manual labor. I know of no place where I think people generally would turn out more freely to hear the doctrines advocated in the Herald pro-

claimed, than here, and if any of our brethren in the ministry who advocate those doctrines will call on me, they will be welcome to share in our hospitalities, and I think they will have as good a chance as others for receiving a remuneration for their services. We live on the eastern branch of the Hudson river, about 40 miles north west of Sandy-hill, or Glenn's Falls.

Recipe to Make Bad Children.

If you want your children to snarl, fret, scold, and be saucy, take the following course before them, and with them:

When they ask for anything you do not wish them to have, say, You sha'n't, I won't, Go along out of the way, Get out of the house, Be still, No more of your clack, &c. Say it in an angry tone, with gestures that indicate to the child you are mad, all out of patience, or never had any.

2d. When you wish to correct a mistake, or improper statement, say, You lie, That's a falsehood, I never said it, Another of your lies, It wasn't so, You know better, It's just like you, you can't tell the truth, &c.

If you do not always have occasion to use this kind of talk to your children, use it frequently to your wife, or the wife to the husband, or either, to your servants, before the children. They will soon learn the language, and catch the spirit of it, too, and in due time will give it back to you in all its varied accents and beautiful styles.

I have seen this rule applied in many instances, and it seldom fails to produce the effect when children are intelligent, unless they chance to be of a very amiable disposition, so as to be disgusted.

I. C. WELLCOME.

OBITUARY.

DIED, at Syracuse, N. Y., April 22d, at the residence of her son-in-law, S. F. Smith, Mrs. SARAH M. D. COLES, wife of the late Dr. L. B. Coles, of Boston, Mass., aged 58 years.

The following obituary notice of Mrs. Coles we copy from the Syracuse "Daily Journal," of April 27:—

"Since the shock of the sudden death of her husband about two years ago, her health had gradually failed. Last December she decided to try the efficacy of Dr. Jackson's Water Cure, at Glen Haven, but had been there only two weeks before receiving a fall, which resulted, in the course of two hours, in a very severe stroke of apoplexy. For over eight weeks she there lay almost entirely unconscious, under the unremitting and skillful attention of Dr. Jackson. Her friends dared not hope for her recovery, but to the surprise of all, she finally rallied, mentally and physically, and was able to return to Syracuse. No case, we believe, is on record, where a person has remained so long unconscious from a similar cause, and then been restored. But the melancholy result has proved that her children and friends were permitted to enjoy her counsel only for a brief season. Two weeks after reaching home she was again attacked with the same dreadful disease, and, after remaining unconscious for five days, she fell asleep in death without a struggle.

"The prominent traits in Mrs. Coles' character were her strength of mind, and her piety, benevolence and liberality. The cause of her Redeemer was always before her. Her mind was constantly looking heavenward. Her liberal hand was ever reaching to aid the poor and oppressed. Her heart was alive to every good work. The writer of these few lines has never known a person so thoroughly imbued with the spirit of Christ. The desire for the salvation of souls was a marked feature of her Christian character. And so modest, quiet and unostentatious! The calls of humanity in the public journals—the poor in the neighborhood—the daily calls at her residence—were sure to find a favorable response. Her religious views were thoroughly orthodox, yet she was liberal to a fault, and no applicant for charity was ever questioned as regards religious associations. Though her residence in Syracuse was only two years, she had made many warm friends, and was highly prized by all who had formed her acquaintance. Thus she lived, and thus she died.—Truly a mother in Israel has been removed from earth to the abode of the Redeemed in heaven. Blessed are the dead who die in the Lord, and their works do follow them."

The above is so full and explicit that it is hardly necessary to add anything. Yet the writer, having been an inmate of the family of Dr. and Mrs. Coles during a period of two years, cannot let this opportunity pass, to add a word in reference to the Christian and intellectual character of the deceased. She was a person of devoted piety, humble and unostentatious in all her professions, a sincere searcher after truth, and a prompt and willing follower wherever it might lead. She early embraced the doctrine of

Christ's near personal coming, and was a consistent believer of it while she lived—looking forward to the resurrection of the just, as that of the crowning consummation of all her anticipations. She was also a woman of much more than common intellectual attainments. Her large and well developed forehead showed at a glance the strength of intellect that was there located; and subsequent acquaintance gave proof of clearness of conception, soundness of judgment, and maturity of thought, on all subjects of general interest, or intelligence. She has finished her course here, and kept the faith, and is undoubtedly with the spirits of the just in paradise, awaiting the coming and kingdom of our Lord. B.

My Christian Brother Himes:—It is my painful duty to inform you of the death of my beloved wife, ELIZA NIBLETT ROBERTSON, on the 14th Ultimo, after a short illness, arising from inflammation of the lungs and chest, at the age of 46 years.

You, doubtless, remember the pleasure she derived in giving you a cordial welcome when you visited us, on the occasion of your Christian mission to this country, in the year 1846, accompanied by Messrs. Brown and Hutchinson, since which, she has often expressed an anxious desire to give you a similar hospitable welcome.

In consequence of her ardent attachment to the "one faith," or "Glad tidings of the Kingdom of God," from the days of her early youth, she was always pleased to entertain strangers, on their pilgrimage to the heavenly Canaan, to whom she opened "her mouth with wisdom," whilst "her tongue was the law of kindness."

But, alas! the raging disease buffeted all medical skill, and hastened, with relentless impetuosity, to execute its solemn errand, by rending asunder the silver cord of a most valuable life, and the more delicate ties of social attachment, and conjugal affection.

The dawn of that happy era, is, however, rapidly approaching, when it will be one of the least privileges of the Israel of God, that they shall languish no more; that sickness shall never again sadden the cheerful countenance; for Death, that insatiate archer, "shall be swallowed up in victory," and sin, which filled his quiver, and gave strength to his arm, shall be abolished forever. Then shall that ransomed race reign as kings and priests unto God, over all the ransomed works of creation, in consummate happiness and perfect holiness, crowned with immortality.

After some conversation, during the last hour of her existence, concerning the long promised glorious Kingdom of Christ on earth renewed, in which she manifested to all around her the miraculous efficacy of genuine faith, by making absent things present, and things invisible, visible, she faintly articulated—"We now see through a glass, darkly, but then, face to face; now we know in part; but then shall we know, even as also we are known."—1 Cor. 13:12; and then peacefully fell asleep in Jesus, in the full assurance of a glorious resurrection.

Yours, very faithfully, in the blessed hope of immortality,

RICHARD ROBERTSON.

DIED, in Magog, C. E., April 17th, 1858, ELIZA MARIA, wife of William M. Atwood, aged 28 years 10 months and 8 days.

Sister A. was beloved by those who knew her, as a kind friend and excellent neighbor. She professed faith in Christ and was baptized by the writer on Sunday July 25th '52. Soon after her baptism she united with the church of Adventists, in which connection she remained till her decease. She usually enjoyed very good health, and as her illness was brief her death came unexpectedly to her friends. During her sickness while her mind wandered she was several times heard engaged in prayer and exhortation. Having lived the life of the righteous, her last end was like his. By request of her husband, I improved the occasion of her burial by a discourse founded on Isaiah 26:19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Her bereaved companion feels deeply his loss, but his hope embraces the resurrection, and when that morning dawns may he, with the little one who is left motherless, find a home in the Jerusalem above, "which is the mother of us all."

Where no farewell words are spoken,
Where no bounding hearts are broken,
Where no tears from eyes are starting,
Where the righteous dwell forever,
Where disease afflicts them never—
There may we meet again.

J. M. ORRICK.

DIED, in North Troy, Vt., April 23d, '58, LUCRETIA A. CHAMBERLAIN, aged 12 years and 5 months.

Her disease was canker-rash, and the illness lasted only about five days, during which time she was deranged. She was a very healthy, promising youth,

but was cut down, as it were in a moment. It was in the house of her father that Elder N. Billings died last June; thus death, "the last enemy" takes not the aged only,—the virgin rose as well as the aged tree must feel his blighting influence.

The chapel in the village was filled at her funeral, and the audience listened attentively while I addressed them from Matt. 9:18, "My daughter is even now dead; but come and lay thy hand upon her, and she shall live." The Baptist and Methodist ministers were present and assisted in the service. Her parents feel that the hand of the Lord hath touched them, but they sorrow not as others without hope.

J. M. O.

FELL asleep in Jesus, at Montgomery, Vt., on the 5th of March, 1858, Sister RHODA ROBBINS, wife of Lemmon Robbins, aged 45 years.

She embraced Christ as her Saviour when fifteen years of age, united with the Protestant Episcopal church, of which she remained a member until she endorsed the Advent doctrine as preached by Bro. Miller and others. She then dissolved her connection with that church and identified herself with the Adventists.

In 1842, during a sickness of about three months, she embraced the coming of the Lord near at hand, by reading a small work on the prophecies, by Mr. Fleming. At this time, she was greatly blessed and rejoiced with joy unspeakable and full of glory.—Although not a believer in definite time, yet she was looking for and loving the appearing of the Coming One, and the redemption of the purchased possession; consistent in her faith; keeping it alive by corresponding works. She was untiring in her efforts to relieve the wants of the needy and those in distress. By her active and consistent course she became an ornament in the church and society, and was beloved by those who knew her.

But alas! death has done its work: O when shall death the tyrant cease to reign. When shall the sleeping dust, watched by God's sleepless eye, awake and have its victory?

In her last sickness she suffered very much, and often expressed a fear she should not have patience to wait her appointed time. She frequently spoke of dying, gave directions concerning the funeral, family concerns, &c., requested her children to follow her as far as she followed Christ, and no further.—A few days before her death she was asked if she had any doubts of her acceptance with God; she answered, "Not any; her hope was in Christ." She realized the condition of her family; yet she longed to depart and be with Christ; which she chose rather than restoration to health. She has left a husband and five children, who deeply feel their loss, together with a large circle of relatives, the church, and the community to mourn her loss.

A discourse was preached by the writer from Isa. 57:1, to a large and attentive audience; and may God bless the word so that the living may lay it to heart and consider that the righteous are taken away from the evil to come.

"While in the world we still remain,
We only meet to part again;
But when we reach the heavenly shore,
We then shall meet to part no more."

S. S. GARVIN.

April 28th, 1858.

DIED, at Central Falls, R. I., May 2d, 1858, Bro. WILLIAM SIMPSON, aged 66 years.

His end was peaceful and happy. For the last few months he passed through severe afflictions, which he endured with Christian patience. All his trust was in Christ. He died in hope of a better resurrection.

His funeral was attended at the Central Falls Baptist church, and a discourse was preached by the writer, according to his request, from Job 19:25-27.

Pawtucket, May 5th, 1858.

Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

Vegetable Antibilious Pills.—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

Pain Curer.—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

Restorative.—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

Dyspeptic Remedy.—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and

bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

Cure for Fits.—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

Agents.—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promoters of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2-ly

ADVENT HERALD.

BOSTON, MAY 15, 1858.

ITEMS AND NEWS.

Washington, May 7. Senator Josiah J. Evans of S. C. died suddenly last night. He had dined with his colleague Mr. Hammond, and left for home about 10 o'clock last night, apparently enjoying his usual health. He was attacked with disease of the heart or apoplexy upon reaching his lodgings, and died a short time thereafter. He was aged 74 years.

There are rising one thousand lawyers in Massachusetts. Oddities and singularities of behavior, may attend genius; when they do, they are its misfortunes and its blemishes. The man of true genius will be ashamed of them; at least, he will never affect to distinguish himself by whimsical peculiarities.

The late Rev. Dr. Taylor, of New Haven, not long before his death, said to one of his friends, "My only hope is in the atonement of Christ; and my wish is to die with the words of the martyr Stephen on my lips, 'Lord Jesus, receive my spirit!'"

Colonel Rawlinson says, in a book of discoveries shortly to be published, that he found Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it having been ill, and whilst he was delirious he thought he had been out to graze like the beasts of the field. Is not this a wonderful corroboration of Scripture? Rawlinson also found a pot of preserves, in an excellent state, and gave some to the Queen to taste. How little Nebuchadnezzar's cook dreamt, when making them, that, twenty-five centuries after, the Queen of England would eat some of the identical preserves that figured at her master's table!

The confession of a sailor, who died recently in Texas, identifies him as the murderer of Mrs. Alston, the daughter of Aaron Burr, in South Carolina, forty years ago. Sailing from Charleston to New York, the crew of the brig mutinied, and murdered the passengers and officers. Mrs. Alston was the last to walk the plank, and the look of despair which she cast upon her murderer haunted him forty years.

A little girl four years old, daughter of Levi O. Corliss of Swanton, Vt., was burned to death on Sunday before last, by her clothes taking fire while her parents were at church.

The Hainas recently imported from Peru, and now in N. York, are to be taken to England, there being no sale for them in this country.

Two slaves were sentenced to be hung on Friday before last in Columbus county, N. C.; but early that morning the Governor respiteed one of them for one month, and a reprieve was sent off by a locomotive express, which unfortunately ran off the track, and did not arrive until thirty minutes after the poor wretch was executed.

The Rev. Father Quinn, of Brooklyn, N. Y., called on several large cotton houses in New York recently, and paid them altogether the sum of \$1250. He positively refused to explain why he paid them the money. It is probable that some conscience-stricken Catholic had empowered him to make this restitution.

Gloomy reports come from all parts of the South of damage occasioned to the crops by the cold weather of April 26 and 27. Frost was very general throughout the country, and in many localities lay upon the ground like snow. Rice, cotton and corn has been cut down to the ground in some sections, and will have to be replanted; young fruit is killed, and garden produce generally destroyed. In other localities partial crops will be obtained.

Morris O'Brien, a lad only thirteen years of age, died in Philadelphia on Sunday before last from intemperance.

The President has received authentic information that a large body of Indians of various hostile tribes are collected on the head waters of the Red River. They are well armed, and say it is the intention of the Great Chief of the West, Brigham Young, to exterminate the white settlers on the frontiers. A regiment of government troops from Texas is now on the way to that point, having been ordered there some time since in anticipation of this movement.

The learned traveler, Baron von Weimanns of Bayreuth, who intended to make a journey into the interior of Africa, in order to ascertain the fate of Dr. Vogel, died at Cairo on the 15th of March, of lock-jaw, occasioned by an unsuccessful dentistic operation.

A Chinese maxim says: We require four things for woman—that virtue dwell in her heart; that modesty play on her brow; that sweetness flow from her lips; and industry occupy her hands.

There is a man in Cincinnati who has four short fingers on each hand, reaching about to the first joint of a finger of usual length; and the Gazette says that this physical deformity of the hand can be traced back through various members of the family for a period of one hundred and eighty years!

The Davenport (Iowa) News says that emigration up the Missouri River this season is unprecedented. It is estimated that emigrants are pouring into the territories at the rate of three thousand a day.

A returned Californian, who took passage on one of the Sound steamers at New York for the East a few days since, wishing to indulge in a drinking bout, gave to a travelling companion a quantity of jewelry valued at \$1180 and \$37 in money to keep for him. When the boat reached her destination the foolish fellow was in his berth, drunk, and did not take the cars; but his friend did, and forgot to leave the valuables that had been placed in his keeping.

Nineteenth Annual Conference.

The Nineteenth Annual Conference of Adventists will convene at the Chapel on the corner of Kneeland and Hudson Streets, Boston, Mass., on Tuesday, May 25th.

ORDER OF EXERCISES.

Tuesday, 10 A. M., Conference will organize, and the remainder of the morning be occupied in hearing reports, according to the following resolution passed at the last Annual Conference, viz.,

Resolved, That the Advent churches, through their pastors or otherwise, are requested to forward to the next Annual Conference a written report in relation to the progress of their church, Sabbath school, and missionary interests.

In the P. M., the Anniversary sermon will be preached. Also, preaching in the evening.

Wednesday, A. M., Reports from committees.—Preaching in the P. M. and evening.

Thursday, A. M., Reports from committees, and preaching in the P. M., and evening. The Reports

from the committees on Publications; also on Catechism; will be called for.

It is desired that there should be a full representation of the Advent churches at this general gathering, and that as in past years, it may prove a season of much interest and profit to the cause of our coming Redeemer. Never was there a time when such a conference could be made more eminently serviceable to this cause than the present. An unparalleled religious interest prevails throughout the land, and many new churches have been raised up among us, and the older churches much strengthened; who should furnish representatives for our approaching meeting.

God is making ready a people for the coming of Jesus, and while His Spirit is being poured out in so remarkable a manner, and so much of Christian union prevails, shall not our people from every place both ministers and laymen, come together in the spirit of love, and labor unitedly to promote our common cause? For once let there be a sacrifice of time and money to do so. Let all come up to this feast.

L. OSLER,
I. C. WELLCOME,
D. T. TAYLOR, } Committee.

WATERBURY, Vt.—The work of God is going on with power in this place. I have given thirty-one discourses, to full and solemn assemblies, in the last thirteen days. Many have been converted and reclaimed. I have baptised ten, and we have organized a church of thirty-two members,—most of them heads of families. They have cheering prospects.—The revival thus far, has gone forward about as it did in Cabot, and we hope for as good, if not as great a work. They have resolved to build a chapel, something like the one in Cabot, and the subscription is now being raised.

I go to Cabot this A. M. and shall return here on Monday and continue the meetings for a time.

I shall not be able to visit Bristol, and other places, as I intended. Brethren will be patient, I will do all I can. J. V. H.

Saturday, May 9th, 1858.

A BOUNTIFUL WIDOW.—Rev. Dr. Rodgers, attended by an officer of the church, called one morning at the house of an excellent woman, a widow, who had recently lost by death a pious and beloved daughter. As her circumstances were narrow, little was expected from her. Indeed, they called upon her chiefly to testify their respect, and to avoid the imputation of either forgetting her person or despising her mite.

To their great surprise, however, when their errand was made known, she presented to them, with much promptness and cordiality, a sum which for her was very large, so large, indeed, that they felt and expressed some scruples about accepting it. She put an end to the difficulty by saying with much decision, "You must take it all; I had laid it up as a portion for my daughter, and I am determined that He who has my daughter shall have her portion too."

TRUE AT HEART.—Not long since, in an eastern state, there lay a good man on a bed, from which he never expected to rise. He was abundantly prepared for his end, and rejoiced, as dying Christians usually do, that his preparations were made years before, when in health and strength. He was asked what message he would, from his present position on the verge of the grave, send to his fellow Christians. "I would tell them," he replied, "to be true at heart. I see the importance of this now, and so will they see it, when they come to the place which I now occupy."

The expiring saint was right. True at heart is the great requisite. Men may make a noisy profession, may "do many things" which may gain applause, may be very punctilious in all outward matters, and yet lack truth at heart. But lacking this, they lack every thing of real value. God seeth the heart; and in the great day he will judge the heart. It is one of David's striking expressions in the Penitential Psalm composed after his great sin. "Behold, thou desirest truth in the inward parts," and what God desires, every man should labor after unceasingly. "Keep thy heart with all diligence, for out of it are the issues of life."—*Christian Intelligencer*.

GREAT MEN.—A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits in his manhood, he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more to his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin, and when they would triumph, lo, he has passed on in-

vulnerable. As long as all that is said is against me, I feel as one that lies unprotected before his enemies.

LUTHER'S OPINION OF MUSIC.—"Music," says Martin Luther, "is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. Even the dissonance of unskillful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I always loved music, and would not, for a great matter, be without the little skill which I possess in the art."

Rockland Female Institute, Nyack, N. Y.

This Institution is located on the west side of the Hudson River, twenty-five miles from New York, at the village of Nyack; one of those picturesque and charming retreats selected by residents of the metropolis for rural homes.—The Institute owes its existence chiefly to the munificence of the late Simon V. Sickles, Esq., who had established his country seat at this place. A donation of \$20,000 by Mr. Sickles, and an appropriation of an equal sum by other gentlemen interested in the cause of female education, enabled the Trustees to erect and furnish one of the best edifices for the purpose, in the State. The building is of brick, five stories high, and one hundred feet front by sixty feet deep, and will accommodate one hundred boarding pupils with pleasant, furnished apartments. The arrangement of the interior of the edifice, is admirably adapted to secure the health and comfort of pupils; the halls and staircases are broad; and the chapel, study rooms, dining hall, and dormitories, large, pleasant, and airy. The building is warmed by furnaces, lighted with gas, thoroughly ventilated, and supplied throughout with the purest spring water from the mountains. The situation of the edifice is exceedingly fine, and constitutes no unimportant feature in the attractions of this school. Located in the midst of ample and tastefully arranged grounds, it commands a magnificent panorama of mountain and river scenery and picturesque landscape, admirably adapted to inspire the mind with that love for the grand and beautiful which contributes to refinement of taste, and intellectual and moral culture.

BOARD OF INSTRUCTION.—REV. L. D. MANSFIELD, President, and Professor of Intellectual and Moral Science and the Latin Language; Miss Mary J. Comstock, Principal of Academic Department, and Teacher of Philosophy and Belles-Lettres; Miss S. J. Noyes, Teacher of Mathematics; Miss E. M. Nowell, Teacher of Drawing and the French Language; Miss Mary F. Hoagland, Teacher of Vocal and Instrumental Music; Miss S. B. Leonard, Assistant Teacher of Music; Miss E. Broughton, Second Assistant Teacher of Music; Mrs. Hoagland, Matron and Superintendent of Domestic Department; J. L. Brownell, A. B., Lecturer on English Language and Literature; Charles F. Mansfield, A. B., Lecturer on History.

DEPARTMENTS.—There are three Departments:—The Preparatory, Academic, and Collegiate, in which a well selected and thorough course of study is pursued, embracing all that is essential to a substantial and refined female education.

ORNAMENTAL BRANCHES.—Those accomplishments which belong to an elegant and complete education:—Music, Drawing, Painting, and the Modern Languages, are committed to competent instructors. The pronunciation of the French, is taught by a lady who has enjoyed the advantages of a residence of some years in France.

RELIGIOUS.—This Institution is not under the control of any religious denomination, nor is any attempt made to bias the minds of pupils in favor of any sect. The Bible is, however, made the basis of their religious and moral training, and the sublime principles and precepts of Christianity are fully taught. Daily religious services are performed in the chapel.

ENGLISH EDUCATION.—All the pupils, of suitable age and attainments, are required to write original essays, and, during the entire course, the English language will receive special attention; as the Board of Instructors feel assured, that no accomplishments or proficiency in ancient and modern foreign languages, can compensate for ignorance of our own mother tongue. With a view to the cultivation of a refined taste in literature, and to the formation of a chaste and elegant style of composition, a course of critical reading in the English Classics is pursued.

CALISTHENICS, &c.—Calisthenic exercises, adapted to give strength and grace to the body, will receive a large share of attention; and all the pupils are expected to spend some time, daily, in those exercises, or in the open air, when the weather will permit. The ample grounds of the Institution and the adjacent mountains, furnish highly attractive playgrounds.

DOMESTIC ARRANGEMENTS.—The family of the President and all the instructors, reside in the Academic building, and sit at the same table with the pupils; constituting one domestic circle: an arrangement which gives to school life many of the advantages of home, and especially contributes to the formation of easy and agreeable manners. Order and neatness prevail, throughout the entire establishment, which is under the supervision of an experienced matron.

DIPLOMAS.—Diplomas will be conferred upon all who complete the regular course, and sustain a creditable examination, at the close of the Academic Year in September. Those who do not wish to pursue the full course, can take any studies which they choose, without graduating.

TERMS, VACATIONS, &c.—The Academic Year is divided into four terms, of eleven weeks each. The Spring term will begin Monday, April 19th; the Summer term, Monday, July 5th; the Fall term, Monday, November 1st; and the Winter term, Monday, January 19th. A vacation of six weeks follows the Summer term, and one of two weeks, the Winter term. An examination and exhibition of Music and Composition, will take place at the end of the Summer term.

EXPENSES, &c.—Preparatory Department, tuition per term, \$5; Academic do., \$8; Collegiate do., \$10; Music, extra, \$10; Use of Piano, extra, \$2; Latin, extra, \$3; French and Drawing, each, extra, \$5; Board and Furnished Apartments, \$27.50; Washing, per dozen, 50 cts; Stationery, Writing Books, Ink, &c., 50 cts. A deduction of ten per cent. is made from the bills of clergymen. Tuition and Board bills are required to be paid one-half in advance, and the balance at the middle of each term. Each pupil is expected to furnish one quilt, one blanket, one pair of sheets and pillow cases, and towels and napkins for her own use. Text-books are supplied at a small advance from wholesale prices. All the pupils are instructed in Vocal Music without charge. No discount will be made for absences, except in cases of protracted sickness, or by special arrangement.

APPLICATIONS.—All applications for admission, should be addressed to the President of the Board of Instruction, Rev. L. D. MANSFIELD, Nyack, Rockland Co., N. Y.

REFERENCES.—Hon. W. H. Seward, Auburn, N. Y.; Rev. Joshua Leavitt, D. D., Office of Independent, N. Y.; Rev. Dr. Chapin; Rev. T. L. Cuyler, New York; John H. Raymond, L. I. D.; Pres. Col. & Polytechnic Inst., Brooklyn, N. Y.; Rev. H. W. Beecher, Brooklyn; H. Tanner, Esq., Buffalo, N. Y.; Rev. J. V. Himes, Boston; Wm. P. Butler, Esq., Boston; John Pearson, Jr., Newburyport, Mass.

APPOINTMENTS.

J. M. Orrock may be expected to preach at Knowlton's Falls, C. E., May 29th, at 6 o'clock, and Sunday 30th, at half-past 10 A. M.; Waterloo, at 2 P. M.; in the Harvey school house, the 31st, at half-past 5 o'clock; and in West Shefford Thursday, June 3d, at the same hour (if Bro. Lawrence thinks it best to make an appointment.)

CANADA EAST AND VERMONT CONFERENCE.—This annual conference of Adventists will be held in the Old Meeting-house, in Hatley, C. E., to commence Wednesday, June 9, at 2 o'clock P. M. and hold over the following Sabbath. It is desirable that an unusual interest be manifested to come to this "feast of the Lord," by our brethren within the limits of the Conference. Let our ministers especially be on the ground in season. As the meeting is appointed in Hatley by request of the brethren there, it is expected that the friends will do what they can to provide for those from abroad. Come, all who can.

J. M. ORROCK, Sec'y of Conf.

There will be a conference of believers in the speedy coming of Christ, the Lord willing, at Earlville, La Salle county, Ill., to commence Friday the 21st of May, and hold over the following Sabbath. Elders P. B. Morgan, A. S. Calkins, and N. W. Spencer are expected to preach the word. A general invitation is extended to all to come to this feast. May the Lord crown it with his richest blessings, and save poor perishing sinners in behalf of the brethren. N. W. SPENCER.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings. J. MORSE, Pastor.

The Advent Mission Church of New York city has public worship every Sabbath at 207 Bowery. Service at 10 1-2 A. M. and 3 P. M.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. E. Chase—\$10 rec'd, on acct.—\$1.81 due.
J. T. Dixon—Rec'd by Elder Taylor \$10 on acct. It was credited, but omitted in the Herald.

J. Gilbreth, \$2—Have or. Wm. Wells \$2.40 to No. 893, and 25 cts. to John Sax to No. 889, and have ch'd you the bal. 65 cts.

Mrs. P. G. Sprague—Have or'd you to July 1, for the dollar lost.

J. Croffut—Have corrected account as you say. Much obliged.

To Aid this Office.—Mrs. Horatio Graves, H. S. Ross, \$1.

NOTICE.—Some one at the West, a few weeks ago, sent us a \$2 bill on the Northampton Bank, Mass., with the request that if it was not good, we should return it. Supposing it to be good at the time, we made no note of it, and have forgotten who sent it. It proves to be an exceedingly well-executed counterfeit. Will the brother who sent it please write?

THE ADVENT HERALD

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in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS.—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a-year, in addition to the above: i. e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same toll the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a-year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS,

UP TO TUESDAY, MAY 11th.

The No. appended to each name is that of the Herald to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

E. Mason 820, Lucy P. Perry 893, L. S. Phares 919, A. Bliss, Jr. 893, M. Perry 982, Wm. H. Johnson 867, G. H. Swazey 846, J. H. Clark, on acct, A. S. Reynolds 912, Mrs. Tewksbury 909, G. Vose 867, I. Wallace 902—each \$1.

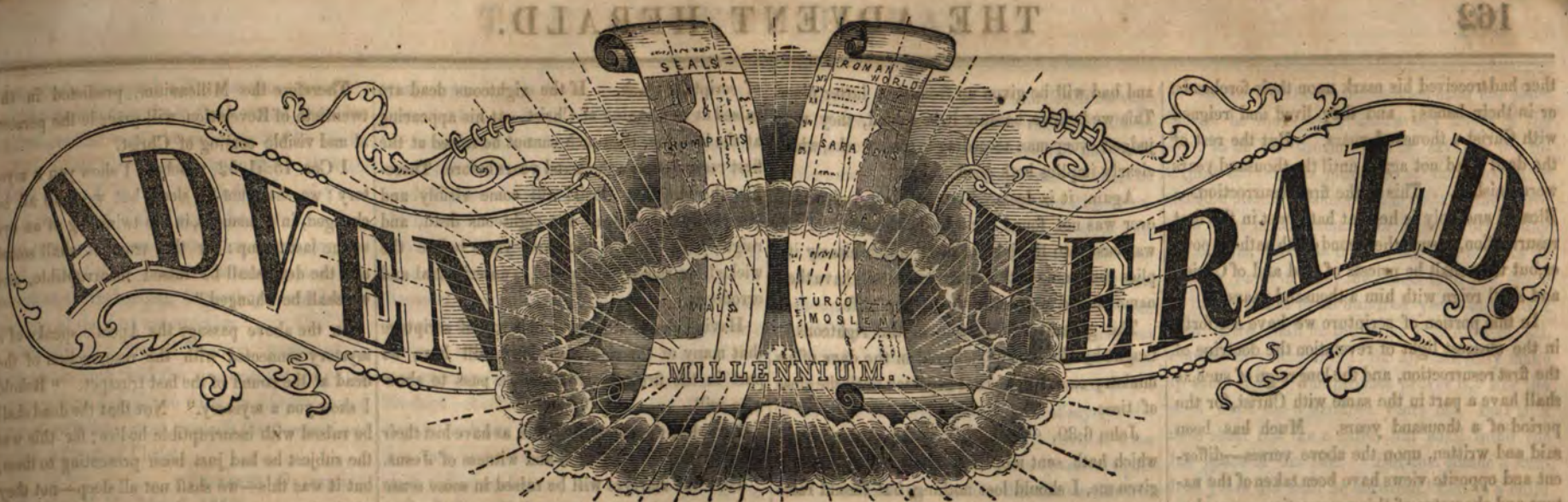
E. R. Gwinn 936, Elder P. A. Strabel 932—are out of Nos. 14 and 16; and so sent Nos. 12 and 13; Mrs. H. Graves 919, C. V. Coburn 893, Mrs. Jane Elliot 906, L. Squires 924, Hugh Odibert 893, L. H. Brigham 927, D. Young, Her. from No. 763 to 789, when it stopped, and now the book, and postage, and Herald from No. 883, as far as we can send back Nos. to 901; M. Reynolds 932, S. Fellows 937, H. B. Rapp 919, J. Dill 919, Lucy Perry, 901, and 50 cts for 2 Gs to No. 142, J. T. Perry 919, R. Forsyth 937—each \$2.

H. M. Stouffer 945—\$3.

H. S. Ross 919 and books sent the 11th. Can't get W.'s sermons—each \$4.

M. Helm, 2 cts. to 885 and one to 963, P. W. Webster 1028, B. S. Reynolds on acct—each \$5.

A. S. Burnham on acct, \$1.18; P. McKinley 884, \$2.16.



WHOLE NO. 888.

BOSTON, SATURDAY, MAY 22, 1858.

VOLUME XIX. NO. 21.

THE WANDERING SHEEP.

I was a wandering sheep,
I did not love the fold;
I did not love my Shepherd's voice,
I would not be controlled;
I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam.

The Shepherd sought his sheep,
The Father sought his child;
They followed me o'er vale and hill,
O'er deserts waste and wild;
They found me nigh to death,
Famished and faint and lone;
They bound me with the bands of love,
They saved the wandering one.

They spoke in tender love,
They raised my drooping head;
They gently closed my bleeding wounds,
My fainting soul they fed:
They washed my filth away,
They made me clean and fair;
They brought me to my home in peace,
The long sought wanderer.

Jesus my Shepherd is;
'Twas he that loved my soul,
'Twas he that washed me in his blood,
'Twas he that made me whole;
'Twas he that sought the lost,
That found the wandering sheep;
'Twas he that brought me to the fold,
'Tis he that still doth keep.

No more a wandering sheep,
I love to be controlled;
I love my tender Shepherd's voice,
I love the peaceful fold;
No more a wayward child,
I seek no more to roam;
I love my heavenly Father's voice—
I love, I love, his home.

H. Bonar.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

That the 53d chapter of Isaiah relates to, and predicts the Lord of glory, and what he did and endured for us, is plain from the sacred and inspired allusions to it, and its obvious solution at the cross and in the life of Christ Jesus. A prime minister was travelling, a man of Ethiopia of great authority under Candace, the Queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem to worship. Whilst this prime minister, this chief lord of the treasury of that queen, was travelling and sitting in his chariot, he read, what is a most beautiful and valuable precedent,—not a novel or a romance, or what would not in the least edify—but Isaiah the prophet. He was a student of the Old Testament Scriptures, though not a Jew; a proselyte, though not of the seed of Abraham. The Spirit, we are told, said unto Philip, that is, the evangelist,—the Holy Spirit directed him,—“Go near, and join thyself to this chariot.” Philip immediately did so, and heard him read the prophet Isaiah. And this man, of high dignity, and rank, and office, instead of supposing that Philip had used a freedom that was not becoming, was too happy to receive instruction where instruction was really needed. And Philip says to him, not discourteously, but as became a minister of that Word which the prime minister read, “Understandest thou what thou readest?” not as a libel on his intellect, but an inquiry to suggest profitable and practical conversation. The prime minister said, “How can I except some man should guide me?” It is an

unfulfilled prophecy; it is not so plain as history: it is unfulfilled as far as I know, and therefore I need somebody in this matter to help me.—“And he desired Philip that he would come up and sit with him.” The place of Scripture which he the prime minister read, was that most interesting one—“He was led as a sheep to the slaughter; and like a lamb dumb before his shear-er, so opened he not his mouth. In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.” The prime minister answered Philip, and said, “I pray thee, of whom speaketh the prophet this? of himself, or of some other man?” He was not very enlightened, though very high in office, and could not see, therefore, that there was here some one greater than the prophet. “Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.” This shows us that Jesus is the personage who is spoken of in the 53d chapter of Isaiah. In that precious chapter are three great facts. First, sinners, lost, ruined, undone; so much so, that they rejected the remedy, despised Him that came to save them. Secondly, the great provision for sinners; One wounded for them, bearing their sins, carrying their sorrows, bruised for their iniquities, on whom was the chastisement of their peace, and by whose stripes they were healed. And you have, lastly, the Author of it; namely, God hath given him, God hath made known this Saviour; it pleased the Lord to bruise him, the Lord hath put him to grief. These three facts, therefore, are the most important for us to remember; namely, that we are the sinners that need the ransom; that Christ is that ransom; that God in his sovereign love gave it, and to God must be given all the glory of it, from first to last.

These precious truths Philip preached to the eunuch. The hearer believed with all his heart; and after repeating a very short but very comprehensive creed,—“I believe that Jesus (the Saviour of his people from their sins) Christ (the anointed Messiah of the seed of David) is not merely man, but also Son of God”—that very dignity for announcing which Jesus was threatened with stoning, and accused of blasphemy, he was baptized. The eunuch, inwardly enlightened, and openly accepting the profession of what he felt, “went on his way rejoicing.”

The first thirty-one verses of the chapter I have read ought properly, as the continuous text implies, to have completed the chapter; and the section beginning at verse 32 ought properly to have been prefixed to the chapter that follows, namely, chapter x. In the first verse we have an account of that stupendous fact, the most startling and the most conclusive as an evidence of Christianity in all ages, the conversion of Saul the persecutor to Paul the apostle and the preacher of the truth. It appears that Saul, who so completely delighted in the very sight of blood, so enjoyed the martyrdom of Stephen and of the saints of God,—a persecutor from taste as well as from practice,—while he could not throw stones at Stephen, as we read in the previous chapter, yet that he might enjoy a share in the excellent work, as he would call it, held the clothes—that is, the upper or the loose clothes or garments—of them that threw stones at Stephen and destroyed that eminent and holy martyr.

Well, “Saul,” in full conformity with his own taste and predilection, “breathing out threatenings”—language extremely strong—“and slaughter against the disciples of the Lord, went unto the high-priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.” He was a volunteer persecutor, a perfect enthusiast in his day; and clearly the grand original and model of Torquemada and of those who have engaged and delighted in scenes so cruel, in inflictions so unholly. The expression used in the second verse—“any of this way”—ought to be translated, “any of the way.” It was evidently a peculiar phrase for Christianity; and it may allude to the fact, that Christ was preached fully and frequently by the apostles as “the way.” And then he asks that if he should find any of the way—the people that went to heaven by a way which no other people went by, the people that sought heaven by an exclusive way, not excluding any that would enter but a way that few did enter, for few there were that found it—if he should find any of the people of the way, a well-known people, whether they were men or women, he should bring them bound to Jerusalem; bound and prisoners, not for their crimes, but their conscientious adhesion to the truth. He got the letters that he wished for, and set out upon the errand that he so loved.—He came to Damascus; and unexpectedly, “there shined round about him a light from heaven;” and the moment that that light fell upon him, its intolerable splendor struck him to the earth.—And out of the midst of it he hears a voice, saying, “Saul, Saul, why persecutest thou me?” I have not the least doubt that this was that shech- inah of which we read in Exodus, that shech- inah which was in the pillar of cloud by day, and the pillar of fire by night; that ultimately rested between the cherubim, and shone from the mercy- seat, and out of which God spoke and gave di- rections to his ancient people; that shech- inah which means, literally translated from its He- brew word, “the dwelling-place;” and hence, when it is said of our blessed Lord, “The Word was made flesh and dwelt among us,” translated into Hebrew it would literally be, “The Word was made flesh, and was the shech- inah in the midst of us,” evidently identifying Christ, or the Son of God incarnate in our nature, with the shech- inah, the pillar of fire—the glory that dwelt between the cherubim in the chancel of the an- cient tabernacle and temple. This bright splen- dor burst upon Saul unexpectedly; and from the midst of it there emerged the awful remonstrance so startling and so striking to the persecutor, “Saul, Saul, why persecutest thou me?” Saul if he had remained in possession of himself, had he not been conscience-stricken, as I have no doubt he was, would have said, “Persecute thee! I never saw thee; I never meant to touch thee.—Who art thou? and why shouldst thou say I am persecuting thee?” But our blessed Lord is so identified with his flock, that the stroke that smites them has its rebound in him; and every groan that their hearts give utterance to has a resounding echo in his heart; and therefore they that touch them touch the apple of his eye. “I and they are one; I am the head, and they are the members and the body.”

Saul instantly said, evidently astonished “Who art thou, Lord?” The word Lord did not imply that Saul recognized him as God; it is the simple word for master, or sir. “Who art thou? And the Lord said,” what must indeed have startled him, “I am Jesus whom thou persecutest!” You are persecuting me; and, Saul, though flushed with success, though rampant and vigorous in the foul work in which you are engaged, you will find you are taking a mistaken course; you will find the arrow that you shot will rebound and pierce thine own heart. You might as well kick against the iron spear, or against the ox-goad—for that is the meaning. It presents the idea of a person trying to kick against sharp steel points or the goads; his feet will have the worst of it. And therefore you are quite mistaken, Saul, in your course; and you will find it is so if you persist in it. “And he, trembling and astonished,”—as he well might,—“said, Lord, what wilt thou have me do?” evidently overwhelmed, sub- dued. I have a sort of suspicion that Saul’s in- tense persecution is in some degree explained by a latent consciousness that the Christians were right. Whenever a man feels that the course he is pursuing is wrong, he plunges into it with all his might, that in the excess of his pursuit of it he may muffle or extinguish the latent and lurk- ing persuasion that that course is after all a wrong one.

Now, Saul seemed as if he would cover his own smothered sense of the claims of Jesus by the violence—the continuous, sustained violence—of his persecution of the men of the way.—But when he asked, “What wilt thou have me do?”—how humbled was he!—“the Lord said unto him”—the great scholar, who thought he knew everything, as brought up at the feet of Gamaliel—“Arise, and go into the city, and it shall be told thee what thou must do.” What calmness, what composure, what indication of majesty, authority, and power! and how helpless is the greatest man when he has to deal with the Most High! Saul arose from the earth; “and when his eyes were opened,”—that is, the lids were opened, he found their functions were sus- pended,—“he saw no man; but they led him by the hand, and brought him into Damascus.”

To be continued.

Original.

The Millennium.

A DISCUSSION OF THE QUESTION: “Will the Millennium predicted in Rev. 20th, and the syn- chronous reign of righteousness, brought to view in parallel Scriptures, precede Christ’s personal and visible advent?”

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Epis- copal Church, and the Herald, has been arrang- ed for our columns. Mr. Peaslee takes the affir- mative and opens the discussion, and the Herald will follow in the negative.]

NO. 2. OF THE OPENING ARGUMENT.

Dear Sir—We proceed to argue the affirma- tive of our question from Rev. 20th 4-6 “And I saw thrones, and they sat upon them, and judg- ment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, nei-

ther had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.—Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

In this portion of scripture we have set forth in the clearest light of revelation the doctrine of the first resurrection, and the long reign of such, as shall have a part in the same with Christ, for the period of a thousand years. Much has been said and written, upon the above verses—different and opposite views have been taken of the nature and character of this resurrection—some believing it to be figurative, and others a literal resurrection.

But our inquiry will be in this No.—to ascertain who will have a part in this blessed resurrection to reign with Christ a thousand years before the rest of the dead shall live again.

And 1st.—We say; not all the righteous dead, as many have believed! because some of the righteous—yea, many of them, will be raised in the last or general resurrection; and such will not have a part in the first resurrection which will take place a thousand years previous. The following testimony from the Holy scriptures we shall introduce to prove that there will be embraced in the last and general resurrection both the righteous and the wicked. Daniel testifies and says, 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

From the above testimony of Daniel we prove that there will be in the resurrection referred to by him two classes, and two distinct characters raised at the same time—one to everlasting life and the other to shame and everlasting contempt.

The same testimony upon this point is given by our Saviour, John 5:25, 29. "For the hour is coming in which all that are in the graves shall hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." This text proves to us as clearly, as language can express; that there will be in the general resurrection both the righteous and the wicked raised at the same time—in the same hour they both hear his voice and come forth from the graves in which they sleep—some to everlasting life, and some to damnation.

Rev. 20:12, 15. "And I saw the dead, small and great stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And whosoever was not written in the book of life was cast into the lake of fire."

In these verses we have a very clear and brief description of the general resurrection of the dead, and the judgment of the last day—which seems to be in perfect harmony with Daniel 12: and John 3:28, 29, as before quoted. That some of the righteous will be raised in the last resurrection spoken of in the 20 of Rev. is evident from the following expressions.

Verse 12—"Small and great" stood before God from this latter resurrection. By "small and great" either infants and adults or good and bad must be meant. If infants are meant, then there must be a very great number of the righteous dead raised in this resurrection. But if infants are not compared, or set in opposition to the adult portion raised—then the two classes expressed by small and great must have reference to character—to the good and bad—consequently there will be some of the righteous raised at this time.

Again, it is said that the sea gave up the dead which were in it; and death and hell (or Hades) delivered up the dead which were in them. Some of each class will most evidently be given up by the sea and by death. And if by hell—hades, the place of separate spirits is meant, according to the Jewish idea of this place, then both good

and bad will be given up from this latter place. This we believe, because it is added, they were judged every man according to their works, which clearly implies both good and bad.

Again, it is declared, verse 15, "And whosoever was not found written in the book of life was cast into the lake of fire," which clearly implies that some in this resurrection will have their names found written in the book of life.

The general resurrection of the righteous as taught by Christ, and believed in the days of his ministry on earth, was not expected until the close of time.

John 6:39, "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." verse 40, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." verse 44.

"No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day." verse 54. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

John 11:23, 24. "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

In the foregoing texts of scripture we have the testimony of our Lord Jesus Christ so clear and plain that none need misunderstand him upon this point of doctrine. The general resurrection of the righteous, is established by him, in these verses to be at the last day.

He states and affirms this doctrine no less than four times. Shall we believe him? If we believe him; and what was said of Lazarus, that he shall rise in the resurrection at the last day, how can such have a part in the first resurrection which takes place a thousand years before? This is impossible!

The general resurrection of the righteous and the day of judgment will be at the same time. This we argue from Daniel 12:2, John 5:25, 29. In these verses it is said that they shall awake and come forth and receive everlasting life as their reward for having done good. Matt. 25:46, "And these shall go away into everlasting punishment, but the righteous into life eternal." The eternal state of both the righteous and the wicked are fixed by Christ at the same judgment day; as the foregoing scriptures show!

There are other texts of scripture which fix the day of judgment at the coming of Christ, and at the last day.

Matt. 25:31, 32, "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them," &c.

2 Thess. 1:6, 10, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power: when he shall come to be glorified in his saints; and to be admired in all them that believe."

2 Tim. 4:1, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing."

1 Pet. 4:5, "Who shall give an account to him that is ready to judge the quick and the dead at his appearing."

John 12:48. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

The last cited texts of scripture fix the day of judgment at the coming of Christ—at his appearing—when he shall be revealed from heaven—when he shall come to be glorified in his saints; and to be admired in all them that believe.—Christ comes to raise the dead and judge the human race at the last day, as the foregoing texts

of scripture teach. If the righteous dead are raised at the coming of Christ—at his appearing at the last day, then such cannot be raised at the first resurrection a thousand years before. Therefore the idea that Christ will come visibly and personally to raise all the righteous dead, and reign with them a thousand years before the wicked are raised and judged, is unscriptural and erroneous.

Having shown from several texts of scripture that many of the righteous dead will have no part in the first resurrection, we pass to shew who will.

None but the martyrs,—such as have lost their lives for the word of God and witness of Jesus.

That the martyrs will be raised in some sense at least one thousand years before the rest of the dead, is clearly proved from Rev. 20:4-6. These verses we are writing upon in this No.—Their resurrection is also proved from several other passages of scripture.

Matt. 19:27-29, "Then answered Peter, and said unto him, Behold we have forsaken all and followed thee: what shall we have therefore? And Jesus said unto them, Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold; and shall inherit everlasting life."

In the passage above we have a promise from our Saviour to the twelve Apostles that they should at some time, while he is sitting in the throne of his glory receive twelve thrones to sit upon judging the twelve tribes of Israel. This promise was made to them as a reward, which they should receive for the sacrifices they had made by becoming his disciples and for their labours and sufferings which they would be called to endure.

To this promise the Revelator seems to refer in the 4th verse of the 20th chapter. He says, "And I saw thrones, and they sat upon them, and judgment was given unto them." The thrones here seen by the apostle John were no doubt the thrones promised by our Saviour, Matt. 19:26, and they that were seen by John sitting upon these thrones of judgment were no doubt the twelve Apostles of the Lamb.

Upon this promise of our Saviour made to his twelve Apostles, we remark, 1st. It has never been fulfilled. The apostles have all died without receiving this promised reward, but nevertheless the promise is sure.

2. We remark that this promise is to be fulfilled under the glorious reign of Christ, while he is sitting in the throne of his glory.

3. Christ will sit in the throne of his glory, and reign until the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began; and when he has put down all rule and all authority; and destroyed the reign of death our last enemy by the resurrection of the dead, he then delivers up the kingdom to God the Father, and no longer has a kingdom over which to reign distinct from the Father. See 1 Cor. 15:24-25 and Acts 3:21. Subsequently to the resurrection Christ will reign unitedly with the Father over all things throughout the universe forever, having no kingdom of his own distinct from God the Father.

Therefore as the twelve Apostles all died without receiving the fulfilment of this promise, and as Christ is to have no kingdom distinct and separate from the Father over which to reign subsequent to the general resurrection, it therefore follows that the Apostles must be raised in this resurrection, to receive the fulfilment of the promise made to them by our Saviour, Matt. 19:25, under the reign of Christ this side of the general resurrection and judgment of the last day.

And if the twelve apostles have their resurrection, and reign with Christ a thousand years previous to his personal and visible coming, then all the martyrs who have a part in the first resurrection will have their reign with Christ a thousand years at the same time—previous to his personal and visible coming.

Therefore the Millennium, predicted in the twentieth of Revelation, will precede the personal and visible coming of Christ.

1 Cor. 15:51, 52, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

In the above passage the Apostle speaks of a mystery connected with the resurrection of the dead at the sound of the last trumpet. "Behold I show you a mystery." Not that the dead shall be raised with incorruptible bodies; for this was the subject he had just been presenting to them, but it was this—we shall not all sleep—not they of the last generation of our race who will be living when the last trump shall sound.

If this had been the apostle's meaning he would have said, they shall not sleep,—but they shall all be changed; but we which are asleep shall be raised incorruptible, and they shall be changed. But such is not the manner in which the Apostle uses the pronoun we and they, in speaking of the mystery connected with the resurrection of the dead.

It is we—not they, that shall not all sleep!—It is the dead that shall be raised incorruptible, and we, and all that die for the word of God and the testimony of Jesus, shall be changed.

To suppose that the mystery here referred to by the Apostle is that some of the human family will be living when the world comes to an end is very unreasonable.—No mystery at all is this. We should reasonably expect that some would be alive then.

To suppose that the mystery consists in the change of those alive from mortality to immortality without dying, is equally unreasonable.—This could be no mystery to them who were so familiar with the facts recorded in the Holy Scriptures of Enoch and Elijah's translation from earth to heaven without dying.

The mystery could not consist in the wonderful exhibition of God's wisdom and power in changing the living from mortality to immortality. It will be a more wonderful exhibition of the wisdom and power of God in gathering the dust of the dead, and giving to each one his own body again, spiritualized and immortal, than the changing of the living into this state.

But if the Apostle spoke of himself, and others associated with him in the spread of the Gospel, who would be called to suffer and die for the truth—the mystery appears.

1 Thess. 4:15-17, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

These texts of scripture prove to us very clearly that the apostle, and others associated with him in the cause of Christ, will be alive and remaining upon the earth when the Lord Jesus Christ, shall descend from heaven to change the living and bring them before him in the clouds of heaven.

Mark the manner in which he uses the pronoun we, instead of they, in speaking of those that will be alive at his coming. Had the apostle been speaking of the generation that will be living when Christ comes to judge the quick and the dead, as is generally supposed, he should have said in verse 15,—they which we are alive and remain unto the coming of the Lord shall not prevent us which are asleep, instead of saying as he does, we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. And in verse 17th he should have said, Then they which are alive and remain shall be caught up together with us, in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. He would then have expressed the views generally entertained upon these verses. But now he does not! Did the apostle speak under the influence of the Holy-Spirit when he

wrote these passages? If so, he spoke correctly—if he spoke correctly in these verses, then he, and others that would be called to die for Christ and his cause must be alive upon the earth when Christ comes from heaven to judge the quick and the dead. And if they are to be alive then they must have a previous resurrection, they being now dead. And if they are to have a previous resurrection to his coming, then they must be the subjects of the first resurrection.

Consequently the Millennium, predicted in Revelation 20th, and the synchronous reign of righteousness brought to view in parallel passages of scripture, must precede the personal and visible Advent of Christ.

EBENEZER PEASLEE.

Newton, N. H., May 6, 1858.

Exposition of Isaiah 65:20.

BY DR. N. HOMES, 1653.

Seeing a call in the Herald from Eld. Loughborough, for light on the meaning of Isa. 65:20, reminds me of what I have thought of doing for some months past, but till now have neglected—viz. to copy and send for publication in your paper Dr. Homes' view of the passage, written more than 200 years ago, which, though old, will I think, be new to most of your readers, and in my opinion clearly solve a hitherto difficult text. I extract all he says upon the chapter, which, though lengthy, is worth the reading. Dr. H. was a millenarian, and I think you will find by examination that his criticisms on the Hebrew word *Kee*, rendered "for" in the verse; also his change of the conjunctive "but" into "or," &c. is sustained by the lexicographers, see Frey; also Roy, pp. 355; Pick, pp. 160; Gesenius, pages 457-461.

In answering the enquiry, "What that glorious state on earth shall be at the restitution of all things," Homes says that as to its qualities it will be "Negatively; sinless, sorrowless, deathless, superiorless, temptationless and timeless; and positively; it will be the Restoration of the creation, perfection of all qualities, confidence of all comforts, and preface to eternity." And it is while proving the deathlessness of the millennial age that he gives us the following:—"To deal faithfully with you, there is only one considerable place that I know of relating to the time I speak of that hath something of an intimation of mortality to be in those times, and that is Isa. 65:20. It clearly relates to the time we speak of, verse 17, 'Behold I create new heavens and new earth' &c., which Peter refers to this time, 2 Pet 3:13, in relation to the promise in Isa. 65. Now the 20th verse, our translators have rendered thus, 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.' Now as far as I can see into languages and the context, these words, 'for the child shall die' &c., may be more fitly translated 'that the child should die,' &c., 'For the word *Kee*, in the Hebrew, is exceeding often used,—yea and so rendered by translators—to signify that as we have here rendered it. As for turning shall into should, it is not worth the mentioning before a grammarian, who know, that the word so rendered, will infer that the verb speak subjunctively. Now read the words so easily altered in the English, and without the least violence to the Hebrew, and the meaning will be quite contrary to any intimation of the mortality of the saints in this glorious time of the thousand years. For according as we have translated, the sense will run clearly thus—'There shall be no more thence (or from that time, viz., the beginning of the thousand years of the new creation,) an infant of days, or an old man that hath not filled his days, that the child (or young man) should die at an hundred years,' &c. So that here is no mention of the mortality of the saints, but of their immortality. Which for further clearing of the text, may be made out two ways.—

"1. Thus; He that is an hundred years old in those days is but [naar. Prof. Pick defines it 'lad, young man, youth,' T.] a youth or young man, as our old translation renders it. For as a youth hath but the tenth part of that age which

many men live in these days, so an hundred years are but the tenth of this millenary time of life to the inheritors thereof. Again, as in the first age of the world, wherein Adam lived, one of an hundred years old was but a young man to one at his full age, i. e. 930 years, (near 1000,) even so in this millenary age of the new creation, one of an hundred years is but a young man to the thousand years that he shall reign with Christ on earth, so that the sense of the prophet may fairly be taken to be this, that in the time of this new creation, as the young man must not have his days cut off, so the old man must fulfill his days. And how are both these accomplished in this new creation but by their both living on earth a thousand years, old and young reigning with all the saints on the earth? When I speak of old and young, you must understand those saints that are found alive at Christ's coming, which are changed; for all the deceased saints are raised to an equal perfection, and absolute maturity of age and nature; even as the other are changed into the same exactness, though at Christ's appearing differing in age. So that we may well understand the prophet to allude to the age of the first Adam, that if in a sinful state his age at a hundred years was but as it were youth, his whole age amounting to near a thousand years, how much more shall the saints by means of the second Adam live a thousand years in a sinless condition?

"2. It may congruously be made out, that the prophet in this text intends rather the immortality of the saints than their mortality thus: 'There shall be no more thence an infant of days, nor an old man that hath not filled his days, that the child, youth or young man should die an hundred years old, or the sinner an hundred years old should be accursed.' Thus we read the whole verse to the time or sound of (*Kee*) that as before we rendered it turning our English but in the latter clause into or, the Hebrew being the conjunction which, as Mr. Mede says, being like *materia prima*, capable of innumerable forms of signification, may well be so rendered here. And then the sense will be this, that at the time of the new creation there shall be neither he that shall naturally die in his infancy, nor he that shall naturally die in his riper age before he hath made up his full days, nor he that shall be a sinner whereby his days should be violently cut off.

"3. If it may better please some, they may read it to this sense, that at that time and glorious estate, though the old sinner shall be cut off, yet no saint either young or old shall die at all. All these ways of reading the text in favor of the immortality of the saints the word "thence" doth much animate and justify, as if the prophet should say thus—Within this new creation, while it endures, there shall be mortal person be found, though all the transgressors the enemies thereof, that are without it shall be cut off at its very beginning, even as we have largely amplified before upon sundry occasions.

"But if we launch out into the context as we promised before, to wade into the depth of the precedent and subsequent coherence or dependence of this text, our reading of the words and rendering of the sense of it for the immortality of saints will be made much more perspicuous. First, it is said in verse 17, Behold I create new heavens, and a new earth (alluding no doubt to the first creation of the world) and the former shall not be remembered (viz. for their meanness by reason of man's sin) nor literally in the Heb. 'ascend upon you.' That is the imperfections of the former state of things should not touch them when they should attain this new state, one of the main imperfections of their former state being mortality; it being the sad memorial and effect of sin. Therefore to the removal of this the prophet mainly refers.

"Second; it is said in verse 18, 'Be ye glad and rejoice, age to age, or forever in that I create,' which cannot consist with death, or death with it, which quencheth natural joy and also moral joy.

"Third; it is said in verse 19, 'I the Lord will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her nor the voice of crying.' Now if sorrow must be gone that it shall be no more, then I think there shall be no more death.

"Fourth; in the 20th verse itself it is strange that according to our English there should be mentioned the death of saints and not the death of the wicked, of whom it is only said he shall be accursed. And what doth this atheistical creature care for that? The curse in Gen. 2 was, 'In the day thou eatest thereof thou shalt die,' i. e. be mortal, liable to death. It is death that strikes a dart through the liver of a wicked man.

"Fifth; it is said in verse 22, 'they shall not build and another inhabit,' which is the case while mortality reigns. Mark the reason; 'for as the days of a tree are the days of my people' (Sept. 'tree of life'—T) and many sorts of trees live a thousand years. And surely trees in paradise lived as long. And in this time is the tree of life, Rev. 21.

"And Sixth, in verse 22 it follows, 'And mine elect shall long enjoy the work of their hands.' How do they enjoy them long, if no longer than heretofore in the reign of mortality? It is a promise, and all these plainly justify my reading of this text to cast out mortality from the saints.

"And that I may seem the less presumptuous and singular in this, and withal add something for illustration, give me leave to show you other famous translations. First, the Arabic renders Isa. 65:20 thus—'Neither shall there be any more a young man imperfect in age, nor an old man that shall not fulfill his time. For the young man shall fill up an hundred years, but the sinner that after a hundred years dies, shall be accursed.' Observe, this translation casts out mortality from the saints and applies it to sinners, simply by not regarding the common pointing of the Hebrew by which points oftentimes we suffer much. Second; the Seventy Greek translators, render it to the same effect, 'Neither shall there be any more one that is not ripe (i. e. in age) nor an old man that hath not fulfilled his time, for the young man shall be an hundred years old, but the sinner that dies a hundred years old shall be also accursed.'

Observe here, as with the Arabic.

"Third, the Chaldee paraphrase also favors our reading, though it differs a little from the Arabic and Greek,—'And there shall not be any more an infant of days, and an old man that fills not his days, because the youth that offends at the age of a hundred years shall die, and he that transgresseth in the age of a hundred years shall be banished,' which is to our purpose to signify that the sinners, not the saints shall die at this glorious time.

"But do I stretch the sense of the Chaldee paraphrase? To answer this, and to give you a further account of the sense of that place according to the opinion of the church at Geneva, and of the Rabbins, hear the great critic Ludovick De Dieu, in his animadversions on the place, bring in his report of their opinions. He says,—'I see they of Geneva do refer this same thence to time, translating *De la en avant*, from henceforward. But Rabbi D. Kimchi refers it to Jerusalem, saying thence, that is from Jerusalem. Vatablus and Junius follow, and I think ought to be followed. Moreover they of Geneva translate the rest as if the sense of the Hebrew was this—At that time so great shall be the length of men's lives that he that is now an old man shall be counted as the infant. And I see the Hebrews as R. D. Kimchi and Sol Jarchi, in their commentaries, yea and Jonathan in his Chal. Par., take the sense of this place to be—that no man at that time shall be carried out of Jerusalem to burial who is but a boy, no, nor an old man unless he hath filled up his days, that is, lived to that length of life which men had before the flood.' Thus for De Dieu's report of the Genevenses, the Hebrews, and the Chaldee Paraphrase, which how closely they concur with us I need not multiply words to open the intelligent eye.

* Thomson's Sept. renders it,—'Nor shall there any more be an untimely birth, nor an old man who shall not complete his term; for he who is a hundred years old shall be young, and the sinner who dieth at a hundred years shall be accursed.'

Brenton's Sept.—'Neither shall there be any more a child that dies untimely, or an old man who shall not complete his time, for the youth shall be a hundred years old, and the sinner who dies at a hundred years shall also be accursed.'

D. T.

"As for De Dieu's own opinion upon the place though he looks upon the earthly hopes of the Jews to be but dreams, yet he says,—'We interpret the text as meaning, at that time there shall be another manner of the state of the world than there is at present. For in this world many die infants, others as it were old men of sixty or seventy years of age; few finish their just space of life to attain to an hundred years old. But then there shall be the same condition of all, whether of young or old; for all shall fully make up their days. The prophet proves it, 'For the child shall die a hundred years old,' that is, a child shall not die a child, but shall fulfill the due space of his life. 'But the sinner a hundred years old shall be accursed,' that is a child will be happier in the kingdom of Christ than an old man in the kingdom of the world: for a child in the kingdom of Christ shall attain a blessed, or beatified perfection of life. But the sinner in the kingdom of the world shall be accursed even while he seems to have attained a perfection of life.'

"Thus much for De Dieu's own opinion. By which, (suppose we consent to all he says,) how far he carried us from where we were? He says he knows these things of the Messiah's kingdom shall be spiritual. We say so too. The efficient cause, the form, the manner, the end shall be spiritual, and the enjoyment shall be spiritualized. But men's souls and bodies shall not be altered in kind; otherwise they were not men. And the earth shall be earth—an earth though renovated, else how is it called a new earth? And upon this must Christ's kingdom exist, for he shall have none in the supremest heavens after this on earth, I Cor. 15:24-28. And De Dieu confesses that in the kingdom of Christ shall be happiness. I say no more: let the reader judge."

The above is extracted from Dr. Nathanael Homes' *Resurrection Revealed, or the Dawning of the Day-Star*, &c. London. 1653. Lib. VI. Chap. IV. Sec. 3 pp. 519-522, and respectfully submitted to the readers of the Advent Herald by

D. T. TAYLOR.

May, 1858.

The Personal Coming of Christ.

BY EZEKIEL CHEEVER,

In Former Days Master of the Grammar School in Boston.

Sixth Scripture. Rev. 20:1. I saw an angel come down from heaven, having the key of the bottomless pit. This is certainly Christ, he has the key of hell and of death. Rev. 1:18. None can do the work Christ came down for, but Christ himself: He binds satan, and he raises the dead saints. If any say Christ does it, but continues in heaven, the text expressly saith he came down from heaven. I will rather believe the plain literal sense of scripture, when there is no reason to the contrary, (but great reason for it) than any man's gloss without proof: To say, because some passages are metaphorical, as having a great chain in his hand, therefore the whole must be taken figuratively, there is no reason. No man will think this chain a material one, because spirits can't be bound with a material chain; but that this coming down is metaphorical, is neither necessary nor probable: For a true man as Christ is, as truly as God, may change his place, and come down from heaven to earth, as all grant he will at the general judgment; and it may be as well said, that coming which all men own and look for, and his judging all men is metaphorical too; there is as much reason for the one as the other, and the difference is not about the manner of his coming, but the time: All grant a real personal coming; we say this is the time, and not after the thousand years. To say the word coming is often used for a spiritual figurative coming, therefore it is so taken here, is of no more force, than to say, it is many times taken literally, and therefore it is so taken here; but the true meaning of a word of various acceptations must not be taken from the use of it in other scriptures, except they speak to the same thing; but from the context, the scope and harmony of other scriptures, especially speaking of the same time and subject.

Seventh scripture. Dan. 7:9. to the end. There the Son of man comes to the ancient of days, re-

ceives a kingdom that all nations and languages should serve him. This coming is a personal coming, the time of it after the destruction of antichrist's kingdom, and the end of the four monarchies, as appears from Dan. 2 and Rev. 21, which places shew that it is an outward visible kingdom, which Christ, together with his saints, shall have in this world; such visions and descriptions are not applied to set that forth which is ordinary, and hath always been from the beginning, as the spiritual and providential kingdom has been, nor the increasing of that spiritual kingdom, in the degrees of it, as in the spreading the gospel among the gentiles; but this is a new and wonderful thing. Coming down in person, and reigning here upon earth, with the saints a thousand years, and therefore revealed in such glorious visions.

Eighth Scripture. Luk. 19:11. to the 28th, in the parable of the Nobleman, the occasion of which appears from the context. They thought the kingdom of God should immediately appear, that is, an outward, earthly and visible kingdom, which the Jews looked for, as appears by this place, and by the disciples question, Acts 1:8. Lord wilt thou at this time restore the kingdom to Israel? Christ denies not the thing which he would have done, had it been their error and fancy; but answers, It is not for you to know the times and the seasons. This Nobleman, is Christ himself: He goes to heaven, the far country, to receive for himself a kingdom; ver. 12. not for the saints only, agreeing to Daniel's vision; he returns, having received the kingdom, ver. 16. He calls his servants to an account; no saint is capable of doing this: He must know men's hearts and ways, which is proper to God only: The servants in giving their account, speak to Christ himself: They call him Lord, this is no saint. Christ is the only Lord: He alone can reward both good and bad servants, according to their works, as the prophet saith, Isa. 40:10. Isa. 62:11. The Lord cometh and his reward with him. So, Rev. 19. The time is come that thou shouldest give rewards; and destroy them that destroy the earth. So here in the text, Bring mine enemies, who would not that I should reign over them, and slay them before my face: This is a bodily killing of them in Christ's presence: There is no such work done by Christ at the last judgment: therefore before, and consequently Christ comes before.

Ninth Scripture. Christ comes while antichrist is alive. 2 Thess. 2:8. He destroys him with the brightness of his coming: This is a personal coming, for about that the Thessalonians were troubled. The Apostle writes to them, that they should not be troubled, as that the day of Christ is at hand; tells what must come before: The man of sin, the son of perdition, must be revealed first; the same coming, at the same time, and for the same work is expressed, Rev. 16:15. Behold I come as a thief in the night. This expression always signifies a personal coming; this is at the battle of Armagedon, that is the same with Rev. 19:20. The beast makes war with the saints, is taken and cast alive into the lake of fire and brimstone: The same is foretold by the prophets, but not so plainly; if Christ comes not till the day of judgment, then antichrist must remain and have power till then; and his kingdom yet stand, though darkened and weakened, all the while the glorious state of the church upon earth is; and these two kingdoms, Christ's and antichrist's must both stand together, contrary to all the scriptures, especially Dan. 2. and 7. and the prophecies of the Revelations, that set the bounds and the end of his kingdom; But this can't be, therefore Christ comes before, and destroys antichrist's kingdom wholly, to make way for setting up his own.

Tenth Scripture. When Christ comes as a bridegroom, he comes personally, Matt. 24:6, Rev. 7:8,9. There is great preparation for this wedding, the bride makes herself ready, she is adorned in a more than ordinary manner, clothed with fine linen, fit for the entertainment of so great a king; this is the solemn marriage of the Lamb to the whole church of the Jews and Gentiles, who comes himself personally, and does not marry by proxy, and he comes as a husband

band to dwell with his wife; this is the scope of the 44 Psalm, and Solomon's marriage was but a type of this.

Eleventh Scripture. When Christ sets up his throne, or kingdom, he comes personally. The kingdom must have a king, a visible kingdom, a visible king; this is the kingdom of David prophesied of. Jer. 33:5. I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment, and justice in the earth. The same is expressed, Jer. 23:15. it follows ver. 17. David shall never want a man to sit on the throne of the house of Israel. ver. 20,21. As sure a covenant as that of day and night in the season. Ezek. 37:24. David my servant shall be king over them, and they shall have one shepherd. Ezek. 34:25,24. David my servant shall be prince over them and a prince amongst them. If this signifies not a personal presence, I know not how to understand it. If such things were spoken of any man else, none would doubt of his presence in person; and why it may not be understood so of the man Christ Jesus, I cannot imagine. In the new Jerusalem state, Rev. 21:5. He sits upon a throne, and saith write, for these words are true and faithful, knowing because of the greatness and strangeness of them, how slow even good men are to believe them; as he also says upon the like occasion, When the Son of man comes, shall he find faith upon the earth? That is, to believe his coming at this time. Surely after the thousand years, wherein the saints shall have such an abundance of light and grace, they shall not be slow to believe the last general judgment: but rather be in daily expectation of it. When the angel came to bring Mary that happy tidings of her being the mother of our Lord, among other things he told her, The Lord shall give unto him the throne of his father David. It must be one that comes out of his loins, of that stock and family; and who is that but Christ our Lord: Therefore Christ's personal appearing, and his kingdom are joined together, as we find 2 Tim. 4:1.

To be continued.



ADVENT HERALD.

BOSTON, MAY 22, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Unclean Spirits.

Dear Brother:—I have been much interested and edified by the questions answered in the *Herald*, and though your task is an arduous one, I hope you will "not be weary in well doing."

I would like to have you give, as soon as convenient, an exposition on Rev. 16:13—16, answering particularly the following questions:

1. What are unclean spirits? and in what respect do they resemble frogs?
2. What are the powers denominated "the dragon," "the beast," and "the false prophet?"
3. When do these spirits emerge from these powers?—are they at work? and what is the nature of their work?

I will not say that if you do not answer these questions I will "stop my paper,"—because I don't know how I could live without it,—but I think a plain answer to them would interest and benefit many of your readers who, like myself, are waiting for the kingdom of God.

Yours truly,
Barnston, C. E. J. HURD.

ANSWER.

1. The "unclean spirits," are evidently the same that are elsewhere thus denominated. Thus the Saviour gave his disciples power (Matt. 10:1) "against unclean spirits."

The term unclean, in the Scriptures, is used for moral defilement. It is, then, another name for the unholy, or wicked spirits, in distinction from the good. A comparison of Mark 5:2,16, shows that the words devils, or demons, and unclean spirits are

used interchangeably, and signify the same class of wicked intelligences.

The spirits themselves, are not necessarily to be understood as resembling frogs; but the symbolic representation of them, which appeared to John in vision, gave them the appearance of frogs. The symbolization had this appearance, perhaps, because like frogs, these spirits were to come in under our tables, preferring darkness to light, as frogs do, and in other respects acting morally as those unclean reptiles do literally.

That these spirits are such, is shown by the inspired interpretation of the symbol, which declares that they are "demon spirits"—which term demon, in that age, signified the departed spirits of wicked persons, which the Jews supposed possessed the living, and which opinion the acts of the Saviour in casting them out without correcting any error of opinion respecting them, corroborates.

The dragon, we understand to be Rome when connected with the Pagan hierarchy; the beast, Rome, or the ten kingdoms, connected with the Papal; and the false prophet, the Turkish government. Perhaps we cannot better explain this, than by the following extract from pp. 255—262, of our little work on the Apocalypse.

The "dragon," "beast," and "false prophet," being regarded as symbols: the first, of the Roman empire previous to its subversion by the northern barbarians; the second of the ten kingdoms which subsequently arose; and the third, of the eastern Roman empire—now the Mohammedan power; the mouths of each, from which the frog-like spirits emerge, are next to be considered.

To the wild beast was given "a mouth speaking great things and blasphemies," the power of which was "to continue forty and two months," Rev. 13:5. The agreement of this with the corresponding appendages of Daniel's "little horn" (Dan. 7:9,) makes it evident that a "mouth" is a symbol of an ecclesiastical organization existing in a political one,—that it symbolizes the agency by which the people are taught, and is representative of ecclesiastics, who are the mouth-piece of the nation in all matters of faith and worship, p. 172.

The religion of Rome imperial, when symbolized by the dragon, was Paganism; that of the ten kingdoms, was the Papacy; and that of the eastern empire, is Mohammedanism. From these three, then, emerge the "unclean spirits." Diverse as their origin appears, they have no marked individual peculiarities. Being alike in their characteristics, they must symbolize some common agency:—a combination of religious teachers, whose views harmonize in a system of belief common to Paganism, Catholicism, and Mohammedanism.

The character of these teachers, is shown by the declaration that "they are the spirits of devils working miracles."

There are two words rendered devils in the New Testament, viz., *daimonion* or *daimoon*, and *diabolus*. The latter signifies the Devil or Satan, who is the same as Beelzebub the prince of the demons, Matt. 12:25. He it was by whom Jesus was tempted in the wilderness, (Matt. 4:1—11;) who sowed tares in the field, (Matt. 43:39;) and for whom, with his angels, the final punishment for the wicked is prepared, Matt. 25:41.

The word here, is *daimoon*. It is used, in different forms, sixty-five times by our Lord and his apostles: and on no occasion do they hint that they use the word in a sense different from its then accepted signification; to learn which, recourse must be had to the testimony of the Pagan, Jewish, and Christian writers of those times.

"The demons of the Greeks were the *ghosts* and *genii* of departed men." "All Pagan antiquity affirms," says Dr. Campbell, "that from Titan and Saturn, the poetic progeny of Coelus and Terra, down to Æsculapius, Proteus, and Minos, all their divinities were the *ghosts* of dead men; and were so regarded by the most erudite of the Pagans, themselves."

Among the Pagans, the term *demon*, as often represented a good as an evil spirit; but among the Jews, it generally, if not universally, denoted an unclean, malign, or wicked spirit. Thus Josephus says: "Demons are the spirits of wicked men." Philo says that "The souls of dead men are called demons." "The notion," says Dr. Lardner, "of demons, or the souls of dead men, having power over living men, was universally prevalent among the heathen of these times [the first two centuries,] and

* The following philological law or canon of criticism is universally admitted, and all dictionaries, grammars, and translations, are formed in accordance with it.

"Every word not specially explained or defined in a particular sense, by any standard writer of any particular age and country, is to be taken and applied in the current or commonly received signification of that country and age in which the writer lived and wrote."—Campbell.

believed by many Christians." Justin Martyr speaks of "those who are seized by the souls of the dead, whom we call *demons* and madmen." Ignatius quotes the words of Christ to Peter thus: "Handle me and see; for I am not a *daimoon* *asomaton*,—a disembodied demon,"—i. e. a spirit without a body.

The foregoing is evidence of the New Testament signification of the word *daimoon*, here improperly rendered devils,—spirits of which, the frog-like agencies are affirmed to be.

Demon worship is a characteristic of the three religions referred to. As already shown, all Pagans regarded their gods as the ghosts of dead men; and the Bible speaks of them as devils, i. e. demons. Moses says of them, "Even their sons and their daughters they have burnt in the fire to their gods." (Deut. 12:31); while the Psalmist affirms that "they sacrificed their sons and their daughters unto devils," Psa. 106:37. "They sacrificed unto devils, not to God; to gods whom they knew not, new gods that came newly up," Deut. 32:17. Jeroboam "ordained him priests for the high places, and for the devils," 2 Chron. 11:15. "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils,"—i. e. of demons.

Of the same kind are the gods of the heathen now. In the Youth's Day-Spring, for June, a missionary describing the alarm and grief of the Africans on the Gaboon river, at the near prospect of a death in their village, says: "The room was filled with women, who were weeping in the most piteous manner, and calling on the spirits of their fathers and of others who were dead, and upon all spirits in whom they believe, Ologo, Njembi, Abambo, and Mbwinini, to save the men from death. These spirits could not help them, but they knew of none mightier, and so called on them." Mr. White, a Wesleyan missionary, says: "There is a class of people in New Zealand, called Eruku, or priests. These men pretend to have intercourse with departed spirits. . . . by which they are able to kill by incantation any person on whom their anger may fall." The Sandwich Islanders, when they found that Christians supposed they worshipped the images of their gods, were much amused, and said "We are not such fools." They used the idol as an aid to fix their minds on their divinity. Some of them supposed their divinity was a spirit residing in their idol.

The Mohammedans, while they recognize God, are also "taught by the Koran to believe the existence of no intermediate order of creatures, which they call *Jim*, or *genii*;" some of which are supposed to be good and others bad, and capable of communicating with men, and rewarding or punishing them. The 72d chapter of the Koran consists of a pretended communication from the *genii* to Mohammed. They are made to say: "There are some among us who are upright, and there are some among us who are otherwise; and speaking of men: 'If they tread in the way of truth, we will surely water them, with abundance of rain,' i. e. will grant them plenty of things. Thus they are recognized as dispensers of good. They bear a striking resemblance to the spirits which now pretend to communicate with men! All who are familiar with Arabian romances know how frequently *genii*, fairies, &c., figure as agents in the execution of wonderful exploits.

The Romanists also pretend to communicate with demons,—i. e. with departed spirits. They deify the Virgin Mary, and supplicate the intercessions of many departed saints; and some they supplicate, whose claim to saintship is somewhat equivocal. Their teachings in this particular, Protestants generally recognize as the subject of the following prediction: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils,"—demons, 1 Tim. 4:1.

Demon-worship being common to Paganism, Mohammedanism, and Popery, when the frog-like agency emerges from them, the conditions of the symbol seem to require that it shall originate with, but shall pass beyond and outside the influence of those religions. The agency thus symbolized, was to "go forth unto the kings of the earth, and of the whole world." Its fulfillment requires a wonderful and an alarming increase of those who teach and believe these doctrines; and as they are about to work miracles, whereby the world will be deceived, their teachings are to be accompanied by extraordinary phenomena, which will be unexplainable by any of the known laws of science. The spirits of the departed are to be recognized by them as authoritative teachers, who are to be revered and obeyed. They will be regarded as communicating with mortals, as unveiling the hidden things of the invisible state, and as performing acts requiring the exercise of physical power. The former are evident from the analogy which exists between this and demon wor-

ship; and the latter, from the ascription to them of miraculous acts.

3. The time of the emergence of these spirits, was to be under the sixth vial—that under which we now live. See Rev. 16:12, 13. Paul also says that, "The Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." We understand that this symbolization and prediction is fulfilled in the present revival of spirit-rapping—table-tipping-intelligences, whose infidel teachings are subverting the faith of thousands in the word of God.

Anniversary Week at New York.

The last week was the anniversary of the leading religious societies in this country. We are unable to give extended notices of these meetings, but condense the following from the N. Y. Observer.

SERMONS.—Before several of the societies, annual sermons were preached. That before the New York Bible Society, was by the Reverend Doctor Anthon, from Psalm 19:7, "The law of the Lord is perfect." He proceeded to show: 1st. That man, for the proper working out of the end for which he was created, must needs have a revelation of the law of God: 2d. That nature, reason and philosophy are inadequate to furnish him with a knowledge of that law; and, 3d. That its revelation is contained in the Bible alone. Arguing from the influence and effects of the volume itself as exhibited in the moral and material condition of those nations in which all are at liberty to read it, as contrasted with those in which it is interdicted, he inferred that those whose religion was drawn alone from the Bible must eventually govern the earth. Nature willed it, humanity willed it, God willed it. They would become the pastors of the world, and the kindreds and tongues which hated the Bible, and took this key of knowledge from the masses and anathematized its readers, would be utterly wasted, routed, and destroyed.

True they will be destroyed; but it will be at Christ's personal appearing. The sermon before the American Home Missionary Society was by the Rev. J. B. Shaw, D. D., of Auburn Theological Seminary, from Mark 5:19:—"Go home to thy friends and tell them how great things the Lord hath done for thee." He commenced by speaking of the devotion of the Saviour to his own home for the greater part of his life, and of his last act which was to provide a home for his mother, as enforcing home duties. He said it is the work of the Home Missionary Society to send forth men to tell what the Lord has done for them—men who are qualified to do it. A man is better than a tract; a man is better than a good book; a man with the Bible in his heart and mouth, is the best edition of that holy book ever put forth. This Society does not send forth men to preach denominational tenets; it does not send them forth to run dividing lines, and build separating walls with stones stolen perhaps from another man's foundation. But they come to tell what the Lord has done for them.

That before the American and Foreign Christian Union was preached by Rev. J. M. McDonald, D. D., of Princeton, N. J., from Rom. 1:15, 16. "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." His theme was True Christianity and the means of diffusing it. The object of the Christian Union was to diffuse pure Christianity where corrupt Christianity exists. He enumerated the means to be employed in diffusing true Christianity: 1st. A faithful preaching of the Gospel. 2. A judicious use of the press. 3d. The practice of private benevolence and charity. 4th. Teaching the unity and oneness of the true church. 5th. Earnest prayer. The discourse before the Society of Inquiry of the Union Theological Seminary was delivered by Prof. Shedd of Andover Theological Seminary. His subject was "The Relations of the Preacher and the Hearer"—the tone with which the one should preach, and the temper in which the other should listen to religious truth. The first duty of the Preacher, in order to effective preaching, is to present the idea of God as a living God—not as an abstract being, a mere collection of attributes, but as clothed with a positive individuality of emotion. And the two primary elements of emotion are love and anger. The one is the essential inevitable complement of the other; and in our representations of God we must attribute to him both or neither. We must either accept the doctrine of the Prophets or that of the Deist. The second element of force and fire in the preaching of religious truth is the clear, strong presentation of the scriptural doctrine of the guilt of man. Next he considered the temper in which the public should hear the truth, the speaker said it must be remembered that it is addressed to apostate man,—that its natural

and necessary effect is to disturb the mind, to awaken it to a sense of guilt and to remorse, and that the natural tendency is to resist and turn away from it. He who presents himself in the house of God should be prepared, even on grounds of general fitness and propriety, for plain-dealing with his understanding and his soul.

We heard the speaker deliver the same discourse in a neighboring city, a few weeks since, and can testify to its logical power.

The sermon before the Young Men's Christian Association was by Rev. Dr. Storrs, of Brooklyn, from Mark 4:28, "For the earth bringeth forth fruit of herself, first the blade, then the ear; after that the full corn in the ear." He compared the gradual development and result of the planting of seed to bring forth the fruit to the cause of Christianity. The progress was slow, and many discouragements were often met with, but we should never be discouraged in any Christian work, nor in any effort to carry it out.

A sermon was preached at St. Thomas' Church, (Episcopal,) by Rev. Mr. Hening, for nearly six years a missionary in Africa, where he became blind. He has since been employed in the missionary cause in this country.

Rev. Mr. Hening preached from Luke 2:14. "Peace on earth and good will to men." He dwelt upon the duty of the Church to labor in the missionary cause, and also enlarged upon the duties of laymen as well as ministers to engage in the missionary service.

At the annual meeting of the Young Men's Christian Association, it was addressed by Rev. Joel Parker D. D. He said,

Let this institution be thoroughly and truly Christian, evangelical to the core, insisting upon conversion, and talking about the atoning blood.

Rev. Rufus W. Clarke, of Brooklyn, next addressed the Association. After some remarks upon the name of the Association, he said: One great object of the Society was the development of individual effort and individual character, and as the association succeeded in this they would be successful as a body. He alluded to the power of one man when his energies are rightly directed, and instanced the Apostle Paul as what one man could do whose life was consecrated to God. It was by the apostle's earnest spirit and determined perseverance that he achieved such heroic deeds, and at his death—could make the sublime confession:

"I have fought the good fight; I have finished my course; I have kept the faith." In speaking of the importance of individual efforts to benefit young men coming to the city, he mentioned an interesting incident of a youth, religiously educated, who came here at the age of thirteen. His father, among other cautions, warned him against the theatre. He replied that there was no danger of his ever going there, but the second night he was here he was at the Park theatre, and he continued to go. Some years after a friend invited him to go to a hall and hear a sermon. He went, was seriously impressed, waited to converse with the minister, and afterwards became a Christian. The minister of the little hall in Thames street was the Rev. Joel Parker, who has just addressed the Association, and the youth was the present speaker. He rejoiced in the opportunity of thus publicly thanking him for that sermon.

AMERICAN AND FOREIGN CHRISTIAN UNION.

This society reported:

The number of laborers in the Home Field, employed the whole or parts of the year, is 61.

The number of Papal children reported as gathered into separate Sunday, week-day, and industrial schools—irrespective of those sent into denominational institutions—is 2,946, which, added to the numbers formerly reported, will make an aggregate of more than 13,000 which the American and Foreign Christian Union has brought under evangelical instruction.

The number of teachers, male and female, devoted to the instruction of these children and youth is 296, making a force of 357 individuals every week in conjunction with the Board, endeavoring to counteract the influence of the "Man of Sin."

The number of Romanists publicly and otherwise addressed on the subject of religion by those connected with the Society, during the year cannot be less than 50,000.

The number of converts, among Romanists, to the Lord Jesus Christ, reported during the year is upwards of 250; thus making more than 1,250 which have been reported to the office as some of the fruits of the Society's labors.

Within the year, two churches have been gathered from among the Papal population, making 22 churches which have been added to the number of evangelical churches of the land. One missionary reports more than 500, within the past eighteen months, who in connection with his labors have openly renounced the Papal system of religion. Another reports a much larger number in connection with

his ministry. Others, in different parts of the country, report additional numbers. The number of printed pages bearing directly on the appropriate work of the Society, put in circulation during the year is about 7,000,000.

The Society has missionary laborers in the Foreign Field in Canada, Mexico, Hayti, Brazil, Peru, Ireland, Sweden, Belgium, France, Piedmont, Switzerland, Rome, and the Western or Azore Islands. The Board express a hope to recommence their labors very soon in Brazil. To Peru they have already appointed a missionary, who, they hope, will soon embark for that field. In Hayti, (West Indies,) Ireland, Sweden, and Italy, they have maintained their usual service, and usual number of laborers. To Piedmont, Belgium, and France, the Board have given a diminished amount of aid; while in the erection of the American Chapel in Paris—an establishment destined to be of immense importance to the cause of evangelical religion, whose pecuniary value is estimated at about \$50,000, and whose title vests in the Board of Directors—the Board have done vastly more in the Foreign Field than in any year before.

AMERICAN TRACT SOCIETY.

The great meeting of the week was that of the American Tract Society. At the meeting a year since, it was voted that a tract on slavery be published. The Executive Committee came to the conclusion that to do so would exclude the whole south from their field of labors, and prevent their sending any colporteurs or circulating any tracts there, where they were the most needed. The advocates for the printing, claimed that the vote of the Society should be obeyed, irrespective of consequences. So crowded a meeting was expected, that members of the Society only were admitted. The following is from the N. Y. Correspondent of the Boston Journal.

"At the door of the Society's book-store two men stood or sat all the day Tuesday—one with the printed roll of the members in his hand, the others with blank tickets at his side. To the applicant for the tickets the question was put, 'your name, sir.'—And then the roll with its carefully prepared alphabet was opened, and if the man's name was found written in the book he would get a ticket, if not, he was turned empty away. And many a vote has been lost on the one side or the other, on account of this stringent rule. The position of the Society is the theme of general comment. The New England men would have been satisfied with much less two years ago than now. They demand an anti-slavery society. They will have one yet in New England. Dr. Cheever, in an excited speech said that if the Tract Society had done the work laid on it two years ago, the Dred Scott decision would not have been given, and the Kansas outrage would not have taken place!"

"At 8 o'clock, precisely, the doors of the church were thrown open. At once the crowd began to fill in. The leading men of the opposition came in early and took the front seats. Dr. Bethune and other strong men of the opposite side were on hand a full hour before the meeting was called to order. The house is robed in black for the death of Dr. Knox. A raised platform in front of the pulpit receives the President. A visible excitement pervades the meeting. One old man, by aid of the sexton, got into the vestibule to distribute the "suppressed tract," but he is compelled to take up his bundle and walk; and in the porch he stands to do the work committed to him."

A spicy debate ensued, which sustained the action of the committee. This will result, not unlikely, in the dismemberment of the society, which would be likely to follow in any case. Had the tract been published, the South would have withdrawn. Now there will not unlikely be a secession from the north.

AMERICAN BOARD.

The meeting of the American Board was in Dr. Cheever's Church, the 14th inst.

Rev. Lyman Peet of the Fulchow mission in China made the opening address. He said that the Chinese worship their ancestors—they put their name on a block of wood—to this they burn incense. They have no Sabbath and no holy time. They worship when calamity comes on them. They bring out the roll of names, set a table with food on it, the oldest son becomes the priest of the family, who places paper money and clothes, sets the whole on fire and the smoke waits the gift to the spirit of the ancestor, and thus he is appeased. The females are degraded and have no equality with the men at all. A female child is of little value; gambling, opium-eating and impurity are the great vices of the people.

Rev. Henry Scudder, of the Arcot Mission of the Reform Dutch Church, next spoke.

He began by saying that in the words of Luther, he "must run over the subject as a spider runs over the water." He said—Hindooism is strong—strong in its hold on the popular mind. Its evils are those of the anaconda. He once stood in a Temple in In-

dia—its vestibule was held up by immense columns, all in one stone, all elaborately carved, stone on stone far as the eye could see—live elephants are chained to these as sentinels—an immense quadrangular tank filled one room—walls covered with manuscript, the history of which would take a year to trace—the vast dome held up 999 columns, with soldiers between them, enough to make an army—while further on in the dim distance, that the Missionary could not penetrate, as it was the holy of holies, was the Idol seated. To support this temple the monthly sum of \$5000 was expended—he could not see all this and not feel that Hindooism was a mighty affair. In that field he felt like a grasshopper on a blade of grass at the foot of the vast range of the Himalaya Mountains. He should have sunk had he not remembered the little seed and His power who could remove mountains. He came home because he had been crushed by toil. He was as if in a den of wolves; he must work with all his might. Men who stood outside the den and said as a caution, "don't work too hard," had better come down into the den and help fight the wolves. Some said the missionary work was a money making work; he had sent to this land his children; they could not stay in India; he took leave of them on the ship. One of his little girls had wept herself almost sick on his bosom before she left him; the last he saw of her was with the handkerchief her mother gave her, up to her face on the rail of the ship, and she did not lift her head till the ship was out of sight. "Would I do that for money?" he asked. The tearful response of the audience was no! Mr. Scudder said, we want men; books are good, but we want men; not broken down men; not men who cannot succeed here, but live men, able men to do the great battle on the plains of India.

INTERESTING MISSIONARY INTELLIGENCE.—The Boston Traveller says: Interesting intelligence has been recently received at the rooms of the Baptist Missionary Union in this city, from their various stations in India:—

Dr. Dawson writes, Dec. 21st., that the King of Burmah is reported to have withdrawn his confidence from a host of Buddhist priests, at Ava, who have hitherto crowded the royal city, having banished hundreds of them from the monasteries in the neighborhood of Amerapura, who have accordingly emigrated down into the territory of Pegu. This measure has been carried out, not by any direct prosecution on the part of the king or his government, but simply by his withdrawing the royal favor, through which they were enabled to subsist and to maintain their popularity among the people.

The enemies of the king assert that he has embraced Christianity. Others report that, being a strict Buddhist, he has undertaken only to purge the priesthood of an immense number of unworthy members, for the honor of the institution. It is also a well-known fact, that the king is a great student of books, and there is a strong probability that he may have taken to the study of the Bible; a copy of which was put into his hands on the occasion of Dr. Dawson's visit to the palace in April, 1855.

Dr. Dawson was contemplating another visit to the capital. He says the way is entirely open, and that Burmah Proper will be entirely accessible and safe so long as the present king sits on the throne of his fathers. The king's steamer runs up and down the Irrawadi about once a month, so that the capital may be easily reached.

Dr. Bro.—You say that the spirit must survive the body in order to a resurrection. Some admit this, who still affirm that it does not exist in a conscious state, but goes to God who gave it, and remains with him till the resurrection in the same condition as when asleep at night. Thus, they argue, that when a man awakes in the morning he knows he is the same person that went to sleep the night before, though having been unconscious during the hours of repose. So at the resurrection, it will be the same awakening from a night's slumber. How is this?

A LEARNER.

If they admit that the spirit survives distinct from the body, it will be a task, difficult to accomplish, for them to show where those can survive unconsciously—the body being turned to dust; what a kind of paradise that would be where the unconscious spirits are congregated; and how it can be better for a spirit to become unconscious, than to live in the flesh, or such a mummified spirit can be with Christ.

THE SOUTHERN PLATFORM, or Manual of Southern Sentiment on the subject of Slavery. By Daniel R. Goodloe. Boston: John P. Jewett & Co., Publishers, 1858. Pamphlet Ed. 96 pages.

This is an able collection of the opinions of public men in the South, who established our government, on the subject of slavery—showing that then, sentiment at the South was in the direction that it is now at the North. It is a valuable compilation for reference.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

David's Prayer.

Holy God, with shame, I own,
Deeds, against thy law, I've done;
From my sins, O hide thy face;
Blot them out, in thy rich grace.

Holy Lamb, my help's in Thee,
Thou alone canst rescue me;
Cover then my sin and shame,
With thy all-prevailing name.

Holy Spirit, heavenly Dove,
Fill my soul with sacred love;
Though I've urged Thee to depart,
Come and take up all my heart.

Holy Three, eternal One,
Say "Thy sin and shame are gone,"
Speak the word, and all is well,
And I'll mercy's story tell.

New York.

R. H.

Letter from S. A. Chaplan.

Dear Bro. Himes:—I once more pen a few lines to inform you of the goodness of God to us in the West. A desire for the advancement of the cause of Christ pervades our little association, and the Lord has blessed us in a revival of spiritual life in the membership and in giving truth its saving effects on the hearts of others. We trust that the little that we have witnessed, may be followed by still greater displays of the rich grace of God our Saviour.

We had feared in days past that the gospel would no more triumph in our lost world, and concluded that a scattering gleanings was all that remained to be gathered; but how different are God's ways and thoughts from those of his erring creatures. The same love that devised salvation, is moved with pity towards the millions of perishing beings that need salvation in the same manner as others of past generations, and infinite goodness is not leaving the countless multitudes of our day to perish indiscriminately without relief or hope. We have reason to conclude that our own times are not to be a barren and unfruitful age in the history of redemption, but believe that many that are our cotemporaries are becoming the sons and daughters of the Lord Almighty through the Spirit of adoption.

What a chilling effect has been produced by the conclusion that God had left the world to destruction and closed the door of mercy, because all did not embrace certain doctrines relative to Christ's second coming! Could we fully know the riches of grace and the extent of Divine goodness and long-suffering, we should labor with a confident expectation of success in the gospel vineyard,—assured that as long as God continues the world under this dispensation, he has purposes of salvation to subserve.

When the age or dispensation ends the harvest comes:—not an age or generation of utter dearth and unproductiveness. Our Lord promised the apostles, in the great commission, to be with them always (Greek, "all the days") even to the end of the world, or age. Now as the apostles do not personally preach the gospel to the end of time, we must conclude that the Saviour will be with those who like them preach the gospel.

Then let us gird up the loins of our minds, and enter with faith, zeal, and diligence, into the great field—"the world"—and labor as the apostles labored, and we shall find that our "labor is not in vain in the Lord." The Lord will cause his word to be glorified, and the faithful minister will be adding star-like gems to his crown of rejoicing in the day of the Lord.

This may be the last generation of the gospel age, and the present blessed influence may be designed to gather the "willing and obedient" into the church of Christ to train and prepare a people for the Lord. Indeed, from the evidence given by the "sure word," we feel that "now is the accepted time, now is the day of salvation," and while we preach Christ crucified, let us also herald his second coming, and thus not only preach a Saviour who brings a present salvation from sin, but also a Saviour who will deliver us from death the sad effect of sin. The same one who is called Jesus, because he "saves his people from their sins," will also "redeem from death and ransom from the power of the grave," and "swallow up death in victory." This was a glorious prize for which the apostle ran; the desire of the "first resurrection"—"the resurrection from among the dead,"—to be raised, immortal, incorruptible, in Jesus' likeness,—prompted him to forego all the pleasures,

and suffer all the privations of this life, to attain eternal life. That Lord that had glory with the Father before the world was,—that humbled himself to the form of a servant, and suffered and died, will soon reign in glory in this world. O that we may overcome and reign with him, and though we meet not in this world of sorrow, meet in that world of joy and gladness, and live forever and be forever with the Lord. The Lord bless all the household of faith, and guide to his heavenly kingdom.—May our differences of opinion never sever the bands of Christian union and fellowship, but may we bear one another's burdens and so fulfill the law of Christ.

Grace, mercy, and peace, be with all the saints. Amen.

S. A. C.

Piercetown, Ind., May 11th, 1858.

Letter from F. Gunner.

BRO. HIMES:—In company with several members of the household of faith in this place, I have been greatly interested, and indeed, much profited, by reading the recent articles, written in reply to interrogations, made on the part of our esteemed brethren in the ministry—Elders J. Litch and J. M. Orrock.

In early life, I embraced the common view concerning the intermediate rest of the spirit of man. I believed, that at death the spirits of the righteous in Christ, at once entered into the presence of Jehovah, or in common parlance, went direct to heaven. Also that the spirits of the unrighteous, went and were confined in the Saxon hell.

Brought up in the Sabbath-school, and under the regular ministrations of the English Independent, or American Congregational order, it was natural for me to embrace the above views. And I do not remember to having had a thought at variance with the common belief on this question, until after my conversion to Christ, and reception of the Advent sentiment concerning the proximity of the return of the Divine Nobleman.

This was under the labors of that much injured but devoted servant of Christ, Wm. Miller, of Low Hampton. In 1842, my attention was arrested, my opinion was biased, and my views on the state of the departed were changed by reading the ingenious but as I now think unsound reasoning of Geo. Storrs, in his six sermons, &c.

During the seven years ensuing (two of which were spent in a mission to England) I continued to favor the unconscious view of departed spirits. I supposed that body and spirit remained quiescent, until the Arch-angelic trump should speak them into active existence at the resurrection.

In—, while resident in Philadelphia, a discussion was arranged between Elders Litch and Read touching the spirit of man and the state of the dead. This discussion was held in Sansom St. Hall, under the government of moderators chosen mutually by each party. Elder J. Litch sought to show, that the Scriptures, (when fairly expounded,) taught the consciousness of the spirits of all men after the death of the body, even though their thoughts, promises and purposes as connected with this world for a time ceased. Read assumed to prove the converse of this proposition. The discussion continued four evenings in succession, each party speaking twice during the evening, being limited in time to twenty minutes. And during the progress of this discussion, myself (with several others whom I knew, and some who were strangers) came to the conclusion that the unconscious view was untenable from the Scriptures.

At the close of the discussion, I felt considerably aloof. In fact, I drifted out to sea and for some time I cruised around, not knowing the bearing of my intermediate port; but even this condition of uncertainty seemed more desirable to me, than to be settled in the conviction, that my spirit, from death to the resurrection, was destined to dwell in unconscious extinction. Many were the thoughts which crowded into my mind, during this transition period of my faith, and I remember one, seemingly more terrible than all others. It is contained in the following questions:

What became of the Spirit of Christ when he died? Did that pure spirit go into unconsciousness or nonentity; and if so, How could nonentity produce an entity, or nothing produce something? And this thought became still more perplexing, when I remembered that Jesus said, "I have power to lay down my life (I understand this to refer to his life in connexion with the body) and I have power to take it again" (i. e. to resume his connexion with the body in the resurrection.) Now if Christ had power to lay down his life in the flesh, or to separate himself in spirit from the flesh, and this was termed the death of Christ, and had power to take up his life in the flesh again, does it not follow, in a common sense view, that Christ the spirit must have been in conscious existence from the moment when he lay down the body to the moment when he took it up again? The opposite of this we look up-

on as a monstrous absurdity, and a dangerous assault upon the equality of the Son of God with the Eternal Father.

The above mentioned thoughts brought me to a grand halt. How could a loving Christian believe that the spirit of the Saviour was at one period totally unconscious? and yet, to consistently hold to the unconscious view of the spirit in death, I felt that such a thought, however repulsive, must be entertained.

Paradise now was presented to my mind as the intermediate hades, or place of embosomment for the spirits of the blessed in Christ. And now I believed, what previously I had read simply, viz., that the spirit of Jesus went to Paradise on the very day of his death on the cross, and with him went also, the spirit of the penitent thief! and thus I argued, that if the spirit of the Redeemer was a conscious entity in paradise: so also, was that of his companion; for without consciousness, the poor amazed penitent, would not have realized the fulfilment of the wondrous promise, "To day (this day) shalt thou be with me!" (not in the grave! not in the kingdom!) but "in Paradise," the intermediate rest, between them. I could not suppose that the mind of Christ, in the major, was governed by a question from the mind of a penitent thief in the minor, in relation to a remembrance in the coming kingdom. The thief no doubt, entertained the impression in common with the disciples, that Christ would arise from the dead in three days, and at once restore the kingdom to Israel.—See Acts 1:6. This I judge to have been the view at that time prevalent. But Christ made answer after the counsel of his own wisdom, as well to correct the impression concerning his kingdom, as to proclaim in death the blessed intermediate existence of the saved, "To-day thou shalt be with me in paradise!"

This view of the departed spirit I have cherished for some seven years, and the recent articles in the *Herald* have done much to confirm my faith.

But there remains one subject undeveloped, and concerning which the scriptural argument, &c., has never been fully presented to the readers of the *Herald*. It is, What is the will of God in relation to the punishment and final disposition of the impenitent? Now I do not wish to provoke controversy, but it would be profitable to myself and very many readers of the *Herald* if you will furnish a series of brief articles embracing the plain teaching, evidences and argument of the word of God bearing upon this most solemn question. Also if you will give the views of the pious fathers and Voice of the church touching the same.

I do not expect that the investigation of this, or any other Bible question, will be absolute or infallible, as Omniscience and unerring wisdom are prerogatives only of the tri-une God. Still, it is duty to obtain all the light and information that is within our reach on every question of importance to the soul, and at the same time we are to be careful and not make questions of secondary importance, tests of a true and saving faith, or of Christian discipleship. Respectfully,

F. G.

Consider This.

Dear brethren and sisters, who are looking for the return of Jesus, I wish to ask a few questions and make a few statements for your consideration. Are we not bound by our relation to Christ to do all we can for the advancement of his cause? All will be obliged to answer, "yes." Are all doing what they can to lead sinners to Christ, and to build up believers in Christ, in union and love? Some could probably answer in the affirmative, consistently, did they not feel that it is more than servants ought to say. But there are multitudes who do but a small part of what they could do.

Again. Are we acting in that relation one with another that gives us all the advantages the gospel principles offer to afford us, in using our time and means judiciously, economically and forcibly, to accomplish the work we are called of God to do? To these interrogations some may be disposed to answer that if we "love God, have his Spirit, and believe his word, we shall be in union, and be led to all right action, and of course all our work will advance the cause we love." My answer to such is, There is an exhortation to keep yourselves in the love of God, and some rule is to be observed to do it. There is an exhortation to "keep the unity of the Spirit in the bond of peace."

Again. We are taught to obey the word, as well as to believe it. Christianity does not come and take possession of the heart, without our action. The Spirit of Christ does not dwell in the heart of the Christian and subdue the passions, control the mind, bring forth its fruits, and ripen the believer for the kingdom God, without diligent watchcare to walk in the Spirit, and care not to grieve the Holy Spirit, but give it place, listen to its voice, and obey its application, of the word.

Again. A belief of, and obedience to a part of the word to the utter neglect of another, and impor-

tant part, will not give us a right and healthy position to labor successfully for the upbuilding of the cause we love.

While much has been done to proclaim the message of the Advent near, yet it is but little compared with what might have been done had the gospel plan of operations been adopted and firmly adhered to, with its discipline properly enforced. While we have been exceedingly tenacious about the views we entertained of the great truths of the gospel on several points of doctrine, we have, in many cases, not only entirely disregarded, but have exerted our influence against the plain, unequivocal testimony of the New Testament in regard to church order and the proper administration of its discipline. The results have often been most disastrous. Anarchy, contention, confusion, deception, false brethren, fleeing the flock, defaming of character, &c., have followed, while sinners have rarely been converted to Christ, or saints led to a Bible knowledge of our blessed hope. Some have been, it is true. But many of the disciples made to our views have not been properly educated in Bible rules of order and discipline; consequently have often been more to our injury and disgrace than to the advancement of the truth.

I ask my readers to reflect for a moment, and cast their eyes upon the state of things in the various places where the Advent faith has obtained. Contrast the difference between the two different courses which have been pursued. In one direction we see devoted, healthful, active, growing, useful societies, in love and union with each other and with all who are striving to live Christians. There are exceptions to this, I must admit, under the same rule. But remember, the instances are the exceptions, and the causes have generally been, either injudicious measures to enforce gospel discipline, or else an overruling influence of disorderly persons, misguided by some erroneous instructions against good order.

In the other direction we see equally devoted, self-sacrificing, well disposed persons, and sometimes societies, as active as others, but want of growth, health, union, love of the brotherhood, and fellowship for Christians of other views, are quite too frequent to form the exceptions.

In making this statement I may subject myself to censure, and may be charged with error in my conclusions. But I have the kindest of feelings for each class named, have labored much with, and constantly held in good fellowship the last-named class. As to the charge of error, I rest easy, because known facts are now too sufficiently outspoken to be denied by any careful observer.

I do not intend to charge hard things upon the brethren, but to remind them of neglect of some important duties. It has been quite common for us to speak of the neglect of churchmen to examine the great truths which distinguish us as a people. We have thought them deficient in knowledge. Is it not as wrong to neglect the order of God's house and refuse its discipline, as it is to disregard his doctrine? It may be found so. Let us look at this and see if we cannot act more wisely, and do more good.—Take a view of a few items of present practices.—

What is the condition of many of our ministers? One is spending his time and energies in tilling the ground; another is in his mill; another in the store selling merchandise; another becomes an agent; another is travelling the country to peddle goods; another goes into the factory, &c. These generally preach Sundays and do other work the remainder of the week, until they become disheartened and worn out. They then abandon preaching, that they may obtain an honest living, and not become bankrupt.

I am speaking of those called of God to preach. But some will say, If God calls men to preach he will sustain them in preaching, and they must spend the time in so doing. I do not receive this doctrine as true. It is true that Jesus says, "Lo I am with you alway even unto the end of the world," but this does not teach that he will furnish them with food and raiment for themselves and families. It is the duty of the ministry to teach the gospel, the order of the church, and its discipline, (they have erred much who have not done it) and it is the duty of disciples to believe and conform to it. Where this is done they become "the pillar and ground of the truth," and sustain its proclaimers. These above named working ministers find they must resort to such business to be honest men; they must support their families, and pay their debts, or be dishonest. It has often been the case that unworthy and dishonest men have travelled through the societies, with some new notion, preached it, defamed more worthy men, reaped a large harvest, lived on the money of the brethren, and death and destruction have followed in their train, while God's men have got little, and yet their labors are needed to restore the aliens, build up what is torn down, and lead out of the troubles into which good brethren and sisters are often led.

A large amount of these difficulties have arisen

from want of gospel order. Brethren are not always acquainted with the men who come among them, and they are often deceived. Ministers who have to spend their time to earn their living with their hands, can do but little in the ministry. Come, brethren, look well to this matter, and you will see that some of the most unworthy men have been abundantly sustained, while some of the most useful men have not. The responsibility is, in part, on you. Arise and build. The judge is at the door. Soon, and the work of mercy is over. God's people are calling for help, famishing for the word of life. The world is sinking to ruin. Shall our worthy ministers use their time and strength in obtaining a living, while there is ten times the ministerial labor to be done, that their whole time would allow, with an abundance of means to keep them at the work, if system and union were adopted. Shall we not be found in the fault as a people if we do not amend? Will not every one try to act to bring all our means into the work of spreading this gospel of the kingdom?

Your brother in Christ, still waiting for him,
I. C. WELLCOME.

Brunswick, Me., Feb. 26th, 1858.

P. S. There is another point to be especially considered. Many of our small number, of both our ministers and laymen, have become tired of confusion, and seeing need of system to do anything, have become discouraged and joined other churches, where they are circumscribed (and often soon become absorbed in other interests) thinking they had better save some of their labor than sow all to the wind. Perhaps they had better have continued their efforts for order, and advanced the truth. I. C. W.

Charity.

"Charity never faileth."—1 Cor. 13.

I. What charity is not.

1st. Charity is not the learned or endowed gift of eloquently speaking our own, or any foreign language; for, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." v. 1.

2nd. Charity is not the gift of uttering, or of unveiling the mysteries of prophecy; for, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and have not charity, I am nothing." v. 2.

3rd. Charity is not genuine faith, however strong such faith may be; for, "though I have all faith so that I could remove mountains, and have not charity, I am nothing." v. 2.

4th. Charity is not actual benevolence, however praiseworthy such acts might be in themselves; for, "though I bestow all my goods to feed the poor—and have not charity, it profiteth me nothing." v. 3.

5th. Charity is not religious zeal, however consecrating or self-sacrificing it may prove, for, "though I give my body to be burned, and have not charity, it profiteth me nothing." v. 3.

II. What charity does not do.

1st. Charity does not excite any to hate, or covet the office or place of any other person; for, "charity envieth not." v. 4.

2nd. Charity does not seek to exalt itself above, or to look down upon others, with self-conceited contempt; for, "charity vaunteth not itself, is not puffed up." v. 4.

3rd. Charity does not appear rude and vulgar, or unmanly to any; for it "doth not behave itself unseemly," neither is charity selfish or covetous of its care; for she "seeketh not her own," neither is charity passionate, or quick to resent injury when assaulted; for it is "not easily provoked," neither is charity the originator or abettor of evil thoughts; for, "charity thinketh no evil." v. 5.

4th. Charity does not feel happy in an unrighteous work, or cause, neither will she take part in it; for, charity "rejoiceth not in iniquity." v. 6.

III. What charity does do.

1st. Charity does bear and forbear, and sheweth kindness and meekness to its foes and persecutors; for "charity suffereth long and is kind." v. 4.

2nd. Charity seeks the light, it has the light, and is contented and happy in the light; for charity "rejoiceth in the truth." v. 7.

3rd. Charity is the pattern and example of meekness; for "it beareth all things," charity is a childlike and confidential believer; for it "believeth all things," it is not turned aside from its object in despair, or narrowed in its desires or expectations; "hopeth all things," it is surmounting in its nature; persevering in its efforts and successful in its objects; for charity "endureth all things." v. 7.

IV. What charity is.

1st. Charity is an abiding and eternal principle, holy in its nature and office, and is the ground-work of salvation; for charity never faileth." v. 8.

2nd. Charity is the most important of the Christian graces; for, "now abideth faith, hope, charity; but the greatest of these is charity." v. 13.

3rd. Charity is the crown-wreath,—the cementing grace, the cable chain to bind together all other Christian graces—and thus give value to the whole; "for charity is the bond of perfectness." Col. 3:14.

4th. Charity is the combination of truth, wisdom, virtue, mercy and grace, blended, and constitutes that pure dovelike principle which comes from God and runs through a regenerated man's heart, and soul, and mind and strength; and having sanctified these, it runs out and makes his neighbors' woes and pleasures his own, and embodies that command, "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself."

V. What charity can dwell with.

Charity can dwell with those who speak with tongues, and that prophecy, and understand mysteries, and are benevolent, and have all the Christian graces, and gifts. 1 Pet. 1:5-7. 1 Cor. 14:1.

Lord, give us more charity! J. H. CLARK.

Allenstown, N. H.

Our Hope.

In the first Epistle of John 3:2,3, we have a beautiful compendium of the hope of the gospel. On an analysis of the passage we find this hope embraces

(1.) The future, personal, visible coming of our Lord Jesus Christ, which is expressed in the words "when He shall appear:"—He denotes personality—shall, futurity—and appear, visibility.

(2.) The glorification of the church,—“we shall be like him.” Now, as sons of God, we bear his moral image, but then we shall be physically like him, our vile body being changed and fashioned like unto his glorious body. Phil. 4:20,21.

(3.) The happiness of the kingdom of God—"we shall see him as he is," and to do this, we must be with him where he is. John 17:24. Thus the coming of the Lord, the resurrection of the dead, and the everlasting kingdom constitute the hope of the enlightened Christian.

"And every man that hath this hope in him purifieth himself, even as he is pure." The doctrine commonly gathered from these words is that every individual who entertains this hope purifieth himself. That idea is certainly expressed, but if it were the only one designed to be taught, the words—"in Him"—would be superfluous; as may be seen by omitting them and reading the passage thus, "Every man that hath this hope . . . purifieth himself." The pronoun "Him" obviously refers to Christ, and the doctrine taught is that every man who possesses this hope which centres in Christ purifieth himself, even as Christ is pure.

How valuable must that hope be of which the Lord is the centre (Jer. 14:8; 17:13; 1 Tim. 1:1.) His oath and promise, the foundation (Heb. 6:17-19);—which is saving (Rom. 8:24), emboldening (Rom. 5:5), enlivening (1 Pet. 1:3), sustaining (Heb. 6:19), purifying, and blessed (Titus 2:3) in its nature;—and soon to be consummated? "Hope deferred maketh the heart sick [or sad:] but when the desire cometh it is a tree of life." Hast thou "this hope?"—part with it never, for a better cannot be found. J. M. ORROCK.

The Seven Churches.

I should like to offer an opinion on the subject of the seven churches in the Revelation of St. John.—They appear to be the successive stages of the church of Christ, until the end of time. And if so, will not history throw some light on the periods of their fulfillment?

The 4th stage of the church seems to have a peculiar feature about it. There is mention made of children, and the plural number is used in the closing address to this church. Mark the address to the church in Sardis. They are exhorted to watch, lest He come on them as a thief, &c. Now the next church—notice the reference to the opening and shutting, 8th verse: "Behold I have set before thee an open door; and no man can shut it; for thou hast a little strength," &c.

Consider these two last churches with the last fifteen or sixteen years. "The word of my patience." Does this not refer to the promise that he will come again. Then the hour of temptation. And then,—“Behold I come quickly.” And then,—“Hold that fast which thou hast, that no man take thy crown.”

Now while we contemplate the last stage of the church, should we not be watchful? Does not the Saviour say,—“Nevertheless, when the Son of man cometh, shall he find faith on the earth?” And in the last days it will be as it was in the days of Noah, and in the days of Lot. And so we are carried down in the visions of John the Revelator, as I think. L. S. PHARES.

Hamilton, Ohio.

Moses Chandler writes from Cordova, Ill., May 3, 1858:—

DEAR BRO. HIMES:—Seeing the account of the great revivals East, rejoices our hearts,—and no

doubt the angels rejoice in heaven to see the sinner coming to God.

While God is at work East, he has not forsaken the West. We have been having a good time the past winter and this spring in this part of God's vineyard. The greatest interest is manifested to hear the gospel of the kingdom. The field is ripe, ready for the harvest. Churches have been springing up in different places.

I spent a few days in Wisconsin, last winter, where there had been no preaching on the Advent before. The Lord blessed his truth. I was there ten days, and I should think twenty-five were converted—all men and women grown.

In Warner Co. in this state we have been having a good time. We have formed a flourishing church. I should think as many as thirty have been converted to God. I have buried fifteen by baptism. M. C.

LONG SERMONS.—A HINT.—We saw a good anecdote the other day about long preaching. A lady took her son, of some five or six years, to church. After the minister had been preaching about half an hour, the little fellow grew sleepy and began to nod. The mother roused him into attention several times, by pinching. But as it seemed a hopeless case, she concluded to let him sleep undisturbed. After the little fellow had had his nap out, he awoke, and saw the minister still holding forth. He looked up in his mother's face, and innocently asked—"Mother, is it this Sunday night, or is it next Sunday night?"

That the happiness of life depends on the regular prosecution of some laudable purpose or calling, which engages, helps, and enlivens all our powers, let those bear witness who, after spending years in active usefulness, retire to enjoy themselves.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Dunham, C. E., April 24th, 1858, MARRION B. HYATT, of consumption.

She professed her faith in Christ, and was baptized about six years ago. Being in early life thrown upon her own resources for support, she devoted much of her time to teaching. Her life was a checkered one; but she has passed away, leaving this world of trial, to enter upon the reality of eternity. A friend writes, "She was very patient in her sickness, and resigned to the will of God. She remarked to one who had the care of her, 'How glad I should be if God saw fit to restore me to health; but if he has otherwise determined it will, I trust, be well; I know God will do right.'"

The Rev. J. Scott, an Episcopal clergyman, delivered a discourse at her funeral, founded on Rev. 7:14, "What are these which are arrayed in white robes? and whence came they?" J. M. O.

The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore foot, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores, and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box. Manufactured and for sale by C. P. WHITTEN, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one box sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

Vegetable Antibilious Pills.—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

Pain Curer.—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

Restorative.—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

Dyspeptic Remedy.—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and

bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

Cure for Fits.—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

Agents.—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plethora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefit on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2-1y

ADVENT HERALD.

BOSTON, MAY 22, 1858.

SCRIPTURE TROPES.

D.—BY DELTA.

DARK, *adj.* Lit. Destitution of light; "The sun went down, and it was dark," Gen. 15:17.

— A Metaphor, expressive of what is intricate, or obscure: "I will utter dark sayings of old,"—Psa. 78:2.

— A Substitution, when the condition, or a movement in the dark, is put for an ignorant or perverse state or act of the mind: "The dark places of the earth are full of the habitations of cruelty," Ps. 74:20. "They grope in the dark without light,"—Job 12:25.

DART, *n.* Lit. A sharp pointed weapon: "Joab took three darts in his hand," 2 Sam. 18:14.

— A Metaphor, illustrative of any subtle or effective instrumentality; "Be able to quench all the fiery darts of the wicked," i. e. their wiles and measures to entrap, Eph. 6:16.

— A Substitution, when wounding with it, is put for any sudden judgment: "Till a dart strike through his liver," Prov. 7:23.

DAUGHTER. An Elliptical Metaphor, denominative of the people of a city: "Tell ye the daughter of Zion, Behold thy king cometh," Matt. 21:5.

— A Synecdoche for daughters: "He that loveth son or daughter more than Me, is not worthy of me," Matt. 10:37.

— The subject of an Apostrophe, when addressed: "Hearken, O daughter, and incline thine ear,"—Psa. 45:10.

DAY, *n.* Lit. The period of the earth's diurnal revolution: "The evening and the morning were the first day," Gen. 1:5. Also, the time of the sun's continuance above the horizon; "God called the light day, and the darkness called he night," Ib.

— A Synecdoche for days: "In the day that the Lord made the earth and the heavens,"—Gen. 2:4.

— A Metaphor, expressive of intellectual or moral enlightenment: "Ye are all the children of the light, and the children of the day: we are not of the night nor of darkness," 1 Thess. 5:5.

— A Metonymy for the events transpiring in it: "The great and dreadful day of the Lord,"—Mal. 4:5.

DEAD, *adj.* Lit. Destitute of ability to perform the functions of the previous life: "Some man will say, How are the dead raised up? and with what body do they come?" 1 Cor. 15:35. "Sheol from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee . . . All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" Isa. 14:10.

— A Metaphor expressive of any of the phenomena of death, as stillness, vacancy, inactivity, unprofitableness, &c. "Let the dead bury their dead," Matt. 8:22. "Abraham considered not his own body, now dead, when he was about an hundred years old," Rom. 4:19: "Be dead indeed unto sin, but alive unto righteousness," Rom. 6:11.

DEATH, *n.* Lit. A condition of being in which the subject of it cannot exercise those functions which constituted its life: "Precious in the sight of the Lord is the death of his saints,"—Ps. 116:15. "The righteous hath hope in his death," Prov. 14:32. "If a man keep my sayings, he shall never see death," John 8:51.

— A Metaphor, expressive of a condition analogous to that of death: "Who shall deliver me from the body of this death?" Rom. 7:24. "To be carnally minded is death; but to be spiritually minded is life and peace," Rom. 8:6.

— A Metonymy for what will cause death: "O thou man of God, death is in the pot," 2 Kings 4:40. "A man may casteth fire brands, arrows and death," Prov. 26:18.

— A Personification, when it is addressed, or represented as an intelligent agent: "O death, I will be thy plagues; O Sheol, I will be thy destruction," Hos. 13:14. "Destruction and death say, We have heard the fame thereof with our ears,"—Job 28:22.

DEEP, *adj.* Lit. Extending far below the surface; "The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep," John 4:11.

— A Metaphor, expressive of what is profound, obscure or intricate: "The inward thought of every one of them, and the heart is deep,"—Psa. 64:6. "Woe unto them that seek deep to hide their counsel from the Lord," Isa. 29:15.

— A Substitution when the burying deeply or the revealing what is deep, is put for obscuring, or for making apparent: God "revealeth the deep and secret things," Dan. 2:22. "I sink in deep mire where there is no standing," Ps. 69:2.

To be continued.

ITEMS AND NEWS.

Utica, May 11. A frightful accident occurred this morning, at 5 1-2 o'clock, on the Central Railroad, by the crushing of a bridge over the Saquoit Creek, 3 1-2 miles west of this city, near Whitesboro'. Eight persons are dead, and 55 or more injured. The accident occurred to the Cincinnati express train, due here at twenty minutes past six. It was somewhat behind time at Whitesboro', and was coming up at a high rate of speed, when it met on the bridge over the Saquoit Creek the Utica accommodation train for the West, each on its own track. The engine crossed the bridge, but as the passenger cars of the express and the freight cars of the accommodation came upon the north side, it gave way, precipitating the freight cars into the creek, piling the passenger cars one above the other, and splintering the platform and seats to atoms as the cars struck the abutments. The bridge was about thirty-five feet span, of wood, with stone abutments. The distance to the water is about eight feet, and the depth of the water not over four feet. The wood work is of elm. The timbers outside appear comparatively solid, though worm-eaten, but when broken several of the beams are rotten nearly through and through. If the evidence before the coroner's jury can be relied upon, a clear case of manslaughter can be made out against the officers of the road. The traveling public would be interested to learn how many other rotten bridges there are upon the same railroad.

Late advices from Western Texas report that most of the grasshoppers have taken wings and fled. They leave as soon as they get able to fly. In eleven counties, and parts of others, the planters will have to replant, on account of their destruction of the young crops. They have not touched the sorgho, or Chinese sugar-cane.

New York, May 12. Henry Dwight, a Wall street broker, was arrested yesterday on a charge of embezzlement, fraud and perjury, in connection with the Chicago, Alton and St. Louis Railroad, by which bondholders and creditors of that company, as well as several New England Banks and New York merchants, are sufferers to the amount of millions of dollars. Warrants have been issued for the arrest of Henry Hotchkiss and Hamilton Spencer, charged with complicity in the same affair.

On Saturday afternoon before last, as two lads were gunning in the woods west of the Pittsfield Cemetery, one of them, Charles Y. Swift, springing to a seat on a stump, brought the butt of his gun to the ground with sufficient force to explode the percussion cap. The muzzle being within a few inches of his face, the whole contents of the gun (100 small shot) were driven through the roof of the mouth, carrying with them into the brain the upper teeth and portions of the bone, leaving a cavity large enough to admit of probing with the finger to the base of the brain. He died the Monday following, being sixteen years old.

The thirty-second state—Minnesota—has been admitted into the Union. Thus another Free State, full of energy and all the elements of prosperity, is added to the list.

In Baltimore, a week ago Friday morning, about two o'clock, a German woman who had been ill for some time was supposed to have died. Her flesh becoming cold, and her limbs rigid, she was laid out for the grave. Those who had the care of her then closed the room and retired to rest. At about 6 o'clock the woman's husband heard some one calling from his wife's room, and on opening the door saw her sitting up in bed. She asked him why her child, which was crying in another room, was not quieted, and on the inmates of the house gathering around her, she talked to them and drank some wine, a cup of tea and a glass of water. She had a vague idea of what was going on while they were laying her out, but had not the power to move or speak, and after returning to consciousness asked her husband what they had been doing with her after she fell asleep. She seemed much better than she had been for some days, but about 8 o'clock she died.

Calvin E. Burnett disappeared from Leicester about a week ago, and soon after a party of about one hundred and fifty men, who made a thorough search for him, found his dead body not far from his own house, and with it a jug of rum, which was doubtless the immediate cause of his death.

Two children of Martin Kalar, of Oshkosh, Wisconsin, a boy of ten and a girl of thirteen years, ventured upon a small scow sailing near the shore, when a gale came up and drifted them out into the lake. It was not found until some evenings after, when the bodies of both children were found in the bottom of the boat, frozen to death. The girl was covered by the brother's coat, which he had given her to protect her from the cold, while he remained in his shirt sleeves.

A person at Hawleyville, Iowa, writes that "the grasshoppers or locusts have again made their appearance in countless millions, and commenced destroying our spring wheat. Fears are entertained that they will destroy everything in their way this season."

George Liddle, a Scotchman, committed suicide in Worcester recently by cutting his throat with a razor. He was 78 years of age, and had been in extremely low spirits.

The Emperor Napoleon has ordered the French savans to prepare a detailed account of the Roman remains to be found in France from the invasion of Julius Caesar to the overthrow of the Roman empire.

Adam Bently, a highly respectable citizen of Goshen, Conn., having a cancer on his hand, some months since had his arm taken off just below the elbow. Finding no relief, he set a man from Lowell and a doctor from Connecticut at work to amputate it at the shoulder, and died under the operation. A coroner's jury says his death was caused by "an unskillful and unwarranted surgical operation," and there is much indignation in the town.

Capt. Charles R. Webb, of Stamford, Conn., who, with the aid of a green boy, who had never before been at sea, navigated the yacht "Charter Oak," 22 feet long, from N. York to Liverpool, is now building a yacht 44 feet long, and 16 feet beam, with which he intends to visit the Isle of Wight, St. Petersburg, and some French port, to let the crowned heads of Europe see what a Yankee can do.

Nineteenth Annual Conference.

The Nineteenth Annual Conference of Adventists will convene at the Chapel on the corner of Kneeland and Hudson Streets, Boston, Mass., on Tuesday, May 25th.

ORDER OF EXERCISES.

Tuesday, 10 A. M., Conference will organize, and the remainder of the morning be occupied in hearing reports, according to the following resolution passed at the last Annual Conference, viz.,

Resolved, That the Advent churches, through their pastors or otherwise, are requested to forward to the next Annual Conference a written report in relation to the progress of their church, Sabbath school, and missionary interests.

In the P. M., the Anniversary sermon will be preached. Also, preaching in the evening.

Wednesday, A. M., Reports from committees.—Preaching in the P. M. and evening.

Thursday, A. M., Reports from committees, and

preaching in the P. M., and evening. The Reports from the committees on Publications; also on Catechism; will be called for.

It is desired that there should be a full representation of the Advent churches at this general gathering, and that as in past years, it may prove a season of much interest and profit to the cause of our coming Redeemer. Never was there a time when such a conference could be made more eminently serviceable to this cause than the present. An unparalleled religious interest prevails throughout the land, and many new churches have been raised up among us, and the older churches much strengthened; who should furnish representatives for our approaching meeting.

God is making ready a people for the coming of Jesus, and while His Spirit is being poured out in so remarkable a manner, and so much of Christian union prevails, shall not our people from every place both ministers and laymen, come together in the spirit of love, and labor unitedly to promote our common cause? For once let there be a sacrifice of time and money to do so. Let all come up to this feast.

L. OSLER,
I. C. WELLCOME,
D. T. TAYLOR, } Committee.

THE MAINE ANNUAL CONFERENCE OF ADVENTISTS.

This Conference is to be holden in Richmond, Reed Meeting House, to commence on Thursday, 10 o'clock A. M. June 17th, and continue over the following Sabbath.

It is hoped that those who are specially interested in the great truths which have called us out as a distinct class, sufficiently see and feel that the cause they have espoused, and which has already benefited so many, demands their continued, and more united harmonious efforts to sustain and increase the interest upon the all important theme of the day of the Lord—the judgment, and the kingdom of God at hand. Never, since we became a people, has there been a time when we could labor so understandingly and effectually as now. Let us try to unite all our strength, given by the Lord, and encourage all who are inclined to the truth. Come, brethren,—all who can consistently,—and let us see each other again in the flesh; talk, pray, sing, and consult how we may best act to save our fellowmen and ourselves by the instrumentalities God has put in our hands.

The meeting is two miles from the Railroad station, and from steamboat wharf. Those coming from North by railroad will arrive at 12 M.—Those from south and West, at 3 P. M. and should come Wednesday. Brethren in the vicinity, though few, will do all they can to provide for those who come, and will furnish pasturing for horses. And as this meeting is intended for the benefit of the cause generally, in all parts of the state, churches and lay brethren should furnish means to defray the expenses of the ministers, or come prepared to contribute to it at the meeting, as those in the place will do all their duty in taking care of those who come, and they will be glad to see all who can come. Call for Elder I. C. Wellcome at the Village, or David Robinson, Low Curtis, John Umberhind in the vicinity.

We take the liberty to sign the names of several of our ministers, to this call, whom we know to be anxious for the meeting, as time has not permitted us to notify them of its arrangement. Will all other ministers interested, send their names to the office to be added?

C. Gould, Thomas Smith, I. Daimon, H. B. Sevey, E. M. Haggett, D. M. Hanscomb, N. Smith, chairman; S. K. Partridge, Sec'y; I. C. Wellcome, R. R. York, L. L. Howard, Jesse Partridge.

Hallowell, Me., May 14, 1858.

A Prize Essay on the difficulties and Practical Duties of Life, by Prof. S. H. Hill. Baltimore: T. Newton Kurtz. No 151 W. Pratt st. 1858.

This is a very fairly written tract of 22 pages, and will, we think, subserve the interests of religion.

APPOINTMENTS.

J. M. Orrock may be expected to preach at Knowlton's Falls, C. E., May 29th, at 6 o'clock, and Sunday 30th, at half-past 10 A. M.; Waterloo, at 2 P. M.; in the Harvey school house, the 31st, at half-past 5 o'clock; and in West Shefford Thursday, June 3d, at the same hour (if Bro. Lawrence thinks it best to make an appointment.)

CANADA EAST AND VERMONT CONFERENCE.—This annual conference of Adventists will be held in the Old Meeting-house, in Hatley, C. E., to commence Wednesday, June 9, at 2 o'clock P. M. and hold over the following Sabbath. It is desirable that an unusual interest be manifested to come to this "feast of the Lord," by our brethren within the limits of the Conference. Let our ministers especially be on the ground in season. As the meeting is appointed in Hatley by request of the brethren there, it is expected that the friends will do what they can to provide for those from abroad. Come, all who can.

J. M. Orrock, Sec'y of Con.

Elder I. C. Wellcome will preach in Litchfield, Me., Waterman school house, Sabbath, May 23d.

The Advent Mission Church of New York city has published worship every Sabbath at 207 Bowery. Service at 10 1-2 A.M. and 3 P.M.

BUSINESS DEPARTMENT.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

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\$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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RECEIPTS.

UP TO TUESDAY, MAY 18TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

C Farnsworth 932, E A Durant 919, S Barr Esq., 857—the \$3 sent last June was not rec'd; Wm Dyche 902, Rev C C Parker 937, E Edgerton 887—sent tracts; E Ayres 898—each \$1.

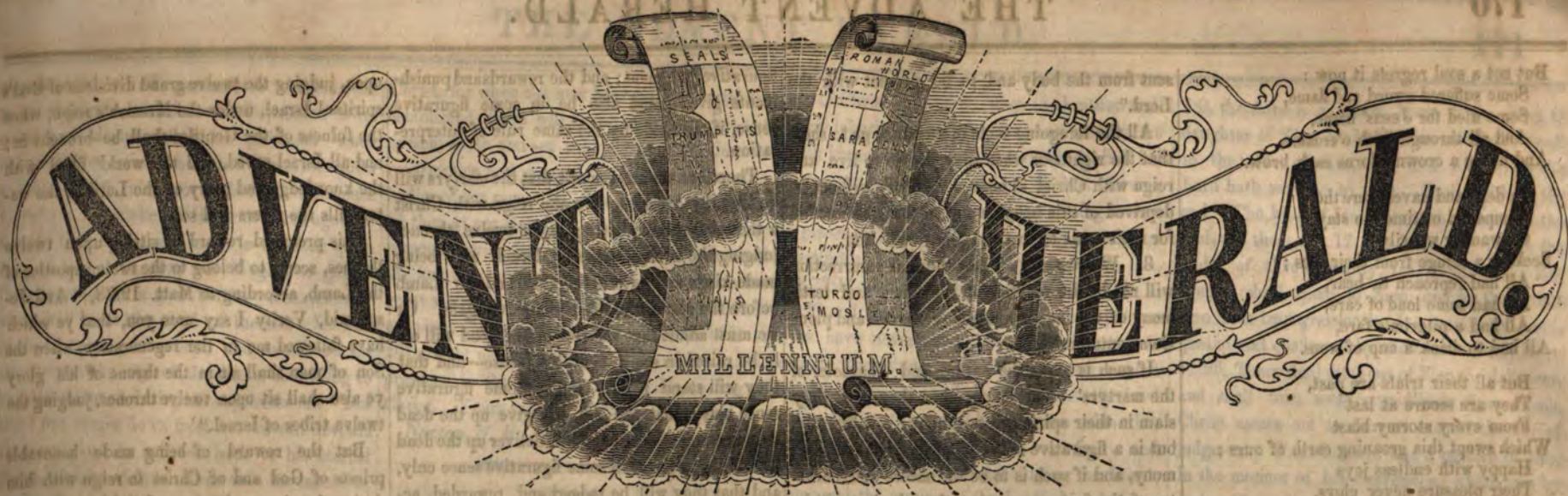
M D Proctor 893, O Davis 938, Thos N Lee 893, M Tewlsbury 893, I Pennock 932—we have no Nos. of Apr 3 and 17 left, N T Withington 919 and books sent the 14th, Mrs C Trowbridge 924, Geo Downing 906, S A Chaplin 919, I Bradford 945, J Cummings, of Hudson, N H, 919, J Thomas 893 and 2 Gs for C W to 142. Have changed your papers from Frost Village, C E, to N. Troy, Vt.—each \$2.

I Moore 855—\$3.

A Hawley 901—\$4.

P V West on acct—sent Night of Weeping and Morn'g of Joy, which is all we have that you ordered—\$3.

C F Jordan 867, \$2.77; Betsey Keith, sent the 17th, \$1.16.



WHOLE NO. 889.

BOSTON, SATURDAY, MAY 29, 1858.

VOLUME XIX. NO. 22.

Original.

IT COMES NO MORE.

Only once and then how fleeting,
Life may be but for a day;
Now the present moment greeting,
Then forever past away.
Only once the sands are flowing,
Falling and they ne'er return;
Think, improve the moments going,
Warning from the sacred urn.

Only once for pain or pleasure,
Seal the present and be wise;
Sleep not o'er a precious treasure,
Take the offer ere it flies.
Only once each pain enduring,
That is even like the last;
In thy toil a hope securing,
Passing, numbered with the past.

Only once is thy probation,
This contending for the prize;
And the race of short duration,
Life's result upon it lies.
Oh! eternity before thee,
With it waiting life or death;
Soon the turning point will meet thee,
May be with thy fleeting breath.

Duty waits not, life is checkered—
Then each day its burden bore.
Think these parts make up the record!
Live for each, it comes no more—
Day by day makes up the number,
Earth's full time it is but one;
Louder than cædemon's thunder,
Angel voices speak 'tis done.

S. BATCHELOR.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

Damascus is supposed to be one of the most ancient cities extant. We read of it in the days of Abraham; we find constant reference to it in Jewish history. It exists still upon a river, anciently called Abana and Pharpar, rivers of Damascus. At this moment it contains, it is said, a population of upwards of 250,000 or a quarter of a million. It has about 70,000 Christians in it, a good many Jews; and the great mass are Mahometans, or worshippers of the false prophet. It was celebrated, you are aware, for its splendid steel; the Damascus blade being, according to report, so exquisite in its temper, that when wielded by a skilful hand, it could cut the most delicate lace in twain, by the skilful stroke of the striker and the fine temper of the blade. It is also stated by travelers that there is in Damascus still, a street which run from east to west, perfectly straight; and we know, that in ancient cities things are in the nineteenth century very much as they were in the first. Eastern people do not change their customs and their habits as we do. Their cities are liable to fewer changes than ours are. Damascus retains still a long street, a very long street, stretching from east to west; and according to local tradition, it is the very street in which Judas, the friend of Paul, to whom he was sent, lived; and they point out a little chamber in a house in that street, in which they say—with what truth I know not, for tradition is not always very trustworthy—that Paul was three days without eating or drinking, and waiting for instruction from the Lord.

It is also stated that "there was a certain disciple at Damascus, named Ananias; and the Lord said to him in a vision, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus." And he says to Ananias, You will know

him by this mark; "Behold, he prayeth!" That is one of the great tests of Christians still—they pray. One of the best evidences of grace is prayer; and one of the best characteristics of a Christian is one that prays to the Father, in the name of the Son, by the inspiration and guidance of the Holy Ghost. And Ananias, when he was told to go to Saul, said, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name,"—not knowing the great change that had taken place. "But the Lord,"—that is, Jesus,—said unto him, That is no business of yours. You obey the command that I give; leave the consequences to my disposal."

What a pity that men do not still act upon this! If we could only have that singleness of eye, that simplicity of purpose, that regards a clear command of duty only, and leaves the rest to a higher disposal, we should have greater peace and happiness in the fulfillment of that duty. A little more of the soldier's obedience to his superior officer yielded by Christians to the Captain of their faith is very desirable, and would be very precious.

"Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer"—as if it were an honour to suffer—"for my name's sake." Ananias did as he was commanded; went into the house, addressed Saul, bade him receive his sight, and said that the Lord had sent him that he might receive that sight, and be filled with the Holy Ghost.

Well, after Saul had thus received his sight and the Holy Ghost, he was baptized. Now this would be the inversion, not of the time, but of what some suppose to be the effects of baptism. He was already converted, he was regenerated, he was sanctified, he was pardoned; and then after all this, he was baptized. What was the use of his baptism, if baptism be regeneration?—What is the use of baptism, where regeneration is already? And, therefore, we have evidence here that baptism was not regeneration. He had the regeneration before; and the baptism was simply his public declaration of his attachment to Jesus, and his admission into the bonds and fellowship of the visible Church; and the result was that "straightway he preached Christ" in the very synagogues to which he had letters to ask the chief rabbis to give up the Christians men and women, that he might take them bound as prisoners to Jerusalem. "All that heard him were amazed, as well they might be, and very naturally said, "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief-priests?" How is this, then? "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus." The very people that he came to back up are the very people that he beats down; the very cause that he came to sustain, and to water with the blood of Christians, is the very cause that he now boldly and intrepidly impugns. I have no doubt that the rabbis said, "Saul, how inconsistent! What a shocking change of opinion; what a dreadful revolution of sentiment! People will say, you have no

mind of your own!" But Paul had reasons for his change; and had the power of making known those reasons; and the seizing of such a dialectician in the camp of the foe, and transferring him to the camp of Jesus, was one of the brightest triumphs and most successful features in the whole history of the Gospel of Christ.

As we might naturally expect, Saul was to taste the cup that he himself had so often put to the Christians' lips. It is said, in the 23d verse that "the Jews took counsel to kill him." Just what he had done to the Christians they were now about to do to him. "And they watched the gates day and night to kill him. Then the disciples took him, and"—oh! most humbling escape—"let him down by the wall in a basket;" ancient walls round cities having apertures, or openings; and through one of these he was let down secretly. You must often have been struck with this fact, that the same God who is represented as doing a miracle for the safety of his people in one verse is represented again as letting them escape by all sorts of ways that their own ingenuity suggested in another. When Paul could escape by a basket through a window, God did not interpose that he might escape by a miracle.

Saul came to Jerusalem, we are told, after three years, as we find in another part of the New Testament; and "assayed to join himself to the disciples; but they were all afraid of him,"—and no wonder,—and believed not that he was a disciple. But Barnabas, who is supposed by some to have been a very early friend of Paul, was acquainted with the whole matter. He knew well from the man, that whatever side he took up he would be honest. There was no dishonesty in Saul; he was an honest persecutor, and he was an honest apostle. And that is the sort of men that one respects. If you be infidels, be out-and-out honest and determined infidels, and we respect you; if you be Christians, be out-and-out thorough Protestant, evangelical Christians, and all respect you. But be any-thing between, and you have all the inconsistency of the world, and all its sorrows and its vexations also. Just as in mathematics a straight line is the nearest way from one point to another, so in moral things a straight course is always the nearest to the attainment of your end. Barnabas, knowing that Saul was never an impostor, never told falsehoods, that he was a thoroughly honest man, whatever he might be—"took him, and brought him to the apostles," and evidently, after conferring with them, and explaining the whole matter to them, they received him, and made him welcome. And he continued to speak, not only eloquently, but boldly, in the name of the Lord Jesus. And he became a first-rate controversialist; "and he disputed against the Grecians,"—that is, the Hellenist Jews, who speak the Greek tongue, but still Jews: and they, by way of gratitude to him for his zeal, "went about to slay him: which, when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judea, and Galilee, and Samaria." It is supposed that, about this time, Caligula, the Roman emperor, having Judea as a province of the empire, had given command to one of his captains that his own statue should be erected in the holy place of the temple of Jerusalem. This

was such a shocking piece of blasphemy to a Jew that all Judea was stirred at the very idea of it; and the Jews were so occupied in defending their own religion, that their attention was withdrawn from the persecution of the Christians. And the result of this, as well as the effect of Paul's conversion, was, that "the churches"—every little gathering of God's people was a church—"the churches had rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

To be continued.

Original.

Beatitudes of the Mountain.

NO. 8.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matt. 5:10.

"O thou wife and spouse of Christ, thou art she who hast seen and dost see affliction; yea, from thy youth up thou hast been slain, and killed all the day long; the furrows have been made long upon thy back, and thou hast been emptied from vessel to vessel; thy flesh hath no rest, but troubles are on every side; without are fightings, within are fears; but thou hast been covered as with a cloud, and art for a byword and hissing to passers by; yea, accounted as the offscouring of all things unto this day. But be of good cheer, . . . for thy redemption draws nigh, and the years of thy deliverance are now at hand. O wait and pray, and bear up yet a little, a very little while, and thy work shall be rewarded, and the wicked train shall be no more, but the meek shall inherit the earth, and delight themselves in a very great abundance of peace; do but fight stoutly through the pikes, and win the field; put forth thy strength, and spare no pains, no cost, no sweat, no blood. O cast about a careful eye, use all holy policy, rally up thy force afresh: it wants but a little, and all is thine own, and then thou art made forever. Obtain and wear the crown; suffer and thou shalt doubtless reign; it is thy Father's good pleasure to give thee the kingdom. Thy Husband, who hath washed thee in his blood, and made thee clean and spotless; behold he comes quickly, and his reward is with him. Arise, O Lord, and let thine enemies be scattered, and those who hate thee flee before thee. Lay Babylon in the dust, and let her virgins be cut off. O wound the hairy scalp of all thine incurable foes. Let Zion be exalted, and Jerusalem be made a praise in the midst of the earth; preserve thy spouse in the midst of lions, strengthen her faith, strengthen her patience, hasten thy coming. O be as a roe or young hart upon the mountains of spices. Amen."

J. Farmer of England, A. D. 1660.

Arrayed in robes of white,
Waving their palms in light,
Wearing their crowns so bright,
A countless company appears;
Before the throne they stand,
A blood besprinkled band,
Heirs of a heavenly land
Where they will reign through endless years.
They found the narrow gate,
And reached this happy state
Through tribulation great,

But not a soul regrets it now :
Some suffered sword and flame,
Some died for Jesus' name,
And all through faith o'ercame,
And hence a crown adorns each brow.

In dens and caves were they
Compelled oft-times to stay,
Or wander wearily
Seeking a refuge from their foes ;
All had reproach to bear,
All had some load of care,
All had a pilgrim's fare,
All had to drink a cup of woes.

But all their trials are past,
They are secure at last
From every stormy blast
Which swept this groaning earth of ours ;
Happy with endless joys
Their pleasure never cloy,
But praise each tongue employs,
And rest they find in Eden's bowers.

J. M. O.

Original.

The Millennium.

A DISCUSSION OF THE QUESTION : "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal Church, and the Herald, has been arranged for our columns. Mr. Peaslee takes the affirmative and opens the discussion, and the Herald will follow in the negative.]

NO. 3 OF THE OPENING ARGUMENT.

Dear Sir—In this No. we shall consider the nature and character of "the first resurrection,"—having in my last shown who will be accounted worthy to be raised and enjoy this better resurrection state.

And 1st. We remark—That whatever will be the nature and character of the first resurrection, must be the nature and character of the last and general resurrection.

2. We remark.—That the first resurrection cannot be restricted to the soul, as many believe and argue. If the resurrection be restricted to the soul, then the death from which they will be raised, must have been a death of the soul—but this cannot be; for our Saviour (Matt. 10:28,) teaches us that the soul cannot be killed with the body. If it cannot be killed with the body,—then it must continue to live after the body is dead. If it cannot be killed, but continues to live on after the body is dead, it cannot be the subject of a resurrection, as it hath never died. But the Apostle says (Rev. 20:4,) that "they lived and reigned with Christ a thousand years,"—which clearly implies that they will not live and reign with him until the first resurrection; and that the rest of the dead will not live and reign with Christ until the thousand years of the first resurrection shall be fulfilled. This death and resurrection therefore cannot be applied to the soul; for the Holy Scripture teaches us a very different and better doctrine in reference to the righteous dead.

Luke 23:43, "To day shalt thou be with me in Paradise."—This is the language of our Saviour to the dying thief upon the cross. To-day saith our Saviour to him, shalt thou be with me in Paradise—not thousands of years hence—some time subsequent to the resurrection—but to day—this day shalt thou be with me in Paradise. To day, we die upon the cross; to day my blood is shed for the remission of sin, to-day it shall be applied even now to thy soul, and it shall cleanse thee from all impurity of the flesh and spirit; and to day shalt thou be with me in Paradise. Such is the doctrine of Christ to the dying sinner at his side.

Luke 16:22. "And it came to pass that the beggar died, and was carried by angels into Abraham's bosom." Mark, he was carried when he died to Abraham's bosom—not will be carried there sometime subsequent to the resurrection.

Phil. 1:23. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." 2 Cor. 5:8th. "We are confident, I say, and willing rather to be ab-

sent from the body and, to be present with the Lord."

All the foregoing texts of scripture go to show that the righteous when they die go to live and reign with Christ in heaven. They will not be deprived of this happiness until the resurrection for their souls to live and reign with him.

3. We remark. That the first resurrection will not be the reviving of the spirit and testimony of the martyrs, as many learned and pious Commentators think.

If such is to be the nature and character of the martyrs' resurrection, then they were only slain in their spirit and testimony: not literally, but in a figurative sense, in their spirit and testimony, and if such is to be the nature and character of the first resurrection, then the last will be only in a figurative sense—the reviving of the spirit and testimony of the dead—which implies that both the martyrs and all Christians are dead in their spirit and testimony: and that they will remain so until the first resurrection, when the martyrs will be raised in their spirit and testimony for a thousand years, and when this period has been fulfilled, then, and not till then, shall the rest of the dead be raised in their spirit and testimony.

Such an exposition appears very unreasonable and inconsistent. Because it is not true that the martyrs and all Christians are dead in their spirit and testimony—and never have been—nor never will be! Never, has there been a time when it could be said in truth that the spirit and testimony of the martyrs and Christians did not exist.

The Martyrs have been slain in their bodies; but their spirit and testimony have survived the fall of their bodies. They being dead yet speak with many tongues and voices.

And many there are at the present time who are daily hearing the same testimony for which the martyrs suffered. And should there rise another cruel persecution, we should find as many refusing the mark of the beast, and ready to give up their lives for Christ, as ever were found any time since the setting up of his everlasting kingdom in our world.

To talk about the reviving of the spirit and testimony of the martyrs, being the first resurrection, is the most unreasonable and inconsistent idea ever advocated by erring man.

In order to determine the nature and character of the first resurrection, which is a resurrection of the martyrs, we have only to learn what kind of a death they suffered for the word of God and the witness of Jesus. From this death they will be raised a thousand years before the rest of the dead.

That they suffered a literal death for the word of God and the testimony of Jesus, all are ready to admit. Their resurrection therefore must be a literal resurrection of their bodies. This exposition seems necessary to harmonize Rev. 20th, 4-6, with Daniel 12:2. John 5:28-29 and Rev. 20:12-15, and John 6:54 and 11:24. Hence we see that the great difficulty in giving an exposition of Rev. 20:4-6, that would harmonize with those texts which refer to the general resurrection, has arisen by supposing that all the righteous dead will be raised in the first resurrection, and none but the wicked in the last.

But the Scriptures teach no such doctrine! The Bible doctrine of the resurrection is this. In the first resurrection none but the martyrs will be raised.

In the general resurrection all the rest of the dead, both the righteous and the wicked, will be raised. To argue that the first resurrection will be only in some figurative sense, would be to argue that the rest of the dead, of both the righteous and the wicked, will be raised only in some figurative sense, when the period of the first resurrection has been fulfilled. And this would imply that they had died only in some figurative sense, and this would imply that they had only lived in some figurative sense. For a resurrection to lived again implies a previous life and death.

And if their resurrection be only in some figurative sense,—then their previous life and death was only in some figurative sense. And the judgment to which they are brought must be a

figurative judgment; and the rewards and punishments given must also be in some figurative sense, if we abide by the same rule of interpretation.

Therefore we must admit that the martyrs will be literally raised to live and reign with Christ a thousand years; sitting upon twelve thrones judging the twelve tribes of Israel, and being made kings and priests of God and the Lamb before the rest of the dead shall live again. Or we must admit that the rest of the dead will only be raised in some figurative sense—and that they will stand before God in some figurative sense only—that the sea will give up the dead that are in it; death and hell deliver up the dead which are in them, in some figurative sense only, and that they will be judged and rewarded according to their works in the same figurative sense, and that the second death to which the wicked whose names are not found written in the book of life will be adjudged in that day will also be a figurative punishment. If we are to understand the Apostle in this chapter when speaking of the resurrection, and the judging of every man according to their works in a figurative sense, then we ought to abide by the same figurative rule of interpretation in our expositions of every portion of the sacred word which refers to the resurrection of the dead, the general judgment and future rewards and punishments; and allow that there is to be no literal resurrection of the dead, no general judgment, and no future rewards and punishments as believed and taught by the church in every generation from the patriarchs and prophets to the setting up of Christ's kingdom, and from the setting up of his kingdom to the present time.

Therefore let us hold fast our profession of a literal resurrection of the martyrs, and of the rest of the dead, and of a general judgment, and of future rewards and punishments, without wavering unto the end, contending earnestly for the faith which was once delivered unto the saints, that the twelve Apostles who followed the Saviour in the regeneration, shall under the glorious reign of Christ sit upon twelve thrones judging the twelve tribes of Israel: and all that were beheaded for the word of God and the witness of Jesus, which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands, shall live and reign with Christ a thousand years before the rest of the dead.

The apostles and martyrs have labored long and suffered much, and bravely fought many of the first and greatest battles against the powers of darkness for the extension of the Redeemer's kingdom in our world, and lost their lives for his sake. And now they are to be raised to enjoy the long and peaceful reign of Christ on earth, as a reward for their sufferings and death.

It is an established principle in our government to confer especial honours and blessings upon those who have bravely fought and bled for our liberties.

And so it appears that there is an established principle in the divine government of our Savior to confer especial honors and blessings upon those who have bravely fought, and bled, and died, for the Redeemer's kingdom in our world.

They have fought its first, and hardest battles, they have laid the foundation of Christ's kingdom, Jesus Christ himself being the chief corner stone, they have proclaimed his doctrines and salvation in every land, to both Jews and Gentiles; and established the principles of his government, for which, they were put to the most cruel death—cut off in the very prime life,—in the midst of their labors and usefulness; depriving the Church and the world of their valuable lives and services—and now as Christ has gained the most perfect victory over the beast and the false prophet, and has cast them and the devil together into the bottomless pit, that the church and the world should be deceived and corrupted no more for the long period of a thousand years, and as the kingdoms of this world have become the kingdoms of God and of Christ; and as the long and glorious reign has commenced; the apostles and martyrs are raised to live and reign with Christ, and enjoy the conquest for a thousand years before the rest of the dead are raised.

They are to be rewarded with thrones to sit

upon, judging the twelve grand divisions of God's spiritual Israel, under the Messiah's reign, when the fulness of the Gentiles shall be brought in; and all Israel saved, and the world filled with the knowledge and glory of the Lord as the waters fill the rivers and seas.

This promised reward of sitting upon twelve thrones, seems to belong to the twelve apostles of the Lamb, according to Matt. 19:28, "And Jesus said, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

But the reward of being made honorable priests of God and of Christ to reign with him during the thousand years of the first resurrection, should be applied to the rest of the martyrs which were beheaded for the word of God and the witness of Jesus, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands,—they receiving these honors in the church, shall officiate in the most sacred and holy departments thereof. They have suffered the loss of all things for Christ and his kingdom, they were degraded, constantly oppressed, despitefully used, imprisoned; shut up in dungeons, tortured in the most cruel manner; and put to the most painful death. But now they are exalted to the highest honors, being made priests of God and Christ, to enjoy the richest blessings and the highest honors of Christ's kingdom, which is the most glorious kingdom in riches, honor and power, and blessing, and glory, that ever was, or ever will be in our world. Amen. So let it be!

But when and where will these things predicted in the 20th of Revelation be fulfilled—in this world previous to the personal and visible Advent of Christ, or in the new earth, subsequent to his glorious appearing?

We answer, in this world, most surely, previous to the personal and visible Advent of Christ! There is no evidence in all the word of God as I can find, that goes to show, that Christ will come visibly, and personally to our world, until he comes in the clouds of heaven; at the last day, to judge the quick and the dead, when he shall sit upon his great white throne, from whose face the earth and the heaven shall pass away.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," 2 Pt. 3:7. From this scripture last cited we learn that our world will be kept in store—reserved unto the day of judgment, which will be the last great day of time; it will then pass away—the new earth and the new heavens will then appear, in which righteousness only will reign. Therefore all the great events predicted in Rev. 20:1—10, must precede the personal and visible advent of Christ; seeing they are all to be fulfilled before the judgment sits.

The twelve apostles must have their thrones, and sitting, and ruling or judging of the twelve tribes of Israel under the Messiah's mediatorial reign this side of the judgment day, as shown in my last. And all the rest of the martyrs being raised and made priests of God and of Christ, will reign with him a thousand years before the rest of the dead shall live again.

Now, that this period of blessedness to be enjoyed by the subjects of the first resurrection for a thousand years, will be in this world, who can doubt?—It is to be before the rest of the dead are raised. From which earth will the rest of the dead be raised? From this present earth, in which they sleep, or the new earth? From this earth most surely will the dead arise at the last day of the same. If then the rest of the dead arise from this world at the end of the thousand years—where, but in this world, can the first resurrection state be enjoyed?

At the expiration of the thousand years, Satan is to be loosed out of his prison a little season; not brought to judgment, but loosed—released from bondage a short time. But he comes forth from his long confinement in the bottomless pit having made no improvement there during this long period of a thousand years, he is no better in a mor-

From the expression found in the 13th verse "and the sea gave up the dead which were in it,"—I am fully persuaded in my own mind that the Millennium state predicted in the first six verses of Rev. 20th will be in this present world, previous to the personal and visible advent of

" The amplitude and large extent of the king-

Twelfth Scripture proof, Christ personally appears at the conversion of the Jews, that is, at the beginning of the thousand years ; no man will imagine it to be at the general judgment : This appears, Ezek. 22:10. They shall look upon me, whom they have pierced, and they shall mourn for him as one mourneth for his only son : This literal interpretation is confirmed by Rev. 1:7. Behold he cometh with the clouds, and every eye shall see him, and all the kindred of the earth shall wail because of him. Some of all at least in a way of repentance, for he hath his redeemed out of all nations, and kindreds of the earth. Rev.

Lastly, to conclude, this personal coming of

Christ at, or before the beginning of the thousand years, is no other but the second coming of Christ, and great day of judgment, which the scripture speaks of, and all Christians believe and wait for; only there are several works to be performed, in the several parts of this great day. The first work, in the first part, or beginning, of this day is, to raise the saints; destroy his enemies with temporal destruction; to set up his kingdom; to rule and reign on the earth, with his raised, and then living saints, a thousand years: After that, in the latter part of the day, to destroy Gog and Magog: To enter upon the last general judgment, raising the wicked, judging them according to their works, and casting them into the lake of fire, which is the second death. All this, from first to last, is but one day of judgment; that great and terrible day of the Lord, and is but one coming, which is his second, as we plead for: After this, the work being finished, Christ will deliver up his mediatory kingdom, to his Father, and himself become a subject, that God may be all in all. With this interpretation all the scriptures alledged, and many more, will better agree and harmonize in a clear and fair way, not crossing any ordinary rules given of interpreting scripture, than in restraining Christ's personal coming to the work and time of the last judgment: And though many of these scriptures may have a spiritual meaning, and be already in part filled, which I deny not; yet that will not hinder, but that they may have a literal sense also, and full accomplishment as other scriptures have; and both make up but one true and full sense of the scripture. Let all these scriptures be laid together, and the time they all refer to, and see if the interpretation given be not demonstrative, and convincing, yea as probable as any other that is or can be given. And let any able, sincere and searching Christian, that is otherwise minded, and not satisfied with this, give a fair and probable answer to them; or, if he please, taking no notice of what is here said, bring as many scriptures, in a short discourse, to prove that the personal coming of Christ is not till the last general judgment; and I shall endeavor, in the fear of God, seriously to weigh and consider them, and, if convinced, shall willingly retract this opinion. But in the mean time, it is at present the full persuasion of my heart; that which I wait and daily pray for, saying with the spirit, and with the bride, come Lord Jesus, come quickly, Amen.



ADVENT HERALD.

BOSTON, MAY 29, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Items from the N. Y. Anniversary Meetings.

Dr. Tyng said, in his remarks before the Tract Society, of the redeemed church:

"We deprecate divisions of feeling. We deprecate all divisions—the falling to pieces of—I will call it a cask which is bound together by human hoops. We are in a divine Temple, standing upon Jesus Christ, Himself the chief corner stone, garnished in its foundations by the apostles and prophets, bearing upon its glorious foundations, pillars, many of which, both old and young, are this day bright and glorious in the kingdom of God—sustaining a roof, that, while it shall furnish protection to the very poorest, feeblest, and most oppressed and down trodden of the land, shall still shine forth in everlasting glory as the Temple of God, and the Lamb, beneath which the power of the Spirit will delight to hover in universal and unlimited effusion, and from which will flow out the river of the water of Life, to refresh, cleanse, bathe, and give life to the nations, until the millennial glory shall bring in the reign of Jesus, and time itself shall be no more."

Dr. Bacon of New Haven, said at the same meeting:

"I believe that God governs the world. I do not

believe that in the long run the devil is to beat. I have faith, nay, I know assuredly, that nothing in this world is settled until it is settled right. Now, gentlemen may perhaps suppose that I am going to clear out, and abrogate all connection with this Society, if this thing is done, against which I am arguing at this moment. I tell them no, I am a Life-Member of this Society (Laughter), and not only so, I am a Life-Director, and while I live I will never be content with such a position as that to which this Society is now crowded by these tumultuous cries. Never! for I am to be heard here again and again, as long as I have a voice to speak, or a hand to write. I am a Life-Member, and not only so, but I have children who are Life-Members, and who I hope will keep up this war in behalf of God and man, and, if need be, after I shall have gone into my grave."

Dr. Bethune replied:

"Why, my dear sir, good Dr. Bacon, surely, does not call us all the children of the devil. He cannot mean that; yet he tells us he will pursue us with all the little Bacons after him (laughter), because he is sure of the victory over us in the end, because he is sure the devil will be whipped at last. Now, sir, I object to being put by Dr. Bacon in such a position as that. I wish to be on the side of truth and righteousness."

On the the preaching of the gospel, Dr. Bethune said:

"I go for sending the tract with the gospel, and I go for it for this reason, because I believe that, according to the philosophy of our blessed religion, mankind must be changed from within; and that no external appliances are ever going to bring about the reformation of men. I do not believe the doctrine of the infidel 'Westminster,' that morals must precede Missions which carry the gospel. I believe, sir, that the most eloquent anti-slavery tract in existence is the Epistle of Paul to Philemon, because it shows, in the most delightful manner, courteous and sweet as the spirit of Christ, that the Christian man should love his fellow-Christian as his brother, and that the bonds of the slave should fall off melted forever with the warmth of the Christian embrace. That is the doctrine. But, sir, could Paul have prevailed with Philemon, if he had gone to him, before Philemon had heard the gospel, and taken him by the throat, and said, 'You man-stealer, you murderer of body and soul, give up your slave?' I think he might have met with rather rough usage from that same man whom afterwards, changed by the spirit of the gospel, Paul relied upon so much that, though asking him to give up what he seems to have before considered his property, he said to him, 'Prepare me a lodging against I come.' It is a beautiful and courteous Epistle. And so I say that the evangelical method is to send the doctrine of Jesus Christ and him crucified first, that is, the gospel. Preach it to black men—preach it to white men—give it to Eva in your tract that she may carry it to the bedside of poor Uncle Tom, and raise up out of the very degradation of these slaves the noblest picture of Christian martyrdom that ever the pen of a fabulist drew. This is what we want. There are slaves there suffering in body and soul—slaves who have none of the comforts that we have in this world. Sir, I wish to make them free-men of the Lord. I care not, comparatively, whether they be bond or free, whether they be Jew or Gentile, whether they be barbarian or Greek; if they are saved by faith in the blood of Jesus, this world matters little. There is heaven, eternal heaven, when their brief sorrows are over; and it is because this gospel is my comfort that I want to send it to the poorest negro of the South."

"I recognize no difference between my black brother and myself. Born of the same nature, drawing hope from the same Christ, lying down in the grave, and hoping for one home in heaven, he is my brother. None shall divorce him from me. I am his keeper—but the greatest blessing God bids me to bestow upon my neighbor is to love my neighbor as myself—and of all things in this world—liberty, riches, learning, friends—God has given me many good things in this life—and some of them multiplied a thousand fold, I would say, Give me Christ, give me Christ! Take riches, honor, friends, liberty, life, but give me Christ; let me know that my Redeemer liveth; let Christ be in me the hope of glory everlasting. And, because I love Christ best for myself, I would give Christ to the black man—and I would send a knowledge of Christ to the black man in the tracts of this Society. So do I turn away, as from a temptation of the devil, from every plan which shall hinder the full and free operation of this Society over that vast South. Hinder us not, hinder us not, gentlemen. The way is great—we have a mighty work to do. Souls are going down to death, whom we are bound to rescue. Hinder us not. If you cannot go with us, leave us. Leave us, because we are going the way the Lord hath commanded us, and we cannot come to rest under your

shadow, though you call your fires to go out and devour the cedars of Lebanon."

Dr. A. D. Smith said:

"I may think for a certain reason that it is not best for me to preach upon a certain subject in my pulpit on a given day. I may think it better to defer it until next week, or another year. But the moment there comes to me a deputation from my people saying to me, 'Mr. Smith, we feel rather tender in reference to the Eighth Commandment; we do not disbelieve the Eighth Commandment, but we have a delicacy of feeling with regard to the presentation of it, and for the present we insist that you should hold your peace upon that subject.'"

"Would I assent to it? I could go and secure an Irishman's cart and work with it, or hire a broom and sweep the crossings of the streets; but if I should submit to such a demand as that, I should be a miserable poltroon, unfit to stand in the pulpit."

Dr. Cheever said:

"The Word of God is not bound. If you attempt to put fetters upon it, you only prepare the iron to enter into your own soul; and again the Word of God does not go begging. God has nowhere instructed us to preach in that way, or go to the sinner and ask him aside, before hand, 'My good friend, will you have the kindness to tell me what sins there are that I might speak against. What sins are you willing to have rebuked by this light, and what sins do you prefer to keep concealed from it, if God should turn upon them?' There is no such direction in God's Word; if that be the way in which we proclaim the Gospel at the South, we proclaim a mutilated Gospel—but we are to preach Christ crucified. I contend for that as broadly, as fully, as any individual who has spoken here, or even used the term which in the mouths of some is almost a cant term to keep us from preaching against particular sins. I believe that the Word of God not only commands us to preach Christ crucified, but sin crucified for Christ's sake. That is the full Gospel, the whole Gospel."

Bishop Mellvaine, of Ohio, said, at the meeting of the Bible Society:

"We must take care that we do not rely upon the outward symbols of the Word. God has no more committed his grace to that book, than when he sent the manna in the Wilderness he permitted the children of Israel to rest in that, to be laid up in storehouses. They were daily dependent upon him. And now his grace was not laid up in the book, nor in the hand of the priest, but we are dependent upon God for the daily manna of his grace."

Dr. Cummings, of the Wesleyan University, said:

"The Bible is the Basis of all real reforms. No truths can be enunciated, to this end, which do not have their foundation in the Bible. We see men seeking remedies for social evils. The Bible is God's remedy, which he gave with a perfect understanding of all the evils that result from human corruption. Men are searching for the truth; exhuming decayed cities; visiting other lands; studying the stars; yet how true is it that in this search after truth, men do not rightly appreciate this great source of truth. All other works should be as secondary. Yet men, who profess to be seeking the best good of men, turn away from this and kindred institutions; and our literature is nearer associated with this kind of sentiment than with this source of truth. And even Christians do not appear to be sufficiently sensible of the primary importance of this book."

Dr. Bethune said:

"There was great truth in the old Platonic doctrine, that God is unity, and that as we depart from him we divide. When men departed from God, they went out from him, and from this came all that horrible catalogue of vices included under the awful name of heathen. Without God the nations became not only without religion, but without virtue. Out of this grew the separation of the nations. It was a necessity that when the people erected a temple to the false god of Babel there should have been a dispersion and a division of languages; they were traitors against the unity of the race; and hence has come the separation of our race into so many conflicting parties. But under the influence of the blessed religion taught in the Bible, we return to the unity from which we have departed. How sweet to the Christian, when troubled with the conflicts of philosophy, like Noah's dove—how sweet to come home to God, and have a Noah put forth his hand and take us into the ark of the Bible. There is our comfort; we come home to God, and he is our Noah, our rest."

Dr. Plumer said of the present revival:

"Glory be to the Holy Spirit, for the gracious work which he has done these last few months. And if he will continue this work for thirty months

longer, the majority of the people of this land will be the friends of the Lord Jesus. He was glad to hear it said that our Bible is not a charm, not a greengrass, but an instrument in the hand of the Holy Ghost. A father in the city of Memphis, had a son twelve years of age fatally scalded. And when the father's heart was sinking, the child was told that he could not live longer than sundown. Without a tear, the child said, 'Then I shall be singing with the angels. Though you did not know it I have been for months praying to God.'

Dr. Bacon at the meeting of the Home Missionary Society, remarked on the inefficiency of patriotism and philanthropy when not animated and sanctified by Christianity. Patriotism without Christianity was filibusterism, know-nothingism; without Christianity was—something that sounded like 'Garrisonism,' but was not distinctly caught by the reporter.

Dr. Bacon took occasion to defend the modern idea of preaching "to the times." We had heard of a church militant, termagant, etc.; we had another class—the church quiescent, or acquiescent rather, which he did not believe in; he was for the church militant.

Dr. Hitchcock said at the meeting of the Congregational Union:

"What is Protestantism? It has been made up of sects—not for a finality; but sects, as an instrument. And let every man prove his fidelity to Christ by faithfulness to the communion where Providence has placed him. Let us have unity, but not uniformity, till we can unite in that earliest creed, 'I believe in the Holy Catholic Church.'"

A MAXIM IN ETHICS.—Dr. Hawes said, at one of the meetings:

"He had adopted a practical maxim in his ethics, to wit: never knowingly to be drawn into doing what was wrong; and in regard to what was right, if he could not do all he wanted to do, he did the best he could."

T. Starr King.

T. Starr King is a Universalist preacher, of considerable eloquence and ability, but is settled over the Hollis st. Unitarian Society of this city. On the evening of Sunday, May 16, he preached "On the language of Jesus Concerning Eternal Punishment." His text was, "And these shall go away into everlasting punishment." He said:

"Our Orthodox friends said that the text was to be understood literally. The New Testament was not given to us as an entire and perfect chart. It was fragmentary and incomplete, containing not a thousandth part of what Christ uttered. It was mere crumbs and dribblets of his career—snatches of sacred music that died on the air of Palestine. It was only intended to convey hints and seeds of thoughts. Stars and asterisks would be the most significant and eloquent commentary of it. Jesus loved indefinite language and gorgeous imagery, and his frequent use of it was illustrated by copious citations from the Bible. It seemed to have been an Infinite design to give in the New Testament the smallest quantity of matter blended with the utmost intensity of spirit. It was not to be read as you would read a newspaper, but in the light of its general character."

"It would not do to construct from the blazing imagery as it fell from the inspired lips of Christ, or is recorded from an imperfect memory, such a fearful doctrine."

"The speaker then proceeded to explain that the original meaning of the word hell was purely local and technical, and that its latter interpretation had no root in the teachings of Jesus, which were given not for dogma, not for the cold understanding, or for creeds, but are held up to us as the deeply dyeing glasses through which we are to look and learn what a solemn light invests our passions when we deliver our hearts to their supremacy."

"If it was said that Christ would not use figurative and uncertain language on a subject so vital, it was to be remembered that on referring to his second coming, he was either most mystical and figurative in his language, or grossly deceived. The all-important point was to appreciate his poetic mode of expression, and to bring upon it the light of other passages."

Thus the only way he can avoid the doctrine he assails, is to deny its import, the same as he does that predicting Christ's second coming—or adopt the hypothesis that Christ "was either most mystical and figurative in his language, or grossly deceived"! Can such be a minister of Christ?

Super-Terrestrial Influence.

The *Spiritual Telegraph* of May 15th copies the account we gave a few weeks since of a "Singular

Recovery of Speech," but very sagely remarks in relation to it, that,

It is "under circumstances which to a Spiritualist are strongly indicative of the agency of a super-terrestrial influence. We look with surprise and pain upon the apparent studiousness of the Herald to ignore the evidence of such agency as is presented in this case, as though it were afraid to admit the present existence of an active divine power adequate to the regulation of human disorders, and deemed it heresy to suppose that any miraculous exhibitions of spiritual potency could have taken place outside of a far distant period."

The Telegraph is very much mistaken in supposing that we at all ignore "a super-terrestrial influence." Because we deny that it is the work of the ghosts of dead men—the deities to whom the heathen ascribed every super-terrestrial influence—it by no means follows that it is not the result of a higher influence. We ascribe to God, what the Telegraph ascribes to the spirits. God works, as ever, for man and upon man. Every time a soul is regenerated, it is the result of a super-terrestrial influence—even the workings of the Holy Spirit. In God we live and move and have our being. Our lives and health are in his hands. Physicians and medicines are only means for the recovery of the sick. And the prayer of faith to him is another mighty instrumentality. We fully recognize such a Power, which is above all terrestrial resources,—without putting our trust in the spirits which Christ cast out as unclean, and intercourse with which he has forbidden.

Early New England Adventism.

The articles under this head, of which No. 5 will be found on another page, that are being published in the Herald, are very meritorious, and will repay a careful reading. That they are attracting the attention of our readers we also know by the references made to them. A Congregational clergyman, from Barnstable County, who occasionally writes over the signature of "C"—(see Herald of April 10) meeting us in the street, voluntarily referred to them in a very complimentary manner.

Bro. Taylor now purposes a more extended series than he designed and first, at hereafter may issue them in a book form. He will spare no pains in their compilation; and they will be a full and impartial presentation of the views of each writer, whether with or opposed to our pre-millennial views. He designs, in due time, to take up each N. E. writer on prophecy, of the 17th and 18th centuries. He will personally examine each work quoted from, taking nothing second-hand; and he informs us, that so far as the writers of the 17th century are concerned, the articles will not diminish but will increase in interest.

The attention of those who are not subscribers should be called to these articles, as they might like to secure the entire series.

Isaiah 65:20.

A correspondent made an enquiry in the Herald of May 8th respecting Pagnini's translation of this passage, and referred to Prof. Whiting. The latter notices it, and writes under date of May 18th, as follows:

Dear Brother:—After some delay, I have found time to notice the request made in the Herald as to the translation of Isa. 65:20 by Pagnini. His version of the Bible is so rigidly literal, that the Latin is barbarous. Yet it has always been highly esteemed for accuracy. The first edition was published at Lyons, France, in 1528.

The following is his rendering of the verse in question: "Non erit inde ultra infans dierum, neque senex, qui non impleverit suos dies: quoniam puer filius centum annorum morietur, et peccator filius centum annorum maledicetur." The idiomatic expression, "filius centum annorum,"—"the son of a hundred years,"—is equivalent to "a hundred years old." Keeping this in view, our common English version (if we drop the supplement "being") corresponds exactly with Pagnini's rendering. As to the correctness of the English version here, there can be no doubt. Your correspondent has, therefore, been misinformed.

N. N. WHITING.

From the foregoing, it will appear that Pagnini's rendering of the text is as follows:

"There shall be no more thence an infant of days nor an old man that hath not filled his days: For the child shall die the son of an hundred years; but the sinner an hundred years old, shall be accursed."

As the idiomatic expression "the son of an hundred years," is precisely equivalent to "an hundred years old," and as the supplied word "being," does not affect the sense at all, it makes the sense of Pagnini's Latin version, as Prof. W. shows, precisely that of our English; which he also says, "there can be no doubt," is the correct rendering of the original. Our correspondent therefore is in error in supposing that the rendering he gave is that of Pagnini: and his enquiry, whether the original will sustain that rendering, is answered in the negative.

In the last Herald we gave a valuable contribution on the same subject, by Bro. D. T. Taylor, from Dr. N. Homes, of the 17th century, who by a change of those words, which are italicised below, makes the text read as follows:

"There shall be no more thence an infant of days,

nor an old man that hath not filled his days, that the child should die an hundred years old, or the sinner being an hundred years old should be accursed."

If those changes were warrantable it would entirely divest this passage of any difficulty; but from the general agreement with our English version, of all the more reliable renderings of this text, we think it safer to abide by the text just as it is. We wish that Prof. W. had received that No. of the Herald before writing his note as given above, and so had noticed the alteration of Dr. Homes. The passage however, as it stands in our English version, is to our mind, in perfect harmony with the parallel scripture in the apocalypse. The text positively affirms, that

"There shall be no more thence an infant of days, nor an old man that hath not filled his days."

The word "thence" is an adverb of time, and marks the epoch of the "New Heavens and the New Earth," which it is affirmed in v. 17, He will create. The text then declares that when God shall have ushered in the new creation, "There shall not be from that time an infant of days, nor an old man who hath not filled his days"—i. e. there shall not be there any children newly born, nor any men prematurely old. It follows, then, that there will be no births in that new creation; and, if so, there will be no deaths. This is the precise affirmation of parallel scriptures, and therefore it must be the meaning of this. For, in Luke 20:34,36, the Savior affirmed, "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

And in Rev. 21:3, 4, we read what John in his vision of the new heaven and new earth heard, "A great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

As these Scriptures positively affirm the absence of births and deaths after the "Restitution;" and as these later scriptures are the light in which the older passage is to be interpreted, it follows that the inference, naturally flowing from the passage alone, must be admitted, that Isaiah also affirms that in the new earth there will be no infancy, nor decrepitude of age.

The latter part, however of this text in Isaiah, is supposed by some, to contradict this natural inference. It therefore requires our attention:

"For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

As the former part of the text expressly denies the construction placed upon the latter part, and is sustained by later and unequivocal declarations, any construction of the latter clause which contradicts the former must be erroneous. Now the latter clause does not say the child shall die there an hundred years old, &c. When then will he die? It must have respect to the present age, in which children do die, and the aged sinners are accursed. The children who die here, then, shall not be infants of days there: they shall die matured; and old sinners here shall be accursed and never enter there. That this is the meaning of the passage is farther evident from the use of the English word "For," the meaning of which is "because," or "the reason why." Thus the latter clause is the reason why there shall not be according to the former clause, any infancy of age, or decrepitude of years. It is because the infants who die here shall die so matured that they will not be helpless infants there; and the aged sinners, who die here in their sins shall be accursed, and will not be found within the new creation, but they will be "without," where "are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. 22:15.

This text, therefore, instead of giving any support to mixed millenarianism, or of being any obstacle to the view that in the new creation, immortality will be the portion of all, we regard it as one of the proof-texts that in the Regeneration, or Restitution, there will be neither generation, or corruption; and we find nothing in it that needs to be explained away as incompatible with that view—taking the text in its plain and obvious signification, and as supported by the explicit teaching of parallel scriptures.

DEATH OF DR. SCOTT, OF NEWARK, N. J.—The death of good men is always worthy of being noticed. Dr. James Scott, of Newark, N. J., who is lately deceased, is described as "A good man—good in the righteousness of Christ, in which alone he trusted."

The circumstances of his death were these:

"He was seized with paralysis while proceeding to take a bath after rising in the morning, and said to his wife: 'This is paralysis—this is death, and I am prepared to meet it.' He had about a month ago said to a member of his congregation, that if, in the Providence of God, he should soon be called to die, he could say it was a good time. He had completed much that he had undertaken, and he would go with the full love and regret of his people. After his attack, fearing (as was afterwards realized) that he should become unconscious, he sent messages to his people, and to individuals, urging them to believe on Christ. He bade farewell to his family, and made his private arrangements with clearness and promptitude. He became unconscious, and his spirit passed away."—*Christian Intelligencer*.

NOT ENCOURAGING FOR THE MINISTRY.—The Board of Education belonging to the Dutch Reformed Church, does not appear to be in a very flourishing condition, according to the following from the *Christian Intelligencer*:

"At the last Meeting of the 'Executive Committee of the Board of Education,' five young men applied for aid to prosecute their studies for the ministry. When it was

"Resolved unanimously, That whereas more than one half of the churches of our denomination have neglected or refused to aid in the education of young men for the gospel ministry, under the care of the Board of Education, by withholding contributions to the funds of the Board for several years past; and whereas such neglect or refusal has been persisted in notwithstanding the repeated appeals which have been made by circulars or otherwise; and whereas by such neglect a large and accumulating debt has already occurred; and whereas the members of the Executive Committee of the Board, while willing to labor in promotion of the cause entrusted to the Board by the Church, are unwilling to devote their time and labor to managing an increasing and unnecessary debt,—therefore,

Resolved, That until supplied with the necessary funds to meet their current expenses, this Committee decline increasing the number of beneficiaries under their care."

APOSTASY OF BISHOP CLARK, OF R. I.—In the *Spiritual Age* of May 15th, taken from the *New Jerusalem Messenger*—a Swedenborgian paper, is a synopsis of a discourse preached by Bishop Clark, of R. I., on the resurrection. It takes the view that is supported by Swedenborgians, Spiritualists and Unitarians, in denying the resurrection of the body—if the description of the sermon is a correct one. Fifteen years ago, we often heard the discourses of Bishop Clark during the advent season—he being then a preacher in this city. They were sound millenarian sermons. We were told a short time since by an Episcopal minister that the Bishop had changed his views on that subject, and burned all those discourses. We were surprised, but did not expect so radical a change as this description of his sermon indicates—although the swing of the pendulum vibrates to the opposite extreme.

MORE THAN A PLEDGE NEEDED.—Mr. Marshall of Kentucky, better known as Tom Marshall, a politician of remarkable eloquence and marked peculiarities of character, while a member of Congress contracted drinking habits, which threatened his ruin. As a remedy, he took the temperance pledge, and became distinguished as a public advocate of the cause. After several years' abstinence he fell into his former habits. Recently at Cincinnati, in a lecture on Temperance, he made the following allusion to his early resolutions and his attempts to carry them out:

"Every word of that was written in the deepest sincerity. It was felt most heartily. I was confident in myself. When I look back upon that speech I see in it a boasting, vaunting tone that makes me feel ashamed. In that speech I defied a demon—I defied the devil—and the devil attacked me and I fell, like Lucifer, through pride. I needed the lesson to teach me not to wholly rely on myself. But I have 'come to myself,' in the beautiful words of that beautiful book which we call the Bible. I go out now in a humbler mood, and modestly seek a support outside of myself. It lean upon a stronger arm than mine. It was to strengthen myself in this last effort that I delivered this address to-night, for I feel that if I fall now, I shall fall never to rise."

—There are two kinds of Christian righteousness; the one without us, which we have by imputation; the other in us, which consisteth of faith, hope, charity, and other Christian virtues. God giveth us both the one justice and the other; the one by accepting us for righteousness in Christ; the other by working Christian righteousness in us.—*Richard Hooker*.

THE WAR IN INDIA.—The present condition of things in India shows the difficulty of completing the conquest of a half civilized race. After the capture of Delhi, the gathering of the rebels in Oude indicated that the final stand would be made in the capital, Lucknow, the reduction of which would be the termination of the war. Sir Colin Campbell, therefore, concentrated his forces upon that place, and took it before he had fairly brought his ordnance to bear upon the walls. But he took little more than an empty city—the mutineers retiring while he was demonstrating his power to enter.—And now they are gathering again in Rohilcund, which is situated between Lucknow and Delhi. So the British army, with all its cumbersome accompaniments, must move again after these agile herds.—Meanwhile the hot season is creeping on, to the insufferable discomfort of the foreign soldier. Such was the process of subduing the Seminole Indians. A community thus released from the ordinary ties of civilization, has no particular vulnerable point. It is resolved into its original elements, and its tactics must be imitated, with the understanding that extermination is the only sure road to conquest.

SCRIPTURE TROPES.

D.—BY DELTA.

DEPART, v. Lit. To go away: "If thou wilt take the left hand, then I will go the right: or if thou depart to the right hand, then I will go to the left," Gen. 13:9. "Having a desire to depart and to be with Christ which is far better," Phil. 1:23.

—A Metaphor, expressive of discontinuance: "The envy of Ephraim shall depart," Isa. 11:13.

DESTROY, v. Lit. To ruin, so as to incapacitate the subject of it, or to render it unfit for its appropriate uses: "Ye shall destroy their altars, break their images, and cut down their groves," Ex. 34:13. "The people of the prince that shall come, shall destroy the city and the sanctuary," Dan. 9:26. Jesus "said unto them, Destroy this temple, and in three days I will raise it up . . . but he spake of the temple of His body," John 2:19—21. "O Israel, thou hast destroyed thyself, but in Me is thine help,"—Hos. 13:9.

—A Metaphor, expressive of the subversion of anything immaterial: "Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill," Matt. 5:17.

DEVIL, n. Lit. Expressive of Satan, or any unclean spirit: "He laid hold on the dragon, that old serpent, which is the Devil (Diabolos), and Satan, and bound him a thousand years,"—Rev. 20:2. "Thy sacrifice to devils (daimonion), i. e. to the spirits of the departed) and not to God," 1 Cor. 10:20.

—A Metaphor, expressive of characteristics pertaining to the devil: "Have not I chosen you twelve, and one of you is a devil?" John 6:70. "Even so must their wives be grave, not slanderers (diabolous,) sober, faithful in all things," 1 Tim. 3:11.

DEVOUR, v. Lit. To feed upon, eat up, or swallow down: Israel "shall no more be a prey to the heathen, neither shall the beast of the land devour them," Ezek. 34:28.

—A Metaphor, when the agent is inanimate, or the object is immaterial: "Abner said, Shall the sword devour forever?" 2 Sam. 2:26. "Famine and pestilence shall devour him," Ezek. 7:15. "Strangers have devoured his strength, and he knoweth it not," Hos. 7:9.

—A Substitution, for any act of wasting, malice or fraud: "If ye bite and devour one another, take heed that ye be not consumed one of another," Gal. 5:15. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," 1 Pet. 5:8.

DEW, n. Lit. Moisture, precipitated by the cooling of the atmosphere: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine," Gen. 27:28.

—A Simile, when by a comparison anything, or its bestowment or loss, is illustrated by the action of dew on vegetation, the silent and imperceptible manner in which it is precipitated or its departure: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass," Deut. 32:2. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon," Hos. 14:5. "Your goodness is as the morning cloud, and as the early dew it goeth away," Hos. 6:4.

—A Metaphor, expressive of youthful freshness or vigor: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth," Ps. 110:3.

—A Substitution, when the bestowment of it is put for that of analogous blessings: "The fountain of Jacob shall be upon a land of corn and wine: also his heavens shall drop down dew," Deut. 33:28.

To be continued.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

Letter from R. Hutchinson.

BRO. HIMES:—I wish to fulfill a promise to my numerous friends in New York, by saying a few words through the *Herald*. After taking the parting hand of those who kindly accompanied me to the Steamer at the foot of Cortland St., I passed up the North River, &c., with mingled feelings of sadness and satisfaction; and in about 29 hours I arrived in Montreal, being nearly midnight. After enjoying "nature's sweet restorer," for a few hours, at the Ottawa Hotel, I hastened, at 6 next morning, to No. 61 Craig St., where I received the warm greetings of a beloved daughter, and of other friends.

Dr. McCallum and his lady, who have been my friends for many years, invited me to make their house my home during my stay in the city. W. C. Baynes, Esq., Secretary to the University, extended to me a similar invitation. How thankful I ought to be, that when I am called to leave dear friends in one place, my heavenly Father provides me some in another place. So when one friend, without a valid reason, turns the "cold shoulder," God will often find to two turn a warm one.

I remained three days, including the Sabbath.—Beside attending to the wants of my daughter, I accompanied her to her church, and found that she attends a very evangelical ministry. On Monday I attended the Union Prayer-meeting, held in the basement of the Methodist church, Great St. James St. The meeting was thinly attended, and I noticed only three present to whom I ministered there nineteen years since. I was told that while the churches have been revived, no cases of conversion have taken place! This to one from New York was a matter of surprise.

Tuesday morning I left for home,—distance sixty miles, the closing half of which was travelled in a stage, and during the last twelve miles it was very uncomfortable,—an open stage, bad road, very dark, windy, cold, and very rainy; but the discomfort was relieved some by the thought of being almost home. The driver and another young man, who did not seem to mind the pelting storm, sung merry songs all the way; and I certainly did not feel so unpleasantly, as I have sometimes felt in a comfortable carriage or room, with a few persons with sanctimonious faces, and lacking the marks of that "charity," without which, all else is nugatory, or "as sounding brass." However a small mind, instead of a bad heart, is often at fault.

It was after 11 o'clock when the stage stopped at my door. I was soon out of the drenching rain, in the company of a devoted wife, by a good fire, and every thing wearing the aspect of neatness and comfort.—The five children were in bed and asleep, but I soon found myself in their rooms, not to disturb their sweet repose, but to enjoy the sight of them. And they evidently regarded my conduct as venial, for they, with smiling faces, returned the compliment, next morning, before I had arisen, or fully opened my eyes on the light of morn.

Last Sabbath I attended meeting in Waterloo,—had the pleasure of hearing Bro. Dow, who was preaching there for the first time. At his request I spoke, and I hope usefully. My health is poor; but the Lord in whom alone I hope, can make a feeble worm a blessing, and therefore I will continue to do what I can. Though I have no formal ecclesiastical connexion now, yet I trust I have a real one; and by the grace of God, nothing shall prevent my endeavors to serve the cause of Him for whom I feel I can never do enough.

Since I left New York, I have often prayed for the church of which I was pastor, and especially have I remembered the lambs of the flock. I love them in the truth.

"We part in body, not in mind,
Our minds continue one,
And each to each in Jesus joined,
We hand in hand go on."

"Only let your conversation be as becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."

Yours looking for the mercy of Jesus,

R. H.

Waterloo, C. E., May 18th, 1858.

The Two Adams.

NO. VII.

In the preceding number, we have shown that our Lord Jesus Christ, though "made of a woman," yet he is equal with his Father; and an object of Divine worship: although he was not co-eval, or co-eternal with his Father. But as the co-eternity of the Son with the Father, has long been a point in controversy among theologians, I now propose to show my opinion of the scriptural testimony on this important question.

That the Word was in the beginning with God, and the Word was God; we do not doubt: but we also believe that the "Word was made flesh, and dwelt among men," and that this Word, thus made flesh; was and is the Son of God: and will no more have an end, after being once made, than the Father himself will have an end!

But, is the Son of God, the same personal identity or sameness of being with the Father? Let the word of the Lord answer. The apostle says: "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." 1 Cor. 11:3. God, then, is the head of Christ, his Son; as the man is the head of the woman. Hence, the apostle again says: "But to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6. Mark this! "One God the Father" and "One Lord Jesus Christ." "There are three that bear record in heaven." Yes, Three! and that is three times one!

Says Isaiah, "For unto us a child is born, unto us a Son is given." This refers to Christ, the Son of God; but cannot be said of God the Father, for he was never born a child! The Son of God was the seed of Abraham; and was the fruit of David, "joins according to the flesh." Hear Peter on this subject:

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which we now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.—Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," Acts 2:30—36.

Many things are declared of the Son, which would be impossible to apply to the Father. The Son was begotten of the Father. He could not beget himself! The Son was made of a woman,—was born in the city of David,—was circumcised at eight days old; yes, at eight days old!—was baptized when about thirty years old,—He was stricken, smitten of God afflicted,—It pleased the Lord to bruise him,—His soul was exceeding sorrowful, even unto death;—and he gave up the ghost and died, after crying:—"My God, My God, why hast thou forsaken me?" He was laid in the tomb,—was three days and three nights in the heart of the earth; but his soul was not left in hell,—or hades—for God raised him from the dead. Yes! although they killed the Prince of life; yet God raised him from the dead!

After his resurrection he said to Mary,—"Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." When he was received up into heaven, he sat on the right hand of God. Yes! on the right hand of God,—not on the right hand of Himself! He is a now a Mediator between God and man. Yes! between God and man.

God the Father made the first man Adam, a living soul: the last Adam, a quickening spirit. "That was not first, which is spiritual, but that which is natural: afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven!" Can this be said of God the Father?

But it may be asked, Was not Jesus Christ called, Saviour, in the Old Testament? We think not, only by implication; as the following extract from Mac Whorter may show:

"Elohim, the God of Power, appears first as Creator, and in speaking, uses a form of expression implying the existence of other Personalities on an equality with Himself."

"Yahveh Elohim enters into relation with man, assumes all the attributes of Elohim, and maintains a special superintendence over the Race."

"Yahveh Elohim also uses the plural form in speaking, implying the existence of other Personalities on an equality with himself."

"And yet their names are continually interchanged

in such a manner as to produce the impression of Unity." p. 138.

God the Father, then, is spoken of as Saviour; because he would raise unto Israel a Saviour, Jesus, as he said:—

"I have found David the son of Jesse, a man after mine own heart, which shall fulfill all mine own will. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus." Acts 13:22,23. Yes, God, Elohim, according to his promise, raised unto Israel a Saviour, Jesus:—the second Adam. This agrees with what Paul wrote to Timothy:—

"But be thou partaker of the afflictions of the gospel according to the power of God: Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began; but is now made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel."—2 Tim. 1:8—10.

We see by this, that,—according to the power of God, who hath saved us, according to his own purpose and grace, which was given us in Christ Jesus, before the world began, but is now manifest, by the appearing of our Saviour Jesus Christ.

How was our Saviour manifested unto men?—

"For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Our Saviour then, was born in the city of David!

Thus the angel of the Lord declares:—"Behold, I bring you good tidings of great joy, which shall be to all people," for unto you is born this day, a Saviour which is Christ the Lord. With the people of Samaria we can say,—“We have heard him ourselves, and know that this is indeed the Christ—the Saviour of the world.”

By what principle of logic can Father and Son, be identically the same! How can the Son, be as old as his Father! Or in other words, How can he that is begotten, be as old, or be the same as he that begets! Jesus Christ, the second Adam—is “the only begotten Son of God!”

Christians are not joint-heirs with God! But they are heirs of God, and “joint-heirs of Christ.” Rom. 8:17. Blessed is the man who can say,—“Our fellowship is with the Father, and with his Son Jesus Christ.” “Whosoever denieth the Son, the same hath not the Father.” “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.” “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” Now let us be particular in regard to what is recorded in the next three verses which follow the last quotation:—

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit and the water, and the blood; and these three agree in one,” 1 John 5:6—8.

Be careful reader! and believe “the record God gave of his Son;” for “he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.”

“If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”—1 John 5:9—13.

Again, the record declares:—"He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:31—36.

The Father could not send himself into the world! neither would he give all things into his own hands! Jesus knew "that the Father had given all things into his own hand, and that he was come from God, and went to God." How could God the Father come from himself! and then go to himself again!

Said Jesus to his disciples:—"If ye loved me, ye would rejoice, because I said, I go to my Father; for my Father is greater than I." Be careful, reader; don't deny the record! for the Father must be greater than the Son!

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on earth; I have fulfilled the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," John 17:1—5.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father keep through thine own name, those whom thou hast given me, that they may be one, as we are. As thou hast sent me into the world, even so have I also sent them into the world. Neither pray I for these alone, but for them also which shall believe on me through their word: That they may all be one; as thou, Father, art in me, and I in thee, that they may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. Father, I will that they also, whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world," John 17:11,18,20-22,24.

"The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." "And we know that the Son of God is come and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

And now may "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." Amen. T. M. PREBLE.

East Weare, May 17th, 1858.

Letter from R. Robertson.

MY CHRISTIAN BROTHER:—It has often been a forcible argument in favor of that malignant Sect who "love the appearing of our Lord Jesus Christ," that their creed is not liable to the charge of inconsistency, incurred by all other religious denominations, who believe that immortal souls are translated into paradisiacal happiness or endless torments, according to their respective merits, or demerits, done in the body; and at the same time maintain the opinion, that at the end of the world, all these immortals will be summoned to the bar of judgment, when God will then "render to every man according to his works"—an incongruity, that has been a stumbling-block in Christendom, and however true, as not appertaining to that condemned sect mentioned in the Acts of the Apostles, it, nevertheless, is becoming prevalent amongst many, who, in these perilous times of "the last days," profess to be anxiously "waiting for the coming of our Lord Jesus Christ."

Those primitive Christians who steadfastly maintained the doctrine, emphatically styled "the doctrine," or "Gospel of Christ," contented themselves with the humble attitude of patiently waiting for His promised personal return: in the mean time the Holy Spirit, "the Comforter," perfected them in the knowledge of Divine truth concerning things to come. Any other views they could not have entertained, unless they had suffered themselves to be corrupted by the superstitions of surrounding idolatrous nations, many of whose valiant chieftains were held by their people, either through fear or flattery, to become, after their decease, stars in the firmament, and so worshipped them, as Ilus, under the name of Saturn, &c., whilst there still exists a lasting memento of this fearful leaven of idolatry in the debased church of Rome, stigmatized by the appellation of "Harlot," who in her turn, "hath made all the inhabitants of the earth drunk with the wine of her Fornication," thus intimating their besotted alienation from the pure "doctrine of Christ."—Rev. 17:2; and this condition is obvious, when instead of being "like unto men that wait for their Lord," and faithfully beseeching His kingdom, and dominion, Christians are instructed, after the manner of backsliding Israel, to believe, that His glorious Advent, signifies His coming to fetch immortal souls released from their bodies by death, to mansions in the skies; also that when men are converted to this and similar traditionary opinions, mixed

up with divine truth, the Kingdom of Christ is being extended,—whereas, he himself has declared:—"My kingdom is not of this world;" neither can it be, inasmuch as "corruption cannot inherit incorruption;" therefore the doctrine, or rather dogma, that instructs men to believe, on the one hand, that immediately after death, they are translated either into happiness, or misery;—whilst, on the other hand, it affirms, that at a future tribunal, every man shall be rewarded according to his works, is altogether incompatible, and becomes exceedingly sinful in its oppony to the divine testimony, that declares, the reward shall be apportioned, neither above, nor below, but upon the earth, at the advent of our risen Lord to reign, as "King over all the earth."

Wheresoever the gospel, or glad tidings of the kingdom of God, has been preached, under the influence of the Holy Spirit, there man has been divinely called to "seek immortality, eternal life;" for by that gospel, or doctrine, only, the true light has shined upon immortality, which had been obscured, or "kept secret since the world began," and from whomsoever the revealed gospel now continues to be hid, they are lost, deprived of immortality, and our Lord Jesus Christ himself was the first who proclaimed those glad tidings to fallen man, for which purpose he was sent. It was peculiarly His divine Mission, and it was the wilful rejection of this doctrine so often attested by his almighty power, that brought condign punishment upon the Jews they thus condemning themselves to be unworthy of immortality, therefore how shall they escape who now neglect to seek "so great salvation?"

And does it not aggravate the offence of those, who, after the lapse of eighteen centuries, and with such example of the Jews before them, make, in like manner, the word of God of none effect by their vain traditions, and opinions, setting up a spiritual kingdom of Christ, first in the hearts of men, and secondly, in this present evil world, affirming also, that immortality is inherent in man,—verily nothing is more derogatory to divine truth, than this general system of spiritualizing, under the false plea of expounding the Scriptures,—well might the sad doubt be raised—"when the Son of Man cometh shall He find faith on the earth?" Some will say in their hearts, "My Lord delayeth his coming," whilst others will take up with the taunting jest, "Where is the promise of his coming?" See, all things continue as they were from the beginning of the creation.

Ever since the fall of our first parents "the seed of the serpent," and "the seed of the woman" have been contending for the dominion of the earth,—Satan for the present unholy system of corruptibility, and our blessed Lord for a righteous system of incorruptibility, or "glory, honor, and immortality;" but the struggle is nearly accomplished; for he whom God hath appointed heir of all things, and "by whom the world was made,"—will ere long, "take upon himself his great power," and His reign King over all the earth. Therefore let him called, chosen and faithful, wait patiently for him; "for yet a little while, and He that shall come will come, and will not tarry."

Be watchful, my dear Christian brother, be especially vigilant, that the Usurper cast not a thick cloud over "the sure word of prophecy," to dim its lustre, or to refract the rays of that glorious light shining in a dark place, that, instead of being a source of guidance, it misleads, rather than instructs, and becomes an Ignis Fatuus, rather than a light from heaven. For he knows, full well, that to spiritualise, or mistify, the precious texts of Scripture, his own diabolical work is as effectually accomplished, as if God's revealed purposes were wholly neglected. The Arch Deceiver has no objection to any sectarian exposition of the Scriptures where the text is expounded to suit some particular dogma, and "darken counsel by words that lack knowledge;" for in nothing is his subtlety more dangerous, than in the errors he suggests as "an angel of light."

It is not uncommon to hear from pulpits, vague dissertations on the Immortal Soul, the never-dying soul, &c., whereas, immortality is the inestimable prize for which the Christian warrior is called to buckle on the whole armour of God. It is his crown, his robe of righteousness—his wedding garment, of fine linen, clean and white, without which, he dare not, nay, cannot, "enter into the Kingdom of God"—not being equipped "in the likeness of Christ." And although a man may grasp a world of riches and honors, wherein shall it profit him, if he "lose his own soul," or fail in obtaining the gift of eternal life, seeing that he can make no exchange for the inestimable treasure. It being therefore your happy privilege to become a partaker of the heavenly calling, to seek to lay hold of and to win the precious diadem, let no man deceive you with vain words, by assuring you that the crown is on thy brow, knowing that it cannot be obtained until the glorious opening of our coronation festival.

Both order, and plan, are obvious in the whole economy of human redemption. Man's probation, is as indispensable to his future exaltation, as germination is necessary to produce the expanded flower. His conflict must be won, ere he obtain the laurel of victory, or final change from mortal to immortality; now can he by any means attain that perfection, short of actual, genuine belief in the divine merits of Jesus Christ, as revealed in the Scriptures. My sheep, says the Shepherd of Israel, hear my voice; a stranger they will not follow, but flee from him, for they know not the voice of strangers; who show themselves to be ignorant of the way, the truth, and the life. "There is none other name under heaven given among men whereby we must be saved." He is the only door whereby "if any man enter in, he shall be saved," and that such actual belief is necessary, is shown by the following proposition, "If thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Now, this acknowledgment cannot be properly made, without the aid of the Holy Spirit, nor was it made, either in the patriarchal, or Levitical dispensations; therefore in reference to the gospel dispensation, the fulness of times, it is written, "God now commandeth all men everywhere to repent," (Acts 17:30) by casting off former darkness, and putting on the armour of spiritual light. And wherefore? Because He "hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof He hath given assurance unto all men, in that He hath raised him from the dead."

The true believer in Christ, being baptized with the Holy Spirit, which is the one baptism of Scripture, is in the goodly condition of those who are "Sealed into the day of redemption," Eph. 4:30—he hath everlasting life—the good seed is there sown, but not yet sprung up; the kingdom of God is within him, but not yet manifested; the flower is still in embryo, liable to decay, but will if duly nurtured yield its fragrant bloom in the Paradise of God. Whilst, on the other hand, "he that hath not the Son, hath not life"—no germ of immortality within, and "he that believeth not the Son, shall not see life"—will fail of immortality as an unbeliever; for God sent his only begotten Son into the world, that we might live through him; and, hence, we learn that where the good seed shall have been sown, owing either to bad or fallow ground—for both, alike, are incapable of producing fruits to perfection, not being nurtured with the water of life, by the dresser of the vineyard,—no precious fruit will appear; the whole of which testimony would, however, be divested of all its intrinsic value, if the assertion be true, that "infants are certainly saved," (See Her. Vol. 19, p. 29) who by reason of their natural disqualification, as infants, are unable to meet the demands required. As fallow ground, they possess no pre-eminence over bad ground, so far as bringing fruit to perfection is essential. But it may serve to assuage the grief of bereaved parents to be directed to

"Look upward, and your child you'll see
Fixed in his blest abode,"

after the example of heathen mythology, all conjectural, and doubtless, of no greater value, compared with the revealed truth.

It may here be asked, how then are infants that have not sinned after the similitude of Adam's transgression, and millions of persons similarly circumstanced, disposed of at their dissolution?—to which question, the suitable answer given to Simon Peter, concerning the future disposal of the beloved disciple, is here applicable,—"What is that to thee? for, if all the component parts of the divine plan of salvation, have not been unfolded to you, although all the parts may not be made to appear, at once, as it were in bold relief, follow the Lord, (John 8:12) by devoutly searching the Scriptures to ascertain whether these things are so: and it may be you will there perceive that "nothing is too hard for God to perform;" that with him nothing is impossible, but with him all things are possible. Be assured, once for all, that he has never been, nor ever will be, fully reconciled to any one part of the human race, man, woman or child, until the complete accomplishment of that era, typified by the day of atonement, when an entrance into the Holy of Holies, or his manifested presence, will be opened to all who are reconciled to Him through his well-beloved Son, not by means of any imputed righteousness, but a righteousness obtained by veritable belief in Him. Then shall all who constitute the Israel of God, notwithstanding their former enmity to him, cast down the arms of their rebellious nature; for then, and then only, shall "all things in heaven, and in earth, be fully reconciled by Christ, even unto Him."

In offering these desultory observations, I beg to assure you, that I have not been actuated by the mean spirit of controversy, but from an ardent desire to be a "fellow-helper to the truth"—3 John

8; also to rescue it from the clouds of error which are densely gathering in these perilous times of the last days, so that it may still shine with its wonted lustre to all, who are both looking for and love the glorious appearing of the Great God and our Saviour Jesus Christ; and that it may be your exalted privilege, after having borne the heat and burden of the day, in our Heavenly Master's vineyard, to enter into his rest, and joy, ascribing unto him all power, dominion, and glory; is the fervent prayer of Yours, very faithfully, in the "blessed hope" of immortality,

R. R.
London, Eng., Feb. 1858.

Sophistry may perplex truth, ingenuity may warp the decrees of justice, and ridicule may raise an undeserved laugh; but where free inquiry prevails, errors will be corrected, justice will be revered, and ridicule will be retorted on those who have abused its influence.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

FELL asleep in Christ, Stanbridge, Canada East, on the 17th of April, LURINDA, daughter of Sylvester and Hannah SWEET.

She died of congestion of the brain, in the bloom of life, yet ripe for the garner of heaven.

In the winter of '55 and '56, Bro. Sornberger and the writer held some extra meetings in West Dunham, and a sister of the deceased was providentially there, and was thoroughly converted to the truth. The result was, she returned home, commenced prayers in her father's family, meeting much opposition. But she still persevered in the right way, and her labor was not in vain; for her parents and three sisters were hopefully converted and were buried in baptism. Lurinda was one of the number, and it was remarked by all what a change had taken place in that family.

They mourn, but not without hope. For some time previous to death, Lurinda seemed to be more in earnest, and when the period arrived for the chilly embrace of the monster, her work was done. She had fought the good fight, finished her course and kept the faith; so that the fortnight that she was under the care of the physician, with acute pain, she could pray and praise the Lord, saying, "I shall sleep only a little while in the dust of the earth, before the Lord will come, and then I shall awake and sing." Isa. 26:19. Closing her own eyes, she died without a struggle.

The funeral, on the 19th, was improved by the writer, who spoke to a crowded concourse, who listened with candor.

P. V. WEST.

Sutton, C. E., May 7th, 1858.

The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

tf may 29, '58

TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck. It was cured by the Golden Salve in about ten days."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promoters of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefit on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—1y

ADVENT HERALD.

BOSTON, MAY 29, 1858.

ITEMS AND NEWS.

The number of dead bodies taken annually, from the waters surrounding New York, is said to reach four hundred.

A workman narrowly escaped suffocation in a Croton water-pipe at New York recently. He had gone inside one of the large mains, to do some corking, expecting to get out of the stop-cock, but no screw was at hand to unscrew the stop-cock, and the poor fellow nearly perished before the main pipe could be broken to let him out.

A physician at Danville, Va., has a horse that loves tobacco, and not only chews, but swallows it.

A yellow wolf was killed in Bellevue Valley, Iron co., Mo., a week or two ago, which measured five feet four in. from the nose to the tail, was three feet in height, and its foot, with the claws, was five inches in length. The "varmint" had killed one hundred sheep in the county.

A most extraordinary custom prevails among the Vizires, a powerful tribe occupying an extensive district in Cabul, among the mountains between Persia and India. The women choose their husbands, and not the husbands their wives. If a woman be pleased with a man she sends the drummer of the camp to pin a handkerchief to his hat, with a pin which she has used to fasten her hair. The man is obliged to marry her if he can pay her price to her father.

The London Herald says:—"The town of Frankenstein, in Silesia, situated on the road from Dreslan to Glatz, was on the 24th ult. entirely destroyed by fire. Out of 500 houses, which the town contained, 400, including the Catholic church, are in ruins. Sixteen persons perished in the flames."

The Emperor of the French has completed his 50th year, having been born at the Tuileries on the 20th April, 1808.

For washing fine and elegant colors, the Scientific American advises ladies to boil some bran in rain water, and use the liquor cold. Nothing can equal it for ease upon colors and for cleansing cloth.

During a recent thunderstorm near the town of Harrodsburgh, Miss., a man on horseback was struck by lightning and killed, but, strange to say, the horse escaped uninjured.

"My character," said an alderman, who had cleared himself from a charge of bribery; "my character, sir, is like my boots—all the brighter for blacking."

The Chicago Journal says a young man just arrived in that city from the East, was there robbed of \$900. He got on a spree, and visited the dens of infamy in the city, in company with some scoundrels. On recovering from his spree, he found himself in a strange place and his "pile" gone. "A fool and his money are soon parted."

In Lowell, May 19, a young man named Alonzo W. Graves, a machinist, employed on the Massachusetts Corporation, was caught by the main shaft in the basement of one of the mills and almost instantly killed. The shaft was revolving at the rate of 120 revolutions per minute. His head was badly crushed, one of his arms was broken, and there were other injuries upon his person. His age was twenty-nine years, and he leaves a wife and one child.

There is considerable stir in Iowa, owing to the reported discovery of gold diggings in that State, about one hundred miles from Keokuk. The fact of gold being found in Warren and three or four of the adjoining counties, it is said, is now confirmed beyond any reasonable doubt. The diggers are averaging about two dollars a day. So says a correspondent of the Boston Journal.

Rev. H. R. Hoisington, pastor of the Congregational church in Centre Brook, Ct., was stricken with apoplexy while preaching on Sunday afternoon, the 16th inst., and died the same evening. Mr. H. was formerly a missionary of the American Board at Ceylon. His age was fifty-seven years.

A chimney built in 1793, in an old house on King st., Northampton, on being taken down a few weeks since, furnished bricks enough to build three modern chimneys, an underpinning to the house, a cistern, eight piers in the cellar, and a drain three hundred feet long, besides a wagon load and a lot on hand.

The Chinamen who were hung in Amador county, Cal., for murder, cut off their finger-nails, had them inclosed in beautiful boxes, and scented with rare perfumes, for transmission to their friends in the Flowery Kingdom.

A fire occurred in Chicago, May 18th, which resulted in a lamentable loss of life. Nine persons are known to have been burned to death, and others missing.

The last accounts from Utah state that Brigham Young had abdicated, and that Gov. Cumming entered Salt Lake City April 1st, by invitation. Most of the Mormons—men, women and children—had emigrated south, or were preparing to do so. It is said that the Mormons had made no preparations for war, and had planted no crops in Utah, showing their purpose to have been to break up there, and also that their point of destination is Sonora, in Mexico. Doubtless they have been preparing for this step for some time, and that, too, with the full knowledge and assent of the Mexican government.

STORM IN ILLINOIS. The Galesburg (Ill.) Democrat of the 15th inst. gives the following description of the furious storm which passed over that and other places in Illinois on the 13th:

"Between 3 and 4 o'clock in the afternoon the rain began to descend moderately, but soon increased and turned into the most powerful shower of hailstones we have ever seen. The hailstones were about the size of small hen's eggs, and continued to fall for about ten minutes or more, entirely covering the ground, breaking in windows and cutting off branches from the trees. We were quietly seated in our sanctum at the time, but the glass from a window above commenced falling on our head, and we were obliged to beat a retreat.

"Nearly two-thirds of the windows in the city exposed to the drift of the storm were broken in.—The storm subsided, and it was thought no more danger was to be feared; but the wind began to rise, and drifted the clouds about in confusion. In ten minutes a perfect Pandemonium reigned without. So dense were the clouds that not a single object could be seen, but amid the roar of the elements, the crashing of buildings could be heard, and the cries of those who were being drifted about the streets pelted by the storm. People seemed to be afraid to remain in their stores and dwellings, as there was

danger every moment of being crushed by their fall, and yet to venture out seemed almost certain death."

The Democrat gives a list of buildings and other property destroyed by the gale in Galesburg and the adjoining towns, and estimates the damage at \$200,000. Among the buildings destroyed in Galesburg was the church of Rev. Dr. Beecher, (formerly of Boston,) involving a loss of \$20,000. The tornado overthrew a passenger train on the Chicago, Alton and St. Louis railroad, near Lexington.—The cars were blown from the track, leaving the locomotive alone in possession of the rails, held there by superior weight of metal, while the cars and their tender were not very tenderly deposited on their sides in the ditch at the base of the embankment, fortunately a low one.

The passengers were of course very unceremoniously mixed up by the casualty, but fortunately no serious injuries were received. There were, however, many narrow escapes.

At Peoria, Ill., the hurricane struck the city at about 5 o'clock in the evening. In the twinkling of an eye, fifteen or twenty houses were unroofed, every church spire in the city blown down, three canal boats loaded with lumber sunk, and the steamer Olin, with twenty-one passengers on board, made a complete wreck, her cabin being blown entirely away. And what seems really miraculous, is the fact that but one life was lost in all this furious disorganization of matter and utter demolition of structures. It is said that a little child was lost from off the wrecked steamer.

The lumber in the yards was blown all over the city, the gas lamps were all blown down, and the signs were sent flying in every direction; windows and gable ends were smashed in, whole trains of cars were blown off the track, and the beautiful College building upon the bluff utterly demolished.

ASTOUNDING LEGISLATIVE CORRUPTION.—According to a report of an investigating committee, of the Wisconsin Legislature, a synopsis of which we find in the Madison (Wis.) State Journal, nearly the whole Wisconsin Legislature of 1856 was bought up by the Lacrosse and Milwaukee Railroad Company, in order to obtain the passage of a land grant. Such a display of wholesale bribery is without a parallel in this country, and we hope ever will be. From the report of the committee it appears that eight Senators received \$10,000 each in stock or bonds of the railroad company for their votes; three received \$20,000 each, and one \$25,000. Sum total \$165,000! Fifty-one assemblymen received \$5000 each, in stocks or bonds, eight received \$10,000 each, and one \$20,000—making \$355,000 for that branch of the Legislature. The Governor was paid \$50,000, Lieut.-Governor \$10,000, Comptroller \$10,000, private Secretary of the Governor \$5000, "one Smith" \$10,000, sundry officers of the Legislature \$16,000 altogether. A newspaper editor \$10,000, and a number of other parties not connected with the State government \$246,000. The sum total of these extraordinary bribes is upwards of \$872,000! In the Assembly only four members voted for the bill who were not paid, and in the Senate only six. There were but thirteen votes against it in both houses.

A MIXED-UP LAW SUIT.—An exchange tells of a "mixed-up law suit" which came off at Vermont last fall. It seems that Smith shot a rabid dog that was trespassing on his lot, and belonging to one Davidson. The dog ran into the road and frightened a horse belonging to one Shufelt. Shufelt's horse ran away, upset a wagon, and broke a leg belonging to W. H. Paterson. The question now is—who shall Patterson sue for damages—Smith, Shufelt, or Davidson? As Smith had caused the accident, Shufelt allows that Smith should foot the bill. Smith's counsel objects to this, by saying that Smith was doing a lawful act in a lawful manner, and that as the horse was frightened by the dog, the owner of the dog (Davidson) should pay the damages. Davidson's lawyer claims, on the contrary, that he is not holden, because the dog was not mad; and if he were mad, he would not have frightened the horse had Smith attended to his own business and let the dog alone. How the question will come out, will be known in time, when the courts sit.

AN AFFLICTED PEOPLE. God's children are like stars, that shine brightest in the darkest night; like torches, that are the better for beating; like grapes, that come not to the proof till they come to the press; like trees, that drive down their roots further, and grasp the earth tighter, by reason of the storm; like vines, that grow the better for bleeding; like gold, that looks better for scouring; like glow-worms, that shine best in the dark; like juniper, that smells sweetest in the fire; like the pomander, which becomes more fragrant for chafing; like the palm-tree, which proves the better for preserving; like the chamomile, which spreads the more as you tread upon it.

A STRIKING COMPARISON. Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffold, constructed for the purpose, some forty feet from the ground. One of them was so intent upon his work, that he became wholly absorbed in admiration, and stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved backwards slowly, surveying critically the work of his pencil, until he neared the very edge of the plank upon which he stood.

At this critical moment his companion turned suddenly, and, almost frozen with horror, beheld his imminent peril; another instant and the enthusiast would be precipitated upon the pavement beneath; if he spoke to him it was certain death—if he held his peace, it was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, he flung it against the wall, spattering the beautiful picture with unsightly coloring. The painter flew forward, and turned upon his friend with fierce imprecations, but startled at his ghastly face, he listened to the recital of his danger, looked shudderingly over the dread space below, and with tears of gratitude blessed the hand that saved him.

So, said a preacher, we sometimes get absorbed in looking upon the world, and in contemplating it, step backwards, unconscious of our peril, when the Almighty dashes out the images, and we spring forward—to lament their destruction—into the outstretched arm of mercy, and are saved.

POINTLESS SERMONS.—In one of his discourses, John Newton has this pithy remark:

"Many sermons, ingenious in their kind, may be compared to a letter put in the post office without a direction. It is addressed to nobody, it is owned by nobody, and if a hundred people were to read it, not one of them would think himself concerned in the contents."

THE DIFFERENCE.—A young minister, addressing a rather fashionable audience, attacked their pride and extravagance, as seen in their dresses, ribbons, ruffles, chains, and jewels. In the afternoon an old minister, preached powerfully on the corruption of human nature, the enmity of the soul towards God, and the necessity for a new heart. In the evening as they sat together in private, the young minister said, "Father D. why do you not preach against the vanity and pride of the people for dressing so extravagantly?" "Ah, son Timothy," replied the venerable man, "while you are trimming off the top and branches of the tree, I am endeavoring to cut it up by the roots, and then the whole top must die!"

THINKING AND TALKING.—To talk well one must think well. Strict mental discipline and habits of consecutive thinking add greatly to the interest and value of a person's conversation. Our ideas as well as our words should be so arranged that the connection between them shall clearly appear. We cannot reasonably expect to express clearly and effectively ideas which have only a chaotic existence in our minds. Strive then, to acquire methodical habits of thought. Accustom yourself to argue upon and investigate subjects which bring into exercise all the powers of your mind, and always aim at the clearest statement possible of all your propositions and arguments. This course will improve both your mind and your conversational powers.—[How to talk.

THE MAINE ANNUAL CONFERENCE OF ADVENTISTS. This Conference is to be holden in Richmond, Reed Meeting House, to commence on Thursday, 10 o'clock A. M. June 17th, and continue over the following Sabbath.

It is hoped that those who are specially interested in the great truths which have called us out as a distinct class, sufficiently see and feel that the cause they have espoused, and which has already benefited so many, demands their continued, and more united harmonious efforts to sustain and increase the interest upon the all important theme of the day of the Lord—the judgment, and the kingdom of God at hand. Never, since we became a people, has there been a time when we could labor so understandingly and effectually as now. Let us try to unite all our strength, given by the Lord, and encourage all who are inclined to the truth. Come, brethren,—all who can consistently,—and let us see each other again in the flesh; talk, pray, sing, and consult how we may best act to save our fellowmen and ourselves by the instrumentalities God has put in our hands.

The meeting is two miles from the Railroad station, and from steamboat wharf. Those coming from North by railroad will arrive at 12 M.—Those from south and West, at 3 P. M. and should come Wednesday. Brethren in the vicinity, though few, will do all they can to provide for those who come, and will furnish pasturing for horses. And as this meeting is intended for the benefit of the cause generally, in all parts of the state, churches

and lay brethren should furnish means to defray the expenses of the ministers, or come prepared to contribute to it at the meeting, as those in the place will do all their duty in taking care of those who come, and they will be glad to see all who can come. Call for Elder I. C. Wellcome at the Village, or David Robinson, Low Curtis, John Umberhind in the vicinity.

We take the liberty to sign the names of several of our ministers, to this call, whom we know to be anxious for the meeting, as time has not permitted us to notify them of its arrangement. Will all other ministers interested, send their names to the office to be added?

N. Smith, Chairman: S. K. Partridge, Sec'y; I. C. Wellcome, R. R. York, L. L. Howard, Jesse Partridge, E. M. Haggott, D. M. Hanscomb, C. Goad, Thomas Smith, I. Daimon, H. B. Sevey.
Hallowell, Me., May 14, 1858.

APPOINTMENTS.

Elders Ross and Churchill, of Lowell, will hold a meeting in Manchester, N. H., to commence Thursday evening, June 3d, and continue over the Sabbath. The place of meeting is Smyth's Block, hall No. 33. JOHN MORSE.

J. M. Orrock may be expected to preach at Knowlton's Falls, C. E., May 29th, at 6 o'clock, and Sunday 30th, at half-past 10 A. M.; Waterloo, at 2 P. M.; in the Harvey school house, the 31st, at half-past 5 o'clock; and in West Shefford Thursday, June 3d, at the same hour (if Bro. Lawrence thinks it best to make an appointment.)

CANADA EAST AND VERMONT CONFERENCE.—This annual conference of Adventists will be held in the Old Meeting-house, in Hatley, C. E., to commence Wednesday, June 3, at 2 o'clock P. M. and hold over the following Sabbath. It is desirable that an unusual interest be manifested to come to this "feast of the Lord," by our brethren within the limits of the Conference. Let our ministers especially be on the ground in season. As the meeting is appointed in Hatley by request of the brethren there, it is expected that the friends will do what they can to provide for those from abroad. Come, all who can.
J. M. ORROCK, Sec'y of Con.

Providence permitting, I will preach at Loudon Village the last Sunday in May; at Warner (Waterloo) the first Sunday in June.
S. S. MOOREY.

The Advent church in Manchester, N. H., worshipping in the Chapel on Central street, have removed their meetings to Smyth's Block, Hall No. 33, where meetings will be held three times on the Sabbath, and Tuesday and Friday evenings.
J. MORSE, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. Smith—Have cr. Mrs. S. \$1, and ch'd to you. This, with the 50 cts. ch'd for Guides for yourself and A K balances your acct up to Jan. 1st.

J. W. Lyon—Sent No. 19, the 21st.

L. R. Brouk, \$2—Sent Miller's lectures and his Memoirs by mail, to Belvidere, Ill., the 21st inst.

J. M. Orrock—Sent books 21st.

W. H. Eastman—They are out of the Library which you name at the Sunday School Depository. They expect to have a supply, but cannot tell how soon. Will you wait, or will you designate something else?

A. Brown—Sent book 24th.

H. Wood—It was rec'd and paid to No. 911.

Rev. E. Peaslee—No. 4 is rec'd.

To Aid this Office.—Mrs. Mary Wood, \$8.

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BY JOSHUA V. HIMES.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

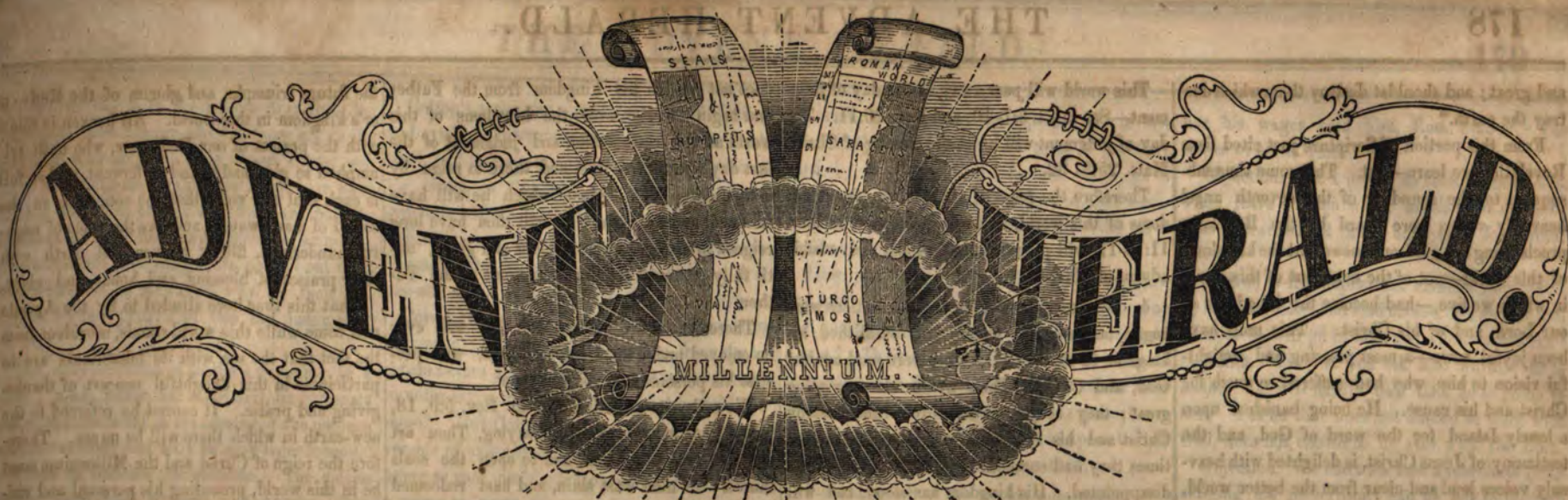
RECEIPTS.

UP TO TUESDAY, MAY 25TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Mrs. A. Small 867, J. Talford 898, R. R. Schellhouse 891, E. Sabin 911, J. B. Payne 914, Elder Geo. Sigler 919, G. Huntley 914, D. Demmon 914, M. A. Norris 914, B. I. Clark 914, S. Flagg 914, A. Collins 919 and G. to 144, L. Parker 872 and G. to 140, D. W. Bowles 898, Jonathan Little 914, H. Stevens 914, F. Davis 913, W. O. Parsons 893—each \$1.

Henry Mellus, of New Castle, 919, E. Howard 900, S. Carmont 867, N. Wood 971, J. Shelley 937, J. Crampton one No. from 893 and two from 906, and all to 919, Elizabeth Brown 940—each \$2.
Sarah S. Fenn 923, \$3.



WHOLE NO. 890.

BOSTON, SATURDAY, JUNE 5, 1858.

VOLUME XIX. NO. 23.

"STAND UP FOR JESUS."

(Dying Charge of Rev. Dudley A. Tyng.)

Stand up for Jesus! Strengthened by his hand,
Even I though young, have ventured thus to stand;
But, soon cut down, as maim'd and faint I lie,
Hear, O my friends! the charge with which I die—
Stand up for Jesus!

Stand up for Jesus! Dear ones of my home!
Who made me slow to leave and swift to come:
Sweet wife and children! gifts of perfect love!
Still, as ye catch my smile from climes above,
Stand up for Jesus!

Stand up for Jesus! Thou, my honor'd sire!
Blest with the heart of truth and tongue of fire;
Whose brave example taught me how to live,
Take from my lips the lesson thine should give—
Stand up for Jesus!

Stand up for Jesus! All who lead His host!
Crown'd with the splendors of the Holy Ghost!
Shrink from no foe, to no temptation yield,
Urge on the triumphs of this glorious field—
Stand up for Jesus!

Stand up for Jesus! Ye, with whom I stood
In purer, stronger bonds than those of blood:
Church of the Covenant! favored, firm, and true,
Remember Him to whom all thanks are due—
Stand up for Jesus!

Stand up for Jesus! Listeners to that word—
"Ye that are men, go now and serve the Lord!"
Only to serve in heaven, on earth I fall;
Ye who remain, still hear your comrade's call—
Stand up for Jesus!

Stand up for Jesus! Ye of every name,
All one in prayer and all with praise a-flame:
Forget the sad estrangements of the past,
With one consent, in love and peace at last,
Stand up for Jesus!

Stand up for Jesus! Lo! at God's right hand
Jesus himself for us delights to stand!
Let saints and sinners wonder at His grace:
Let Jews and Gentiles join, and all our race
Stand up for Jesus.

T. H. Stockton.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

There seem to have been two great reasons why the churches, heretofore so bitterly persecuted, began to experience an interlude at least of outward and national peace. We have read the remarkable and impressive conversion of Saul, a conversion that is one of the most striking proofs of the inspiration of the Scriptures, and the reality of the Christian faith; and the conversion of so ruthless a persecutor of the saints of God into a preacher of that Christ whom formerly he opposed, must have been the removal of a very great oppressor of the church, and therefore, its introduction into a state of comparative, if only momentary respite. We have stated, that about this very time the Roman emperor Caligula directed and commanded his own image to be placed in the holy of holies in the temple of Jerusalem. This outrage, so blasphemous in the judgment of a Jew, so vexed and grieved and roused them to resistance, that they were too concerned in repelling an aggression on themselves to waste their time, strength, and attention in persecuting the Christians. And these two events, one the result of the internal quarrels of the Jews, and the other a providential occurrence, were not unlikely the reason why the churches throughout Samaria, and Judea, and Galilee, appear to have enjoyed a momentary rest.

We here find the expression not "the church," but "churches." And this surely would teach us that there were many assemblies, each assembly in its place called a church; and altogether

constituting the church of Judea, of Samaria, and of Galilee. It is quite plain that the word "church" is sometimes used in the New Testament to denote two or three met together in Christ's name, as the church in such a one's house. It is also used in the New Testament to denote the church, meaning the congregation, the consolidation, or the union and communion under one government of many churches. For instance we read in the Acts of the Apostles, that there were many ministers, or bishops, and therefore many congregations; but we read in the Book of Revelation, that all these congregations together constituted the church of Ephesus. That there is the church congregational is plain; that there is the church national is no less fairly deducible by the express language of the word of God. In other words, that while Congregationalism is right, Presbytery and Episcopacy are right also, and that the one has just as much a basis in Scripture as the other; for none of the three are there explicitly and distinctly laid down. Now, what constitutes then a church, of which there were so many in Judea, and Galilee, and Samaria? Numbers constitute a crowd; but two or three met in Christ's name constitute a church. An orator collects a crowd; a builder raises a chapel, a meeting-house, a cathedral; but Christ in the midst of two or three met in his name, consecrates the crowd into a church, the building, into a meeting-place of the saints of the Most High. It is not splendour of architecture that makes a church; for dead stones form a building living stones make a church. It is not numbers that form a church; but two or three met in Christ's name to praise him, to read his word, to ask his blessing, to set forth his praise, constitute a church that man cannot make, and that no anathemas can dissolve or destroy.

You notice the expression again occurs, "many churches." Now, this teaches us that there are many sections of the one catholic church, separate from each other, distinguished by habit, by peculiarity of rite, of ceremony, of government, or form, but nevertheless branches of one universal or catholic church. Our blessed Lord brings out this distinction most beautifully in the 16th verse of the 10th chapter of St. John, where our translation is most sadly at fault. It reads in our translation, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd." Now, the two Greek words translated "fold," are perfectly distinct from each other. The proper rendering of the verse would be, "Other sheep I have which are not of this fold" or of this pen, to use a pastoral phrase in this country—"them I must bring, and they shall hear my voice; and there shall be"—not one fold, for there are many folds, many churches in Judea, and Samaria, and Galilee—"but there shall be one flock under one shepherd." In other words, the text most beautifully states that there are many folds, and there is no promise that there shall be one fold; but there is a distinct promise that there shall be one flock. They meet in many folds, but they shall constitute in the sight of Him who knows their circumstances, their character, and their all, one catholic or universal church. We have here evidence in this statement of the progress that Christianity had made. We read in the begin-

ning that the disciples, men and women, and apostles, constituting a hundred and twenty, met in an upper room—a very little flock and a very small fold. But now we read of three thousand being added on one day—so many thousand here and so many thousand there, till at last there was a large number of churches; there were the churches of Samaria, and Judea, and Galilee. The little had become a thousand; the little fold was now spread into many folds; but believers were still one flock, under Christ the Great Shepherd, that superintends and governs them all.

Again, we read here that all the churches, after the persecutions they had come through, had rest. Not the rest that will be. "There remaineth a rest;" it is in the future; it is the burden of promises; it is not the enjoyment of the present. This is not your rest; that rest is not yet come. Then what rest had they? A respite from the storm, that was all; a sunny hour in a dark and cold April day. It was a bivouac, not a rest; it was a camp for a night, not the rest that remaineth for the people of God, not the peace that shall last forever of the heavenly Jerusalem. Persecution sheathed its sword for a little; the fires ceased to blaze; the Jews had other persons to deal with, other subjects to discuss, other perils to fear; and they felt the Christians were too contemptible to occupy their thoughts, when a Caligula was thundering against all that they thought sacred, and profaning the temple that was so holy in their estimation. Now, during this rest, it says, these churches, these many folds into which the one flock was divided, were edified. This word edified is an architectural phrase; it means literally, were built up; and it is in full harmony with similar expressions in God's word. "Ye are God's building. Other foundation can no man lay except that which is laid, which is Christ Jesus." And thus the apostle sets himself forth as a builder. And when he states here, the churches were edified, it does not mean that each individual was instructed in some peculiar qualification of the period; but that these churches, these groups of living stones, these layers of living stones, resting on the foundation, were increased; fresh ones, fresh stones, were taken from the dead quarry, quickened into life, and laid in successive layers upon Christ the Foundation-stone. It relates rather to the extension in breadth, in elevation, or height of believers, than to the inner edification of each separate individual. It was the churches as such that were edified, not individuals in detail, as far as this phrase goes, that were more sanctified, spiritualised, and made holy. We find that times of controversy are not favorable to the growth of living and spiritual religion; times of persecution are the most favorable to the intensity of the inner life, or the growth of true spirituality of mind. Times of rest are always favorable to the extension, expansion, and elevation of the church. In times of controversy it is men with the staff and rod laid aside, and with the sword beating off the aggressor; in times of persecution, it is Christians cut down the instant they declare themselves; and none, therefore, becoming Christians, but those who are unfeignedly and actually so; and each as he feels that he has no home upon earth, looking more wistfully for a coming home

in heaven. But in times of rest or of quiet, when there is no persecution, no controversy, nothing to fear from professing Christianity, but on the contrary, everything probably, in outward circumstances, and character, and reputation, to gain by it, men join the church. Nicodemus comes out, then, when Nicodemus would not have come out from the fear of the Jews; the terror of converts is removed, and thousands show themselves to be true Christians, though it may be not of the highest order, who in other circumstances would have been hidden in the secret and sequestered places of the earth.

And then it is added, that whilst the church outwardly was thus built up, the Christians, the members of it, "walked in the fear of the Lord, and in the comfort of the Holy Ghost." Here is individual Christianity. Enoch walked with God; Abraham walked before God; Noah walked with God; and so here it is said, "they walked in the fear of God." The only idea that is premised in it is that, perhaps, of progress. An individual Christian, as a Christian rarely stands still. He may not outwardly appear to advance; sometimes he may doubt himself if he is advancing; but if he be apparently standing still, it is only to recruit himself for more speedily and vigorously pursuing his onward way to the rest that remaineth for the people of God. And many Christians walk in the divine life, that is, make progress, by becoming more acquainted with themselves, by going downwards, therefore, in humility and lowliness of mind; and then more speedily advancing, because of their deeper acquaintance with themselves.

To be continued.

Original.

The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal Church, and the Herald, has been arranged for our columns. Mr. Peaslee takes the affirmative and opens the discussion, and the Herald will follow in the negative.]

NO. 4 OF THE OPENING ARGUMENT.

Dear Sir.—In this No. we shall introduce several passages of Scripture not before cited in this discussion, in support of the affirmative of our question.

Rev. 11:15, 18.—"And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name small

and great; and shouldst destroy them which destroy the earth."

From this portion of Scripture just cited from Revelation we learn—1st. That some time subsequent to the sounding of the seventh angel heavenly voices were heard by the Revelator proclaiming the gladsome news that the kingdoms of this world—not of the next, but of this world in which we live,—had become the kingdoms of our Lord and of his Christ. This must have been joyful news—a most pleasing and delightful vision to him, who had suffered so much for Christ and his cause. He being banished upon a lonely Island for the word of God, and the testimony of Jesus Christ, is delighted with heavenly voices loud and clear from the better world, proclaiming the future triumphs and glories of the kingdom of Christ among men in this sin-fallen world. The kingdoms of this world, say those higher and holier order of beings in heaven above, are become the kingdoms of our Lord, and of his Christ,—which clearly implies their conversion to Christianity, and their continued existence as the kingdoms of this world. To become the Lord's, implies a change from one state to another—a new creature—a change from sin to holiness, when applied to an individual. Does it not imply the same when applied to a nation or a kingdom? Most certainly it does! It therefore follows, when a nation or a kingdom becomes the Lord's, that it has changed its constitution and code of laws—that it has chosen the Lord Jesus Christ to be their king, to rule and reign over them.

Therefore, when the time referred to by the Apostle shall arrive, all the kingdoms of this world will be converted to God, as truly so, as ever any man was converted, and Christ shall reign over them, having dominion from sea to sea and from the river to the ends of the earth.

2. We learn from this portion of scripture, that this reign of Christ over the kingdoms of this world will be continued for a very long period of time. He shall reign forever and ever, saith the inspired writer. This reign is now future. He shall reign—but where, and over whom shall he reign? Over the kingdoms of this world. Consequently it must be in this world, where this universal reign of Christ will be enjoyed.—This reign will continue throughout all time, to the end of this world's existence, unto the day of judgment, when the dead shall be raised, judged and rewarded according to their works. See verse 18th.

3. We learn from the 16th and 17th verses this reign of Christ over the kingdoms of this world had been highly satisfactory to the heavenly hosts; the princes and elders sitting in their seats of glory before the throne of God. They fell upon their faces, and worshipped in thanksgiving and praise, "saying, we give thee thanks, O Lord God Almighty, which art, and which wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

It should be remembered by us all, that the worship of thanksgiving and praise, by the elders who fell upon their faces, when they worshipped God; was because he had taken to himself his great power and had reigned—not shall reign—but "because thou hast taken to thee thy great power, and hast reigned;" which proves clearly and conclusively that this reign over the kingdoms has been fulfilled when they thus worshipped.

In the 15th verse the proclamation is made in heaven that the kingdoms of this world are become the kingdoms of God and of Christ, and that he should reign forever and ever. The reign is here spoken of as future, but in the 17th verse the same inspired penman affirms that it had taken place: thou hast taken to thee thy great power and hast reigned; which clearly defines the sense in which we should understand the terms forever and ever in the 15th verse. That the terms everlasting and forever and ever are sometimes used in a limited sense, you will readily admit. When these terms are applied to things that have an end, they are used in a limited sense—they are used to express the whole duration of the things to which they are applied. This reign of Christ over the kingdoms of our world cannot be any longer than those kingdoms exist. Those kingdoms cannot exist after this world passes away.

This world will pass away at the day of judgment—See 2. Pt. 3:7-10, and Rev. 20:11. The day of judgment will be at the coming of Christ, Matt. 25:31-32.

Therefore the reign of Christ over the kingdoms of this world, as brought to view in Rev. 11:15-17, will precede the personal and visible advent of Christ.

4. We learn verse 18th that the nations were angry, because God set up and established his kingdom in this world. They were mad against God, and Christ. Their wrath was exceeding great; they sought to overthrow and destroy Christ and his kingdom, and thought several times they had succeeded;—but were as often disappointed. His kingdom has stood, and will stand, when all other thrones and kingdoms have passed away.

5. We learn that the day of God's wrath, and the time of the dead, that they should be judged, and the day of rewards unto the servants of God, the prophets; and to the saints; and to them that fear the name of the Lord, both small and great, and the destruction of those that have destroyed, and corrupted the earth, will be subsequent to the reign of Christ over the kingdoms of this world. See verse 18th.

If then the resurrection of the dead, the day of judgment and the rewarding of the righteous and the wicked be subsequent to this reign of Christ over the kingdoms of this world, and the resurrection—the day of judgment and the rewarding of the righteous and the wicked being at the last day of this world's existence—the Millennium state of righteousness promised in the Holy Scriptures must necessarily precede the personal Advent of our Saviour.

The same sentiment is taught by the Apostle Paul, 1. Cor. 15:22-26th.

"For, as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits: afterward they that are Christ's, at his coming. Then cometh the end; when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

In these verses cited from Paul's first letter to the church at Corinth, we learn

1st. That the time is coming when the dead—all the dead—shall be made alive: "For as in Adam all die, even so in Christ shall all be made alive." This embraces the whole human family. As all die in Adam, the same all, will be raised and made alive by Christ.

2. The time is clearly established by the Apostle when this great event shall take place. Mark the time,—“at his coming”—“every man in his own order.” See verse 23.

3. “Then cometh the end, when he shall have delivered up the kingdom to God the Father.”—The Son now delivers up his kingdom which is made up of the kingdoms of this world which he has subdued to himself, and reconciled to God under his all powerful and glorious reign; having put down all rule, and all authority and power, he now makes a presentation of this kingdom to his Father, which is honorably accepted from the Son, and admitted into the Divine government of heaven.

4. We learn from the Apostle, verse 25, that Christ now reigns, and that he will continue his reign with increasing power and glory, until his reign becomes universal over all the kings and rulers of this world, who have long held their thrones of power and authority over the nations of the earth. “For he must reign until he hath put all enemies under his feet.”

5. We learn, that this universal reign of Christ over all the kingdoms and powers of this world will precede the destruction of death the last enemy of man.

It therefore, must precede the resurrection of the dead; for death the last enemy of man will not be destroyed, until destroyed by the resurrection.

And the delivering up of the kingdom by the Son to the Father at this time, clearly establishes the reign of Christ to be previous to the resurrection, and judgment of the last day. Christ

does not receive his kingdom from the Father and begin his reign over the kingdoms of this world at the resurrection and judgment of the last day; but ceases then and there to reign by delivering up his kingdom, which he will have subdued, and over which he will then have long reigned in mercy, power, wisdom and glory, until fully prepared for the acceptance of the Father.

Therefore all the Millennium, that will ever be enjoyed under the reign of Christ, will precede his personal and visible advent.

We call your attention next to Rev. 5:9, 13, “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice, of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.”

This last portion of scripture from Revelation seems to be a perfect fulfillment of the prayer of David in the 148 Psalm where he calls upon every thing to praise God.

“Praise ye the Lord from the heavens. Praise ye him, all his angels: praise ye him all his hosts. Praise ye him, sun and moon: praise him all ye stars of light. Praise him ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord; for he commanded, and they were created. Praise the Lord from the earth, ye dragons and deeps.—Fire and hail: snow and vapors: stormy wind fulfilling his word: mountains and all hills; fruitful trees and all cedars; beasts, and all cattle, creeping things, and flying fowl: kings of the earth, and all people; princes, and all judges of the earth, both young men, and maidens; old men and children: let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven.”

To this call of the Psalmist the Revelator responds—“And I beheld, and heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever.”

This response of Saint John the Apostle is a most sublime representation of the praises and glories of the upper world, and of the redeemed on earth in their shouts of praise to the Father and the Son who fills the heavens and the earth with their presence and glory, and who have established their government over the kingdoms of this world. A voice from heaven is heard from the angels round about the throne the city of our God, sounding far and wide, over the adoring millions until it reaches the remotest parts of Jehovah's empire—proclaiming with loud voices the joyful conquest of our Saviour over all parts of this world, encompassing both land and sea. Immediately after the shout in heaven Saint John hears the response from this lower world. It is a full-toned, joyous response which bespeaks loyal hearts, and happy spirits. It comes from prompt and ready minds. It comes from far and near—from heaven, and earth, and sea, it falls upon our ear as the praises of the better world. It informs us that those superior beings, the angels around the throne, feel a deep interest in

the future triumphs and glories of the Redeemer's kingdom in this world. All heaven is filled with the praises of our Redeemer, who hath triumphed so gloriously; and so fervent, and so full is each soul and voice that the concert is as the sound of many waters, and like the voice of mighty thunders, filling heaven and earth with their praises of blessing, and honor, and glory.

That this time here alluded to by the Apostle will come while this world stands, is evident from the fact that the sea with its inhabitants are to participate in this delightful concert of thanksgiving and praise. It cannot be referred to the new-earth in which there will be no sea. Therefore the reign of Christ and the Millennium must be in this world, preceding his personal and visible coming. Yours truly.

EBENEZER PEASLEE.

Newton, N. H., May 24th, 1857.

Original.

Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. 6.—JOHN COTTON.

John Cotton, was born 1585, and died 1652. He was minister at Boston, was learned and celebrated for his day, Dr. Allen styling him “one of the most distinguished of the early ministers of N. E.” Dr. C. Mather is his laudator, and praises him in a style most fulsome. That Cotton was erudite and skilful in his defences of Puritanism in its primitive sternness, is admitted, but that he was intolerant to a degree almost Popish, and very unsound and fanciful in his interpretations of the mysteries of the apocalypse, let his writings demonstrate. He was the author of some twenty-five different works, some of which are very rare. Of his “Milk for babes,” a small catechism, only one copy is known to exist, and for that, its owner, Mr. L. of Cambridge, Mass., has refused \$50. offered him by the British Museum. The following are his prophetic works, viz.:

1. “The pouring out of the seven vials, or an exposition of the 16th chapter of the Revelation, with an application of it to our times, &c. 4to. pp. 184. London 1642.”

2. The church's resurrection, or the opening of the Fifth and Sixth verse of the 20th chapter of the Revelation, 4to. pp. 30. London. 1642.

3. An exposition upon the thirteenth chapter of the Revelation, by J. C., taken from his mouth in short writing and corrected by himself, &c., 4to., pp. 262. London, 1655.

Beginning at the Reformation under Luther, Cotton conceived that four of the vials had already been poured out on the antichristian church and kingdoms, his position being under the fifth vial, which was then being emptied upon and sorely troubling English Episcopacy. The sixth vial he thought still future, and therefore more difficult to interpret; so too the seventh. The drying up of the river Euphrates he says does not refer to the Turkish empire, but the wasting of the revenues and power of Rome,—the harlot church. He on this verse adopts the view since advanced by both Bliss and Lord, in their Expositions of the apocalypse pp. 255 and 489. Cotton supposed it to be accomplished by the ten kings and to synchronize with their “eating her flesh and burning her with fire.”—chap. 17:17. The kings of the East, he says, are the Jews, understood so “by the most judicious interpreters.” “God by covenant,” he writes, “doth account the whole nation to be a royal nation, and promiseth the kingdoms of the world to be their dominion, all their enemies will God sweep off from the face of the earth.” (p. 21, on 6th Vial.) This event he observes “is now coming, and how soon it will come I know not; the Lord knoweth, but coming it is.” (p. 23). Babylon will fall. The Jews be converted. Christ will ride forth upon a white horse, conquering and to conquer.

"It will be like unto the resurrection from the dead unto them: many devices there are in the minds of some to think that Jesus Christ will come from heaven again, and reign here upon earth a thousand years; but they are but the mistakes of some high expressions in scripture, which describe the judgments poured out upon God's enemies, in making a way for their conversion by the pattern of the last judgment." (p. 26.)

The announcement of Christ's "coming as a thief," made under the sixth vial, he curiously makes to be fulfilled in the coming of the unclean spirits, "secretly and slyly to play legerdemain," and thus to deceive christendom. The spirits denote Cardinals, Bishops, and Jesuits. The Dragon is the Devil, the beast is the Romish church, and the false prophet, is the Pope. The battle of the great day is but spiritual—a grand religious war. Christ will come down and conquer and reign with the church a thousand years, but "not in visible presence: I dare not take up such carnal imaginations as that Christ shall come bodily and reign here upon the earth; but by his spirit—and in his servants he shall reign upon the earth." (Sixth vial, p. 9.) And yet, like Jonathan Edwards, our author thought the millennial era would be introduced with most terrific judgments. And he says, "though we do not live to see these victories obtained, I know not what you that are young may live unto; for the nearer these things come to their accomplishment the swifter their motion will be." (p. 11.) The seventh vial, he says, announces the sounding of the seventh trumpet. It is done. The mystery of God is finished, and amidst awful shakings, convulsions, and revolutions "the kingdom of Christ is established from the rising of the sun to the going down thereof." In all his expositions of the seven vials he scarce makes mention (and then but incidentally) of the second personal coming of our Lord and the judgment day!

I pass to notice his work on the millennium. In this he strongly refutes the notion of the 1000 years beginning with Constantine, as held by Luther, Bullinger, Pareus, Fox, and more lately by Bush and others. Cotton seems in one place to begin them "from the throwing down of antichrist and the destruction of Rome;" and yet in another place almost gives them a gliding commencement; for he says the first resurrection is continually going on with believers, and hopes the saints in N. E. will come to it. Still, the millennium was future. The angel who binds Satan is primarily Christ, but as Christ "does not come down in his own person," he denotes the Christ's ministers who are in the church. The chain is "the strong chain of God's ordinances, word, servants, &c." The martyrs shall rise, but "What? shall they rise in their bodies? No. That is not the meaning; but there shall rise men of the same spirit, as John Baptist is said to come in the spirit and power of Elijah. Men of the same spirit, they shall have the power to judge those that judged them; they shall reign in the church and have the judicature and government of the church; together with those angels or messengers and ministers of God that have the key in their hands, they shall execute spiritual judgment, according to the will of Christ, for a 1000 years, &c. (p. 6.)

The first resurrection is spiritual life from being dead in sin, the conversion of the Jews being a branch of the same. "But the second resurrection," he says, "is the rising of the body to natural life." None will be converted during the 1000 years, but all who do not awake at the beginning of this millennium will remain in sin and ignorance till its end. He calls the first resurrection the first great reformation occurring this side of antichrist's reign, but confesses that the reformation under Luther and his coadjutors is a "difficult objection" to this view. Episcopacy, Papacy, and all antichrists shall perish, and the church have great felicity and tranquillity for a thousand years.*

Such were John Cotton's views of the millennium; views approaching more nearly to those now held by popular Christianity than any others put in print previous to the days of that noted originator of the scheme of a temporal millennium, Dr. Daniel Whitby.

Cotton's error was a wrong system of Biblical and symbolic interpretation; and I do not think truth will lose anything by a full presentation of his errors in this line. He, like many others, proceeds without law. He makes no mention of millenarianism, nor does he attempt to refute it. Samuel Hutchinson, of Boston, 1667—the first pre-millennial writer in New England—says,—"Calvin out of Isa. 11:6 holds that there is to be a people here upon earth as free from sin as Adam before his fall, the like I have heard read in notes taken from Mr. Cotton that he held the same." But Cotton nowhere speaks of the conversion of every man; and Satan he writes, "is never so cast into the bottomless-pit but he hath a power to move the sons of men to the end of the world." (On Rev. 20, p. p.)

In his exposition of Rev. 13, he applies most of the chapter to the Papacy; identifies and synchronizes the periods noted in Rev. 11:3, 12:6; and 13:5; making the time to be 1260 years, and dating it in A. D. 395. He here fixes dates for the first time, terminating the 1260 years, in 1655, when he expected great events would occur, even the utter breaking of the Papal power, and establishment of the Fifth monarchy. But he did not live to see his mistake, he dying in 1652, and his book being printed three years afterwards. Here we take leave of Cotton. Let the stern old Puritan rest, with all his faults. He was the great antagonist of Roger Williams, of whom in my next article.

Original.

The Burial of the Baptist.

"And his disciples came, and took up the body, and buried it, and went and told Jesus."—Matt. 14:12.

The sun had sunk to rest in a cloudless sky, and the shadows of evening had gathered over the sea of Galilee, and the cities on its shores, when the palace of Herod Antipas was thronged with a select company who had assembled to celebrate the monarch's birth-day. The hall was lighted with unusual brilliancy and, supper being ended, music and dancing became the entertainment of the evening. Among the number who engaged in this exercise was a youthful maiden, Salome by name, whose graceful steps and winning address so charmed the king that he promised, with an oath, to give her whatsoever she desired, even to the half of the kingdom. Surely little did he think of the sorrow which this rash promise was destined to bring upon himself and others.

At no great distance from the palace there lay bound in prison one, than whom a greater had not been born of women. He had been a very popular preacher in his day,—thousands had flocked to hear him and to receive baptism at his hands. Among his auditors was Herod himself, who "heard him gladly," and "did many things," and all seemed to pass off well till Herod having married his brother Philip's wife, (not his widow,) was reproved by the Baptist for his complication of wickedness, adultery and incest. This was more than his proud heart could bear,—the preacher had become too personal,—and being unable to reply to the arguments advanced, the reprover was thrust into prison. After having lain there about one year and four months (as some suppose), on the night of the feast to which I have referred he was remembered. Acting under the direction of her mother, Salome requested that the head of John the Baptist should be presented to her on a plate! Strange as it may seem, her desire was granted, and the night of festivity became a night of murder: quickly did "a time to kill" succeed "a time to dance."

Leaving Herod in his sorrow because of the innocent man he had beheaded,—and the wicked queen to divert herself by pricking the tongue of the Baptist with a needle, as tradition says she did, let us follow the preacher to his grave:—"And his disciples came, and took up the body and buried it." Behold, a prophet, yea, one greater than a prophet—because he was himself a subject of prophecy—is carried out to burial. There is no expenditure of vast sums of money on the occasion, and no costly monument erected

to mark the place of his repose. He is laid away in the silent grave, and tears of grief are shed by a few faithful followers. The eye of God marks the spot, and the dust of that headless body will be safely guarded till "the earth shall no more cover her slain."

How simple is the record of the evangelist, and how much like what we can easily imagine the reality to have been, "they went and told Jesus." Their master decreased as he foretold he would (John 3:30) and now they come to Him who is destined to increase. Into his great heart they pour their tale of sorrow and expect to find sympathy; nor are they disappointed.

For He by whom the worlds were made

Will hear his children cry:

Their groans and tears, and griefs and fears,
Are all beneath his eye.

It was thus the forerunner of the Messiah terminated his mission:—his work was done and he entered into rest. His sun set in a cloud, but it will rise again with renewed brightness in the morning of the resurrection. The "voice of one crying in the wilderness" is hushed in death, but that voice will be heard again on the heights of Zion. The stillness of Judea's wilds is no longer broken with the cry—"Repent ye: for the kingdom of heaven is at hand;" but he who uttered that note of warning will live again. From the unknown grave in the Holy Land will come forth, at the sounding of the last trump, an immortal form. The body sown in weakness will be raised in power, and though sown in dishonor will be raised in glory. O who would not be willing to say in the prospect of such blessedness, Let my burial be like that of the Baptist, if like him, I may but attain unto the resurrection from among the dead?"

J. M. ORROCK.

Original.

Specimen

OF PREACHING IN THE LAST CENTURY.

Mr. Editor:—I send you the following abstract of a sermon preached more than a hundred years ago. In ordinary times in our age it would give naught but offence; but probably in the present awakened state of the public mind, it may reach some sinner's heart with saving effect.

The sermon is entitled "Judas the Traitor Hung in Chains, to give warning to Professors that they beware of worldly-mindedness and hypocrisy: A discourse concluding with a dialogue; preached at York, in New England, by Samuel Moody, M. A., Pastor of a church there. Printed for the widow Sarah Diodate, in New Haven, 1761." It must have been preached long before, as the author died in 1747.

The text is in Acts 1:25, "From which (ministry) Judas by transgression fell, that he might go to his own place."

Doctrine. What place soever the hypocrite, the impenitent unbeliever and Christless sinner may hold for the present; yet hell is his own place, and he makes haste to fill up the measure of his sin, that he may go home to hell.

Prop. 1. As saints, so sinners are not at home in this world. Saints by profession are pilgrims and strangers here. Worldlings have no covenant right to the world—not a foot of land in it. If they have in possession tolerable habitations, they shall soon be thrust out of all, by law and justice, as a man can't be thrust out of his house and home, Job 18:18.

Prop. 2. Whatever place any hypocrite, worldling or Christless sinner may hold for the present yet hell is his own place.

1st. By divine ordination and appointment. And here I am fallen into the doctrine of predestination. (doctrine asserted and proved from scripture.)

Question. Did God then make men to damn them? Ans. No: but, (as he raised up Pharaoh) for his own glory in their self-procured destruction, Rom. 9:21. "Hath not the potter power over the same lump, to make one vessel unto honor and another unto dishonor?"

2d. By purchase or merit. As heaven is a possession purchased for believers (by Christ), so is hell the unbeliever's own place by his own purchase and ill-deservings. He works for it, works hard for it and without intermission, and

has his wages paid him, Rom. 6:23. "The wages of sin is death."

Objection. But I desire no such wages. Ans. Then leave off the work, which must needs be thus rewarded. 2 Sam. 3:29 (and four other proofs.)

3. Hell is the impenitent sinner's own place, by his own foolish and mad choice. He goes to hell because he will go to hell, and all the world can't stop him. True if you ask him whither he is bound, he will hardly own that he is going to hell. Yet he that does not choose to walk with God, does not choose to be ever with the Lord.

Objection. We can't see how a reprobate (considering his preterition) can be left to his own choice, whether he will die or live.

Ans. Jude 4, "For there are certain men crept in unawares, who were before of old, ordained to this condemnation," &c.

4. Every thing tends to its proper center as its own place. Heavy bodies descend, and sparks fly upward. Now hell is the wicked man's center.

5. Hell is their own country, proper home and dwelling place. For there is their father (John 8:44) their brethren and spiritual kindred (Psa. 49:19).

6. Hell is their place, because they only will these goats and swine, foxes and wolves, be effectually and everlastingly prevented from annoying God's vineyard and the flock of Christ.

7. Hell is the place of devils: Judas was a devil, John 6:70; therefore he went to hell. All unregenerated ones are the devil's offspring: 1 John 3:8. Yea, now are they for the most part driving on Jehu-like.

Question. What kind of place is hell, which sinners are hastening to as their home?

Answer. For dimensions, a very large place, Isaiah 30:33:—for confinement, a prison 1 Pet. 3:19—for darkness, a dungeon, Jude 13—for pain and torment, a furnace and lake of fire and brimstone, Matt. 13:49,50—a pit, wherein is no water of relief or comfort.

Prop. 3. The impenitent unbeliever makes haste to fill up the measure of his sin, that he may go home to hell. The measure is filled up apace by the multiplication of sin. 2. They often times cast great mountain-like sins into their measure and so make mighty haste to fill up their sins.

Question. What is any one's measure of sin?

Ans. More indefinitely, 1. There is a variety in the measures which impenitent sinners are filling up, 2. Satan is unmeasurable in his desires of enlarging the measure of every man's sin. 3. Wicked sinners do fill up as great a measure as they can. More definitely, there is an appointed, limited measure, to one sinner and another, which the Holy God will not suffer them to exceed.

APPLICATION.

Use. 1. For information (in three inferences.) Inference 3—why some wicked youths are cut off in the early morning of their days, or in the forenoon of their life—because one is more early ripe for hell and the other's larger measure is not yet full.

Use 2. For solemn warning to myself, and you all professors. 1. Let us take heed to our foundation. 2. Beware of by-ends in profession and practice in religion. 3. Beware of covetousness. 4. Live not in any secret sin.

Use 3. For the conviction of such as are going to hell, either in the broader way of open profaneness, or through some by-path of secret iniquity, close hypocrisy, self-righteousness, or false faith.

Use 4. For exhortation; to all worldlings hypocrites, unbelievers, impenitent sinners and Christless souls, that are going to hell by whole families and droves; as the butcher drives sheep and oxen to the slaughter house; and to every unconverted person in particular; especially to the young man and young woman who shall read these lines.

DIALOGUE.

Qu. 1. Whither art thou going, Christless sinner?

Ans. I am going to hell.

Qu. 2. How long will it be ere you get thither?

Ans. At longest, but a few years.

Qu. 3. What kind of place is hell, whither

you are hastening?

Ans. Its a prison for confinement, a dungeon for darkness and a lake of fire and brimstone for torment.

Qu. 4. What company do you expect in that close prison, dark dungeon and fiery lake?

Ans. Company enough, such as it is; a'most all the old world; and all Israel, saving a remnant; yea, by far the greater part of professed christians, even thousands of thousands of church members; and many false prophets, and apostles; emperors and kings; magistrates and ministers. In short; all, but a few of every place and nation, age and generation of men; and millions of devils.

Qu. 11. Why will you not do now as you know you shall wish you had done when repentance will be too late.

Ans. Because I am a blind, distracted fool, I think."

(And twenty more different questions and answers, too long to quote.)

I have adhered to the language of the author, and it suffers only as a skeleton suffers in comparison with the perfect body. We hear no such sermons now and your readers will probably say they are glad of it. And they will probably ask in wonder, "Did not the man drive all his hearers out of the meeting house?" By no means. He discharged a most successful ministry of forty-seven years; he had repeated revivals, and greatly increased his church, so that he left it with between three hundred and four hundred members. He retained the affections of his people to the end, receiving no support but free will offerings. When far advanced, the people proposed in town meeting to raise a permanent salary. He heard of it and went in haste and vetoed the motion peremptorily. He did not drive his people away by such preaching.

"But could such a man possess any milk of human kindness, telling people they were Christless sinners and going home to hell?" No man had more—his soul was a bubbling well of kindness. Going into Boston to a convention he met a man in the hands of officers carrying him to jail. He inquired kindly how much the man owed. Being answered, he took out his purse and paid the debt, which took all the money he had with him. Such was the habit of his soul.

"But how repulsive and morose such a man must appear in the pulpit and out!—I could not hear him preach."

Mistake again—the repulsiveness lay in the doctrine and the sinner's relation to it, not in the man. No man had more vivacity, pleasantry, or acuter sense of the ludicrous, than he. Sometimes he would laugh in the pulpit, though not without cause: for example. A woman brought her child of two years old to meeting with a pitcher of bread and milk for its food, which she placed under the seat. In sermon time a little dog came up the alley, and following his nose went straight to the pitcher and began to eat; but getting choked and unable to withdraw his head he retreated, drawing the pitcher after him, making grotesque gyrations and more grotesque noises. This suddenly happening under the preacher's eye, he laughed aloud, and the audience joined in chorus. But Mr. Moody quickly recovered and soon restored decorum. "Brethren," said he, "I'm wrong. And you're wrong. I'm wicked, and you're wicked. We're all wicked. Let us give our serious attention to God's truth."

Nothing is more certain than that a man may preach the terrors of the law with success, from a benevolent heart, and with entire freedom from moroseness. The objection to preaching the terrors of the law lies not in the more refined taste of the present age. The objection is against the thing itself—the truth. Ministers of Father Moody's day were wont to make free use of the words hell, fire and brimstone, and the like. The present generation object to them that they are in bad taste. This is only a pretence. Any words whatever, which give the idea, fall into the same ill-repute so soon as the unrenewed mind is made to comprehend and dwell on it. Endless punishment, eternal misery, the worm that never dies—are just as offensive now to Universalists and all other deniers of that doc-

trine as hell and fire and brimstone are. The objection is to the substance and not the form.

But what is more alarming is that ministers, as I believe, are now omitting both form and substance. Be it that a minister should preserve symmetry and due proportion in the exhibition of Bible doctrines, and that our fathers sometimes erred in this respect—dwelling on the punishment of the wicked disproportionately; let ministers of the present day look to it that they do not fall into the same condemnation of disproportion, by excluding the doctrine of punishment altogether.

The above is one point in which I believe the pulpit is deteriorating. A. A.



ADVENT HERALD.

BOSTON, JUNE 5, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Anniversary Items.

Last week we gave sundry items, gathered from the speeches made at the New York anniversary meetings. Last week was the meeting of the various societies and bodies that usually assemble, annually, in this city; and we gather the following items respecting them:

The interest that is usually exhibited in the mere business of these societies, independent of the speeches at the more general meetings, is indicated by the fact, that in the Tract Society, until within the past two or three years it has been difficult to get members enough together at the annual business meeting to go through the form of electing officers. But that was before the slavery question, in connection with the society's operations, was agitated. But this year at the hour appointed for the meeting there were some four hundred members in attendance—a large number of them being from the rural districts.

The effort made to sever the Boston Society from the New York Tract Society, did not fully succeed, and yet it did virtually. They voted to postpone the subject of a formal separation for another year, but to receive funds from all sections of the country, and disburse them through their own officers and agents in this and other countries; to procure their books and tracts from such sources as may be deemed expedient—which, we suppose, implies that they mean to publish on their own account; and to withhold all funds from the New York Society except such as may be paid it for publications. In the election of officers they also turned out the Rev. Seth Bliss, who has held the office of Secretary for many years, but who has within the last year identified himself too strongly with the Executive Committee of the New York Society to meet the approbation of the Reformers, and put in his place Rev. J. W. Alvord, formerly of South Boston, but recently one of the District Secretaries of the Society.

He had 192 votes out of 265.

G. G. Hubbard, Esq., of Boston, said in a speech advocating separation:

"When the union was formed this society published and circulated more tracts than all the other societies combined. But what are now the facts? your funds are decreasing at a rapid rate—decreasing in a geometrical proportion. For the last three years they have decreased fifteen, twenty, and fifty-three per cent. How long, I ask, can we go on at this rate and have any society left? At the same time that your income is thus largely decreasing, your expenses are increasing in nearly the same ratio. Prior to 1855, our Secretary said, 'go on one year more as we are going, and we shall be where we were twenty-five years ago.' Then where shall we be after going on three years as we were going on before 1855. Previous to 1854 the expenses amounted to about seventeen per cent. of the income. Take 1857—for the first ten months—and the expenses are forty-three per cent. of the income. That is, for every dollar given to give the tract to the poor and to the rich, it has cost the last year nearly one half to carry it to them. Truly an expensive luxury is this pleasure of giving. The question will soon be asked, is there not some other way in which we can give than through the medium of this time-honored society?"

The Boston Journal says that during a part of

the time "the meeting was a scene of great confusion, caused in a great measure by a general ignorance of parliamentary rules, which could not seem to be comprehended even when clearly stated. All sorts of motions were consequently made, and the President with difficulty kept matters properly before the meeting."

A presiding officer should know what is, and what is not parliamentary, and compel order in the body over which he presides; which he can always do, if he is prompt and accurate in his decisions. Rev. Dr. Humphrey says, "He thought the meeting resembled that famous one at Ephesus, where some cried one thing and some another, but the major part knew not for what they had come together. He was mortified at what he had seen."

At the meeting of the Peace Society, Gerrit Smith of Peterboro, N. Y., said:

"He had not come here to argue that war was an evil—if human life was valuable, its greatest destroyer was surely an evil—if to install the highest crimes in the place of merits was an evil, war must be an evil—if the wealth of the world was the hard earnings of the poor, and all needed, war was an evil, diverting labor, as it does from industrial pursuits which benefited mankind. What a garden, said he, this earth might have been had it not been for war. The advantages of a peace civilization over a war civilization were spoken of. Where now is wilderness, scattered hovels and poverty, might have been comfort, opulence and elegance—nor less, the culture of the understanding and the heart. The war debt of Europe amounted to thousands of millions of dollars, to be wrung from the toiling masses."

In a sermon preached before the Young Men's Christian Association, by Rev. A. L. Stone, he describes the true aim of life to be service. It moves out of the narrow sphere of self. The preacher set forth this service by answering three questions—"We are to serve whom, what, how?" Thou shalt love the Lord thy God with all thy heart. This is the first service. We are to engage in that service which will honor the great Master. We are to seek to know what He wants, to go where He directs. We must exercise our heart with all human sympathies.

At the meeting of the Bible Society, Dr. Frothingham said:

"In the year 1776 not a Bible society existed in Christendom. In that year, the American Congress passed an order that 30,000 copies of the Bible be printed for circulation. This was, however, too great an undertaking, so 40,000 copies were imported from the very country with which we were at war. With a population of three million, it was said that at that time only four millions of copies of the Bible were in circulation in the world. The first true Bible Society was formed in 1780, and was called the 'Military Naval Bible Society.' In 1840, the British and Foreign Bible Society was instituted. This society has circulated forty-five million copies of the Bible, in 170 different languages."

Rev. Dr. Lothrop said:

"He thought, among the large company present, there could be none who had not a just and substantial reverence for the Bible; yet he thought no one sufficiently appreciated it. Destroy all other books, said the speaker, but leave the Bible. In every department of life, it is the great and grand statute book of Christendom. It is a providential book. The devout soul can find no words so fit to express its devotion, its heavenly aspiration, its worship, its praise as the words of the Bible. Those who affect to despise the Bible, owe all their best thoughts to this volume, and all attempts to overthrow it are as impotent as would be the attempt to overthrow the sun. Amid all the fluctuations of the times it lives as the standard of the world."

Rev. Dr. Storrs of Brooklyn, N. Y., carried out, more in detail, the thought with which the last speaker closed his remarks, viz: the revelation of God as a written revelation. The Bible, as a book, is now linked in with all the great forces of the earth. It is the great carrier pigeon of the world. Wherever it goes, it carries light and truth.

THE ALLIES OF UNITARIANISM!! At the Unitarian Festival, Dr. Dewey spoke of "the allies of a liberal faith." The first ally he spoke of was the solid world; second humanity; third, literature; fourth, public opinion. Under this last head, he said he should like to see a show of hands throughout the world on this question. He believed if these hands were honestly raised there would be found a majority against Orthodoxy.

Rev. Geo. E. Ellis said in a sermon before the Unitarian Convention:

"It is usual on such occasions as these to restate our old confidence in the Bible truths. These gen-

eralities are proper—but if we come to details, we are obliged to make honest qualifications. Some of what were once called truths have become antiquated or inapplicable. By a sad misuse of terms, 'word of God' has come to be synonymous with the Scriptures as we have them—whereas the phrase meant originally the Divine spirit, however manifesting itself. Are we right in ascribing this awful prerogative of infallibility to our miscellaneous collection of Scripture? We cannot prove it against the irresistible progress of knowledge."

At the meeting of the Universalist Reform Association, Rev. Sylvanus Cobb made allusion to the education of deaf mutes. He had seen and lamented the fact that these unfortunate persons were educated in the Hartford institution, in the belief of the most rigid Calvinistic doctrines. The speaker suggested some practical plan of action and investigation in the matter.

Rev. Thomas Whittemore said he knew of no way by which the difficulty of inculcating Calvinistic theological views in the minds of deaf mutes, could be obviated.

Rev. Abel C. Thomas said, it seemed as though the world was in solemn covenant with the devil to fight against Universalism. He complained, also, of the definitions of "hell," "devil," and similar words which are to be found in the dictionaries. People read these definitions before they read the Bible, and hence it seemed to him as though everything was in league against Universalism. The allusion to the education of deaf mutes had also strengthened him in this opinion.

At the meeting of the Universalist Home Missionary Society, Rev. A. C. Thomas said:

He feared there were multitudes of Universalist families where devotional exercises were not observed at all, and he was not sure even but there were Universalist clergymen who never invoked the divine blessing, unless, perhaps, a minister chanced to be present.

At the Universalist Festival: T. Starr King, who is a Universalist preacher to a Unitarian Society, in alluding to the Unitarian and Universalist denominations, compared them with the Siamese twins, and if any part was to be assigned to him, he should prefer to be a part of that small fibre which joins the two together. He didn't care whether they called him Chang or Eng. A Universalist brother had said to a Unitarian brother that we believe God is too good to damn us, while you believe you are too good to be damned. He did not care on which side they put him.

At the meeting of the Methodist Sunday School Union, Jacob Sleeper, Esq., said:

"A lens collecting an hundred rays in one focus—a garden gathering perfumes—a fort defending every avenue to the heart—all these is the Sabbath School. Let us cherish it as one of the choicest of God's blessings given to man."

Rev. Mark Trafton of Springfield quoted a remark once made by Abbott Lawrence to some school children, that the difference between starting just right and a little wrong was very slight, and said he would impress the truth it embodied upon the fathers and mothers before him. The divergence of a number of railroad tracks, radiating from one depot, is very slight at the outset, but their terminations may be hundreds of miles apart. Thus it is with children. The difference in the paths which they start upon in life is so slight at the outset that unless great care is exercised, the wrong one, leading to an unfortunate career, may be taken. If we go among the criminals in our prisons and question them, we shall find that their sad condition is the natural effect of a wrong start in life.

At the meeting of the Unitarian Sabbath School Society, Dr. Lothrop said:

"He believed that the Unitarian creed was the true interpretation of the word of God; but do the denomination show it out and accept the responsibility? He could never explain why, when people grow liberal in their belief, they grow careless in spreading the truths of Christianity over the world. The whole denomination needed an infusion of the missionary spirit."

At the meeting of the American Board, Mr. Kirk said:

"In the month of August last, his feet stood in Jerusalem—now, on a missionary platform in Boston. Jerusalem is parched and dried up and dead, and yet it had been the scene of great events. Jerusalem had rejected the gospel of the Son of God, and that was the reason why a meeting like the one in which he stood could not be got up in that city. In speaking of the missionaries who had spoken, he said they were golden links in the chain which bound the American church to Africa and Turkey. He glanced at the progress of Christ's cause throughout

the world, and said that of Him, through Him, to Him are all things. He spoke with much animation of the great revival, and said he saw before him many who were for the first time since their conversion in a missionary meeting. They should say of their own conversion, it is all of Him, through Him and to Him. He hoped the revival which had reached them would spread over the whole world. They, the converts, should be ready to inquire, 'Lord, what wilt thou have me to do? Say to Christ, if thou wantest missionaries, take me.'"

In the London (Eng.) anniversary meetings held the first week in May, the British and Foreign Bible Society was opened with prayer! Says the London Christian Times:

"The Indian question seems to have at last decided the long-contested point whether the public meetings of the Bible Society shall be opened with prayer. For the first time during more than fifty years that the society has existed, its Directors have mustered courage enough publicly to call upon the Author of the Book they circulate for His blessing on his own work—courage, we say, for though we are satisfied every friend of the society will at once have dismissed from his mind every consideration but that of the most extensive diffusion of God's Word, yet they could not till now summon courage and determination enough to their aid to enable them to believe that after all His blessing was of more value to the Bibles they did circulate than contributions that would have enabled to increase their mere money power tenfold. The timidity has been finally removed by the events that have taken place in India—events that seem destined to form a testing line to more than one individual and more than one institution in this country."

The Bishop of Ripon said:

"I would call your attention to the great principle of the supremacy of God's Word; that principle which exalts the volume of inspiration as the only infallible standard of religious doctrine or of religious practice; that principle which affirms that Holy Scripture containeth all things necessary to salvation, that nothing is to be required of any man to be believed as necessary to salvation but what may be plainly read or deduced from this source. And I must say that there is to be found something noble and magnificent in the idea which connects the union of all classes of professing Christians, and all denominations, and all branches of Christ's visible Church in one mighty effort to speed forward the progress of this Divine Word."

The Bishop of London said:

"It seems to me to be of great importance that we should dwell upon the fact—that no amount of civilization in Asia will make men good men, in the common worldly sense of the word, unless that civilization has reference to the principles of the Word of God. Were there not as highly intellectual men amongst the Mohammedans, in past ages, as our own history can produce? Who knows not the glorious literary age of the Caliphs? And yet, how is it, that wherever Mohammedanism prevails, the greatest intellectual argument does not effect any change in the old practices of cruelty and even of barbarity which follow its triumph? I doubt not that there may be found even amongst the Mohammedans of the present day men possessing as much intellectual acuteness as any men in this country; and yet, how is it that the uprising of Mohammedanism is followed by such horrors as have spread throughout the East? And amongst the subtle, intellectual Hindoos, I believe every man who has been in India will tell you there are few characters more dangerous than that of young Bengal. These men who throw off, as they must throw off their old superstitions when they acquire more learning than their fathers had, receive very little that is better in their place. It is impossible for us to believe that Asia can ever be brought to that state in which even worldly-minded men would wish to see her except through the instrumentality of a civilization that is based upon the Word of God."

Dr. Cumming said:

"Then it is said that the Bible cannot be translated into the vernacular tongue of India. Now, of all translatable books the Bible is the most translatable; and when I have heard people protest against the translation of the Scriptures into the vernacular, I have been always tempted to quote what seems to me an unanswerable argument—that we always find when the Saviour speaks to the Jews he quotes the Old Testament, the Hebrew version; but when he speaks to the Gentiles, he quotes from the Septuagint Greek; showing that the most imperfect translation of God's truth can no more repress the sun of life which it contains than the black cloud can shut out from the world the light of the sun."

"We have it printed in our own blessed Saxon,

our own mother tongue. This book is the very face of God, shining among the ages. In Genesis it proclaims future history; in Exodus and Deuteronomy there is the dim foreshadow of an approaching legislation. Isaiah tells of an approaching Saviour.—Regarded merely as a book of history, and nothing besides, it is rich in instruction for the fleeting present, and glorious in its predictions of that grand future to whose perfection all past years shall contribute. In speaking of this book there is one question which, though it does not occupy so large a space as formerly, nevertheless excites a great and growing interest, and it is this: Is it true that science in its largest and freest development in the least degree contradicts any written word of God? Once it was said it did: but what are the last results?—That the progressive science of the nineteenth century and the statements in that blessed book show that true science and true religion have a common origin—the bosom of God. Now, mark, your Bible was not written to teach science, but it is the only book that will stand the test of science. The Veda, the Shaster, and the Koran cannot stand that test, but the Bible can, and, even where it seems to us beset with difficulty and mystery, those passages, by modern investigation, shine with a brilliant light.

"And this book is not to be suppressed; its march continues and advances with accumulating years. We have it making progress in every land. Great nations have arisen to culminating glory, have been shattered into fragments, and drifted away with the currents of time. Mighty capitals have risen to culminating glory, and they and those who built them have been buried in the ruins. Leaders have fallen that once had standards carried above them. The deeds of men of old have been engraved on stone and the language in which they were written is forgotten, and can no more be deciphered. But this blessed book advances still; it climbs the steep hill, it traverses the valley, it crosses the sea, it passes with the caravan over the desert. You find it in the soldier's knapsack, and under the sailor's pillow.—You find this blessed book going into the lowest hut and telling its inmates of a house not made with hands; and you find it making its way into the splendid palace, and saying to those who dwell therein, 'This house must be dissolved.' It has spread forth like the angel of the everlasting Gospel; no power can prevent its progress, and the shortest beatitude of its followers is more enduring than the last of the pyramids of the Pharaohs."

At the meeting of the English Sunday School Union, Rev. Paxton Hood said:

"I am sure that every man who has a strong deeply-rooted faith within his soul has to go through a period when the heavens are black with clouds, and the earth shakes and trembles with fear. I have sometimes persons come to me with shaking souls, and they say to me, 'What shall I do to cure scepticism?' Well, I have got this sort of remedy, and it is a universal one almost with them. Of course, there are some other things, such as patient and prayerful pondering over New Testament truth—patient, quiet waiting upon the knees for that Divine influence which always comes in answer to prayer. But if the devil within is to be laid, as devils there are within, then I know no better receipt for the laying of those demons than going and teaching in a ragged or a Sabbath-school. If you think, let thought glow out into action. Use your thought as the blacksmith uses his hammer. Do not use thought merely as opium—the musing, dreaming, stultifying opium of the soul. I am sure the Sabbath-school teacher does very much towards the scaring of this darkness from his own nature, and the dispelling also of that darkness from those natures with whom he comes in contact. And in the degree in which we all give ourselves to that life of earnest and intense, and kindly, loving labor, I am sure we shall find faith growing within our soul. And how can the Sabbath-school teacher get on without faith? I cannot see how anybody can. For my part I do not think a man without faith is worth a button.—I do not think anything of those mere mooney speculative dreamers, who are everlastingly tipping their wings upon a cold grey cloud. They are not worth a rap. Your Goethes, your Mephistophelian dreaming men, your men with hard hearts and a cold callous grey eye, that looks into humanity and into nature, into eternity, and into woman's eye, and into a man's heart, and sees nothing, I abominate. We want men with faith—men with faith fixed on God, through Jesus Christ our Lord. It is such men who stand upon a rock, and say, 'Break, break on thy cold grey stones, O sea,' &c. it is such men, who can feel how impregnable and sure their fortress is—such men, who can stand upon their bulwark, and look over upon the fair fields that are growing round about them, and know that they are not living in vain. I believe a man will always be powerful in time, and powerful in eternity, in the degree in which all that he does is animated and intensified by a real belief in what he does."

Mr. Alger's 5th Lecture.

Several references have been made to the Lectures of Mr. Alger before the Young Men's Christian Union—a society composed of Unitarians, Universalists, &c., in distinction from the Young Men's Christian Association, which is composed of those belonging to the Evangelical churches.

In his 5th Lecture Mr. Alger treats of what he calls "The five Theoretic modes of salvation," which he denominates—1, Universalism; 2, The Augustinian and Calvinistic theology; 3, Arminianism; 4, Papalism; and 5, Modern Universalism.

As probably none who hold to either of the above forms of faith would admit that the presentation given of them is accurate—some of them being caricatures, we shall notice what Mr. Alger gives as his own theory of salvation. Thus he says:

"The sixth and final scheme of Salvation teaches that by the immutable laws which the Creator has established in and over his works and creatures, a free soul may choose good or evil, truth or falsehood love or hate, beneficence or iniquity. Just so far and just so long as it partakes of the former it is saved; as it partakes of the latter it is lost; that is alienates the favor of God, forfeits so much of the benefit of creation and of the blessings of being.—The conditions and means of repentance, reformation, regeneration, are always within its power; the future state being but the unincumbered, intensified experience of the spiritual elements of the present, under the same divine constitution and laws. This is the belief of Unitarians and Restorationists: and it is, as we think, coincident with pure Christianity and the truth of Nature."

"Salvation by purchase, by the redeeming blood of Christ; Salvation by election by the independent decree of God, sealed by the blood of Christ; Salvation by faith, by an appropriating faith in the blood of Christ; Salvation by the Church, by the sacraments made efficacious to that end by the blood of Christ; Salvation by nature, by the irresistible working of the natural order of things, declared by the teachings of Christ; Salvation by character, by conformity of character to the spiritual laws of the universe, to the nature and will of God, revealed, urged exemplified, by the whole mission of Christ; these are the different theories proposed for the acceptance of Christians."

Said the speaker in conclusion:

"Of the five theoretical modes of salvation taught in the world—Election, Faith, Works, Knowledge, Harmony—one alone is real and divine, although it contains principles taken from all the rest and blended with its own. There is no salvation by foregone election, for that would dethrone the moral law and deify caprice. There is no salvation by dogmatic faith; because faith is not a matter of will, but of evidence, not within a man's own power, and a thousand varieties of faith are necessitated among men. There is no salvation by determinate works; for works are measurable quantities, whose rewards and punishments are meted, and finally spent; but salvation is qualitative and infinite. There is no salvation by intellectual knowledge; for knowledge is right, not being an accident, not an essence, an attribute of one faculty, not a right state and ruling force in all. The true salvation is by harmony; for harmony of all the forces of the soul with themselves, and with all related forces beyond, harmony of the individual will with the Divine will, harmony of personal action with the universal activity. What other negation of perdition is possible, what other definition and affirmation of salvation conceivable? By the Creator's fiat man is first elected to be. By the guiding stimulus of faith he is next animated to spiritual exertion. By the performance of good works he then brings his moral nature into beautiful form and attitude. By knowledge of truth he furthermore sees how to direct, govern and attune himself. And finally by the accomplishment of all this in the organized harmony of a wise and holy soul, there results that state of being whose passive conditions constitute salvation, and whose active experience is eternal life."

The foregoing shows whither the Unitarians, Universalists, and all the modern spiritualists are now drifting. They are all in the same boat—the "harmonical philosophy" being the sheet anchor of all their hopes. Christ is to none of them anything but an example, in such points as they think him worthy of being followed. The efficacy of his blood, faith in his atonement, and all the doctrines of grace, pass with them as valueless. They would save themselves, by bringing themselves into true harmony with all things, and so need no Saviour to have come into this world and die for them—forgetting that there is but one name under heaven, given among men whereby we must be saved; that the blood of Jesus Christ cleanseeth from all sin, and that, who-soever believeth in him shall not perish, but have everlasting life.

THE PAPACY TRIUMPHANT.—Mr. Cass, our Minister at the Papal Court, has resigned. In that resigna-

tion there is more than meets the eye. Long before the inauguration of Mr. Buchanan, this thing was resolved upon, and Mr. Cass had only one alternative—resign or be removed. Some years ago Mr. Cass rendered signal service to the Pontiff at Rome. The rebellious children of the Pope, who daily kneel to him for his blessing, undertook to take the government of Rome into their own hands. Among other recreations these beloved children resolved to tear down, or otherwise destroy, the Vatican. In this extremity Mr. Cass was appealed to, to interfere. He was told that the combined flags of England, France and Austria could not save the time-honored pile. He was requested to remove the American Consulate to the Vatican, raise over it the American flag, and thus the building would be saved. After much hesitation, Mr. Cass did so. The end justified the prediction. The American flag was respected, and the Vatican saved from the rage of the Red Republicans. As a reward, Mr. Cass was allowed some exclusive privileges. Among others that of holding Protestant worship in the American Consulate, within the walls of the city. The Pope comes to America. He demands a place here to build a church for his children, and he demands protection for them in their worship. And he has it. But he allows no one to worship God after the manner that he calls being within the walls of Rome. Proud, imperious, Protestant England has no chapel, within the walls of the City of Seven Hills. She worships outside of the gate, or avails herself of the American flag and the American Consulate to teach Christ a half day within the walls of Rome. The favor shown to Mr. Cass is one of dangerous potency—the example is bad. It cannot well be taken away while Mr. Cass is at Rome, and his recall was early resolved on; and as soon as this was known, an effort was made to have Mr. Cass retained. Gentlemen visited Washington; Gen. Cass, the Premier was seen. He was powerless—he could not save his son. He knew that his son must either resign or be recalled. It was feared, and is now proved, that Mr. Masters, the editor of Bishop Hughes' organ in this city, would be the successor of Mr. Cass.—It was piteous to see how feeble in power Mr. Cass was; how he wanted to save his son, and could not.

Some zealous Catholic or some timid Protestant—one opposed to Protestant worship in Rome, or indifferent to it, will be appointed, or some one to whom the Pope is under no obligation will succeed him. And the chapel for Protestant worship will be closed at Rome, and England will be content to squat outside the gates of the Eternal City to worship God; and the American people will tamely submit to the indignity of having a Godless Consulate. But for the existence of the American chapel at Rome, and the obligation of the Pontiff to Mr. Cass, that allows the worship, the influence of Gen. Cass, would have been sufficient to have kept his son in office. But Bishop Hughes is mightier than General Lewis Cass and a nomination not distasteful to Pius IX will be made.—N. Y. Cor. of the Boston Journal.

I cannot recall a day of my life on which some signature of Thy goodness is not stamped.

Nineteenth Annual Conference.

TUESDAY, 10 O'CLOCK, A. M.

The nineteenth annual conference of Adventists convened at the hour appointed in the Advent Chapel corner of Hudson and Kneeland Sts. S. Bliss, was called to the chair. The President said it would be necessary to appoint a scribe.

F. Gunner of Salem, Mass., was nominated and elected.

The President requested Elder Nicholas Smith, to open the conference with prayer.

A committee was now appointed to make permanent arrangements. D. I. Robinson of Haverhill, Mass., Lemuel Osler of Providence, R. I., and I. C. Wellcome, of Maine, were duly elected a committee on official arrangements.

The chairman of committee on arrangements now reported their nominations, to be for President,—S. Bliss; Vice-President, D. I. Robinson of Haverhill; for Secretaries—F. Gunner of Salem, and Anthony Pearce of Providence, R. I.; for Business committee, I. C. Wellcome, J. F. Guild, L. Osler, J. Pearson, Jr. The report was accepted, and the committee on arrangements were discharged.

The President offered some very appropriate remarks in relation to our gracious participation in the late unparalleled revival interest. He exhorted the ministry and delegates to remember their duties to God and to each other, and hoped they would labor together in harmony for the welfare of the cause of Christ.

The call for the nineteenth conference was now read, after which

The President stated it to be in order to receive reports from the various churches represented.

BOSTON CHURCH.

During the past, as the previous year, this church has enjoyed the pastoral labors of Elder O. R. Fassett, under whose faithful ministry, there has been a steady increase of interest and strength. They have also received a blessing in special efforts under the preaching of Elder D. T. Ross, of Hebron, N. Y.; Elder S. W. Thurber, of Cabot, Vt.; and Elder J. V. Himes, the Senior Pastor of the church.

The church has shared in the revival spirit, which has prevailed in our land the past winter and spring, and have labored zealously, in protracted efforts, to bring sinners to Christ, and reclaim the backslidden; and God has smiled on their efforts.

During the year there have been added to the church 33 members, and one dismissed.

Respectfully submitted, in behalf of the church,
JOHN G. L. HIMES, Secretary.

The following is the report of the Sunday School connected with the church of Adventists in Boston:—

This Sunday School was organized on the 3d of May, 1857. At the time of its formation it was destitute of a library and small in numbers. By a united and systematic effort the School has increased in numbers more than four-fold, (now numbering 52) and has been enabled to purchase a Library of 120 volumes, as also many interesting books, given as presents to the children, and to stimulate them to bring new scholars into the school.

There has been a deep work of grace in the hearts of many of the scholars, and twelve have been converted, and give evidence of future usefulness in the church. Juvenile prayer-meetings have been established by the scholars, and are attended with good results.

The Sabbath School interest has been neglected among us for some years past; its importance as a spiritual nursery for the young has been undervalued;—but for the future our efforts will be concentrated to fulfil the Scriptural injunction to train up the young in the way they should go, that when they are old they may not depart from it. In behalf of the School,

J. W. WEST, Sup't.
EDWIN T. HIMES, Sec'y.

Boston May 3, 1858.

SALEM CHURCH.

The cause in Salem, thank God, is again rising. The tide of spiritual depression has turned, and our little Zion is enjoying a heavenly flow of salvation.

The church in Salem has been called to share in the common lot of all Christian churches. Our society has been chilled by worldliness. It has been assailed by open foes, and distracted by dissensions from within. In time past, this society has been deeply wounded in the house of its friends. Many of those whom God blessed with knowledge of the Advent sentiment have abandoned the position where-to they were called, and have withdrawn themselves and their needed support from the church.

At one period, like a good ship, the cause in Salem under Elder Lemuel Osler, sailed buoyantly over the waves of the opposing sea of life. For many years she spread her canvass of desire, to catch all the gales of promise. She kept her helm afloat and she was freighted with a goodly cargo of sacred freight. Subsequently, she changed her course. She met a succession of angry squalls. She was fiercely lashed by the fury of the storm. The good ship was tossed to and fro and was plunged into deeps and among breakers; a large portion of her crew abandoned her, hoping at least to save themselves; others sung the requiem of Zion, and some concluded to scuttle the ship, to disband her remaining crew, and to throw themselves out into the wide sea of uncertainty.

In the month of Sept. last, in the providence of God, it was my lot to be called to Salem, when I was requested to take charge of the toiling ship.—It was not without thought and prayer, intermixed with hopes and fears, that I commenced my new duties in charge. I could not foresee, if in the future, it was to be fair wind and sunshine, or stormy and gloomy. My motive was to do good, and my motto, In the strength of Christ, I will try! We got on board Sept. 6th, and we found to our joy that most of the remaining officers felt, we cannot give up the ship to ruin. So with the blessing of God, in answer to prayer offered up by the people of God, in this and other cities, we rallied some of the old crew and passengers—put the head of our Zion once more before the wind—and though we are somewhat disabled, we are still afloat. We have taken on board a goodly number of new passengers (the committee state that our congregations have more than doubled) and we have been instrumental (under God) of rescuing over fifty-six perishing souls from sin and Satan, and to His name we ascribe all the praise. If the Voice of the Lord is still heard upon the waters to favor us with prosperous gales of salvation, we hope that our ship may yet be saved from the wreck-

ers of Satan, and reach her New Jerusalem port as a prize for the glory of Christ in his kingdom.

We have the gospel long-boat always ready to save sinners. We have the gospel chart wide open to direct our course. The Spirit needle is trembling sweetly in the sacred binnacle. Our crew are pulling at the ropes. Faith increases in the success of our voyage. The gospel glory shineth above us like the solar fire, and the gospel hope (of a coming Jesus) encourages us to labor, watch and pray until our voyage across time shall terminate.

Attached to our society we have a Sabbath-school, under superintendence of brother Isaac Winchester, President of Salem Total Abstinence Society. Average attendance about fifty-five. Our school has not made that progress which it would have done under more favorable circumstances. Still a decided improvement is visible, and at present time, this important department of labor is quite encouraging. Several additions have been made to the Bible class, which is composed mainly of interested members of our society. One entire class of Sabbath scholars have been hopefully converted to God. The order of the school is generally good. And the lessons fairly learned by the classes. Our Library at present is limited.

On Monday evenings we have a "converts' meeting," at the Pastor's house, to aid and encourage the gifts of our new members. Average attendance about twenty-five persons. On Monday evening last, sixteen out of twenty converts gave testimony for Jesus. We have also an enquiry meeting in the pastor's study, from 6 to 7 o'clock.

On Sabbath mornings and on Tuesday evenings, we hold a social meeting for prayer and conference. These seasons have been refreshing to my own soul, and profitable to many others. There seems to be a deepening interest, and at times in the past the solemnity has been intense. We ask to be remembered by all the friends of Christ.

Every other Wednesday evening the ladies connected with our congregation hold a social circle, which has been largely increased in its membership, and is doing much good in the promotion of kindly feeling and Christian sympathy among us as a people.

On Thursday evenings we hold a weekly lecture, and have been much gratified to observe a steady increase in the attendance upon this means of grace. Also on Saturday evening, we have a singing school under the care of Bro. Faxon.

All which is respectfully submitted,

F. GUNNER, Pastor.

CHURCH IN PROVIDENCE, R. I.

We feel under renewed obligations to our heavenly Father, for the measure of success which has attended our efforts for the promotion of his cause during the year that is past. We have completed the erection of the house of worship which was begun early last spring. About the first of October, we commenced occupying the vestry, where we worshipped until the upper part was finished, about the 20th of December last. On the evening of the 23rd, the house was opened for the first time for religious services. We then commenced a new era in our history. Since that time our congregations have more than doubled, and our house, which will seat some five hundred persons, has sometimes been crowded. We have a wider field of usefulness, and are better known and appreciated in the community.

On the 24th of December we commenced a series of extra meetings, which have been continued nearly to the present time. Brother Osler had the assistance of Bro. Himes for two weeks, at the commencement of these meetings, and later in their progress, Bro. George W. Burnham assisted, about the same length of time. Bro. Osler's health then having become somewhat impaired by excessive labor.

A refreshing season from the presence of the Lord has followed these labors, and resulted in the conversion of upwards of sixty souls, forty-seven of whom have been baptized by Bro. Osler. Others are now seeking. Forty-three have been added to the church on profession, and fifteen by letter, making the present number of members one hundred and fifty. One has been removed by death.

There have been some conversions in the Sunday school. The school numbers one hundred and sixty, including teachers and scholars. The average attendance is one hundred and thirty. There are fifteen classes, embracing four Bible classes, two infant and nine intermediate classes.

We have recently started a tract enterprise, the object of which is to supply the city, so far as we are able, with our tracts, such as are published at the Herald office. We have formed a society, and are endeavoring to enlist all the members of the church and congregation in its behalf, so far as practicable. The terms of membership consist of a small admission fee annually, and we propose taking up quarterly collections in the congregation. By these means we hope to carry on successfully this undertaking. We have already distributed about 1800 tracts containing the sermon preached by Bro. Osler, on

the occasion of the opening of the house. These tracts contain 57,600 pages.

Deacons Arnold W. Brown and Robert R. Knowles with the Pastor have been duly appointed by the church to represent us in the Conference.

By order, and in behalf of the church,

ANTHONY PEARCE, Clerk.

Providence, R. I. May 23d, 1858.

CHURCH IN HAVERHILL, MASS.

Elder D. I. Robinson said the interest at Haverhill, Mass., had been on the increase since last fall. The attendance was larger. He saw seven converts, five of whom had been baptized, and others awakened and seeking the Saviour. They have at Haverhill a small Sunday-school which was improving in condition.

Elder R. had divided his labors since he had been at H., between that place and Exeter, N. H. At the latter place there was some interest. Some had already found Christ.

The President requested Elder Grant to offer any remarks he had to make. Elder G. said he did not know but he should be out of order. The President said the conference was open to all who were on the Lord's side. Elder G. said he claimed to be on the Lord's side, and that the state of the cause, or that branch where he had labored, was generally good. There was an open ear. The society in Chapman Hall were doing well. There had been some additions, and they were desirous of holiness, and a deeper work of grace.

HALLOWELL, MAINE.

Elder Nicholas Smith of Hallowell, Me., reported that there was not much interest in his place and vicinity. He spoke of a scourge which had passed over that region (meaning the '54 time movement) and had been very prejudicial to the spread of truth and of the brethren's laboring successfully for the salvation of sinners.

In Augusta he said there was an open ear to hear, and this remark would hold true on the line of the Kennebec.

MAINE. — REPORT OF I. C. WELLCOME.

I did not come here with authority from any churches to report them; but will say, We kept up meetings in Hallowell until Sept. last. I then moved away; since which we have had not preaching there.

I preached in Brunswick to a small society of brethren a few times during the winter. They are in a better state than for the last few years.

In Richmond, where I have preached one-fourth of the time for several years, there is a church of eleven members. Our monthly conferences are always good. The brethren and sisters are active, but the general interest is low. The community have not revived since the error and disappointment of '54, and the brethren have not much courage about their future prosperity; yet they are doing what they can to sustain preaching.

In Litchfield, there are a few good members. Bro. N. Smith has preached with them some until his health failed, but it is now somewhat improved. I have preached there several times. Was with them the last Sunday. Had a full house, two young converts spoke. One wanderer arose for prayers.

I have visited Waterford. The brethren there are not in working order.

I preached in Harrison two Sundays. I had a good hearing by that people, who desired to hear more of our preaching.

I visited Stoneham; preached there five times to a people who had never before heard Advent preaching. They were much interested and were very anxious to hear more.

I have visited Lewiston. Bro. D. Hutchinson had been preaching there to good effect, for a few weeks previously. Between thirty-five and forty were converted, and many reclaimed. The Baptist, and a portion of the Methodist brethren were laboring in full union with them.

In April I visited Belgrade, with Eld. H. B. Sevey, who was ordained last year. We held a protracted meeting; a large number were reclaimed and converted—some very hard cases. A deep interest prevailed the entire village, and truth triumphed gloriously. Bro. Sevey has labored with good success in several other towns in his vicinity. A goodly number were converted in Mt. Vernon the last year. In Rome about forty were converted during the past winter. In New Sharon, Bro. S. recently held a meeting at which about twenty were brought to Christ.

A few weeks ago I visited Yarmouth and preached to Bro. York's people. Under his faithful labors an interest has been created during the past winter. He has lately baptised fourteen, two of them members of the Congregationalist church. Several others are soon to go forward. Their prospects are very good. They have the blessed hope. At several other places where I have labored there is an open door, and the people anxious to hear our preaching

on the coming of the Lord. The cause is again rising in Maine.

CHURCH IN CABOT, VT.

Dr. Wallace being called to give a report of the church in Cabot, Vt., said,

Mr. President, I have no written report to submit, but would say that God has a people in Cabot who are earnestly looking for the return of their Lord. They have long struggled against opposition—being despised and persecuted, but while the finger of scorn has been pointed at them and they have been reproached for their blessed hope, they have patiently endured all and trusted in God, and are to-day strong in the faith of the Advent near. Much of the prejudice that has existed against them is now swept away. The past year has been one of blessedness to this people.

God in his providence has enabled them to build a nice and commodious chapel, which was dedicated to God on the 14th of January last. Bro. Himes preached the dedication sermon, and continued a meeting for nearly four weeks. God was with him and greatly blessed his labors. Many backsliders, among whom was your humble speaker, were reclaimed, and scores of souls were converted. Praise the Lord.

About the first of April we organized a church which now numbers sixty members.

We have a small Sabbath School, and three Bible classes, which are well attended and the interest in this department is greatly increasing. We have a Sabbath-school Library of one hundred volumes, and I intend to take home with me a hundred volumes more.

Bro. S. W. Thurber labors with us three quarters of the time. He is a man of God, and is doing much to build up the cause of our blessed Redeemer in our midst. God is still pouring out a blessing upon us.

M. P. WALLACE.

To be continued.

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." — John 11:25, 26.

DIED, in Laporte, Ind., May 12th, 1858, AMOS P. WELLS, aged 43 years.

It is with deep sorrow that we are called to announce the death of our brother. In consequence of a protracted illness, the friends of the deceased were not taken altogether by surprise. There was but little encouragement that life would be protracted for any length of time. As the symptoms were favorable or unfavorable, there was an alternation of hope and fear. The nature of the disease, however, was of such a character that a permanent cure was out of the question. All that could be done was to administer some simple medicine that would, in part act as a tonic, and thus smooth the rough path of disease, and favor, with a gentle descent to the tomb, him whom death had marked as its victim. He continued to fail until Wednesday, May 12th, when he fell.

"Asleep in Jesus blessed sleep,
From which none ever wakes to weep."

It is not necessary to pronounce an eulogy upon our brother, or hold up his virtues to community. His integrity, his benevolence, and his Christian character, are known to all with whom he associated. In his death the church has lost one of its most devoted and faithful members. May God have mercy on his dear companion and children. May they be sustained under this bereavement, and while called to pass through severe afflictions, may the richest of Heaven's blessings attend them now, and also through all the vicissitudes of this life, till, finally, husband and wife, parents and children, shall meet to part no more.

F. H. B.

DIED, in St. Johnsbury, Vt., May 13th, 1858, of quick consumption, sister FANNY MARSHALL, wife of brother Edwin Howard, aged 31 years.

The subject of this notice experienced religion when fourteen years of age. In 1842 she became interested in, and embraced the Advent faith, and remained a firm and consistent believer unto the day of her death.

Sister Howard was an amiable woman, a most devoted and consistent Christian, an affectionate companion, and in her family connections an highly esteemed daughter, sister and friend. She possessed, naturally, a modest, retiring mind; yet ever alive to the subject of religion and the advancement of the cause of God.

When favored with the privilege of meeting with those of like precious faith, her voice was ever heard among those that witness for the Lord. None formed an acquaintance with her, but to be spiritually benefited by the association. Her afflicted friends feel that death has in this bereavement, de-

prived them of comforts which this poor world can never restore. But they are confident, that their loss is her gain. That she sweetly sleeps in Jesus, to awake in the morn of the resurrection, in the likeness of her Redeemer and be satisfied.

May the comforts of God's grace and love, rest down upon the aged parents of the deceased in this their affliction, and a double portion of his Holy Spirit upon the sorrowing heart of the surviving companion, that he may be duly qualified to discharge the double responsibilities of training the little ones (three in number) now left to his especial care, to meet their mother in the land of eternal blessedness. And may her brothers and sisters of the family now left behind, be comforted by the thought that she has died in the Lord, that the way to heaven is free and plain, and that by faithfulness in the service of Christ, they may all meet an unbroken family in the kingdom of our Redeemer.

A sermon was preached on the occasion, by the writer, from Psal. 17:15.

W. H. EASTMAN.

Whitefield, N. H., May 18th, 1858.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

Confession and Correction.

DEAR BRO.—In the Herald of March 27th, in a note of inquiry, I asked if you had not at some former time, in answer to some correspondent, adopted and endorsed Campbell's translation of John 3:13, who renders it, "the Son of man whose abode is heaven," to which I added, "I am quite sure you have." Your denial is sufficient to convince me that my "virtual charge" was improper, and my "virtual rebuke," ill-directed. I had met with such endorsement of Campbell's version in some discussion, or response, which first led me to examine his rendering of it. I found it in harmony with all other statements of Christ about coming down from heaven, and going back to heaven. I have ever remembered it. I felt quite sure it was you who had quoted it. Pardon me, and I will be careful hereafter.

2d. But I now wish to ask what you meant by saying, "Campbell's rendering of it is not a literal translation of John 3:13, but his interpretation of it?" Had you said he had not translated it correctly? I should understand you to prefer the opinions of others you quote, or your own. But I copied the words from the "New Testament translated from the original Greek. The four gospels, by George Campbell, D. D." In that work I find no "interpretations." Or is it the fact that when we read King James', Greenfield's, Whiting's, Murdock's, Campbell's, Macknight's, Wakefield's, and other versions of the New Testament, it is only their "interpretation?" If so, please instruct me.

3d. In your 6th note on mine, you say, "As to how a 'subterranean region' has one end above ground, our brother will remember that that is not an issue between him and us, in reference to Hades. He called us to task for making Paradise a region of light, when the writer in Josephus made it a subterranean region." No, I do not recollect any such task. I think you have "failed to discriminate." If you will refer to my first queries, in Herald Jan. 23rd, you will read, after my reference to your rule of applying words to ideas of the ancients, "You refer to the article on Hades found in Josephus, 'and whether written by him or not, you say it was written by a Jew, and gives the Jews' idea of Hades.' That article says, 'Hades is a place in the world not regularly finished, a subterranean region.' Thus the Jews understood Hades to be underground—in the earth. Consequently New Testament writers or speakers must have used the term to signify such locality, as was understood by the Jews. Does not this show that the issue between us was the locality of Hades, you believing that it is not in the earth, the Jews believing it is in the earth. I applied your adopted rule, to understand Bible terms to mean what the Jews understood them to mean, which would lead you to adopt the Jews' idea of the locality of Hades. You rejecting their locality of it, led me to call you to task, or rather to ask your reason for so doing. You appended nearly three columns to show that ancient use of terms, and ancient ideas of Hades, as a state, were in harmony with yours, while you do nothing to show why your law of the understanding of terms does not require

you to adopt the Jews' idea of the locality of Hades, unless it be in your assertion that said rule "determined the application of all words to things and not of places."

I cared not whether Hades was supposed to be lighted with gas, the Roman candle, or not lighted at all. This was not the issue. It is true that after I stated the issue plainly, I did add in an humorous remark, "when you start in search of that place you refuse a Jewish pilot and drift to another, even to the New Jerusalem, which is above, and exceedingly light, whereas the Jew would have directed you to a place of 'perpetual darkness.'" I well knew the Jews held that one part of Hades was light. I had read their notions of its various apartments, yet the place is made so dark I did not believe you could discriminate between them, and I am still more in doubt about it since you failed to see the issue between us when so clearly stated. I do not however, think you deficient in powers of discrimination. Thus much and no more.

Yours as ever, still waiting for the Lord,

I. C. WELLCOME.

REMARKS.—There is nothing in the Greek answering to the word "abode." The original is precisely rendered in our translation, and as literal as it is possible to express it, viz. "the Son of man who is in heaven." As Campbell has put in a word that is not in the original, and has changed the case of "who" from the nominative to the possessive, his version cannot be called a literal translation, and is only an expression of what Campbell considered the sense of the passage—making it merely his interpretation of it.

As our correspondent says in his present communication: "I well knew the Jews held that one part of Hades was light;" as therefore he knew that they did not locate the saints in darkness, but in light; as he also knows that they located them in paradise, in the Jerusalem above, in the bosom of Abraham; as he knows that the Jews were uniform in the name of the place to which they supposed the departed went, but had divers opinions respecting the locality of that place; as he has been shown what the rule was which we quoted and its effect on the significance of words; as he said in his communication in the Herald of Jan. 23, of an article in Josephus, "That article says, 'Hades is a place in the world not regularly finished, a subterranean region.'—Thus the Jews understood Hades to be underground in the earth.—Consequently New Testament writers or speakers must have used the term to signify such locality as was understood by the Jews. But when you start in search of that place, you refuse a Jewish pilot, and drift to another place altogether, even to the New Jerusalem, which is above, and exceedingly light, whereas the Jew would have directed you to a place of 'perpetual darkness;' for thus he declares of it."

And as that same writer used the terms referred to only of the place of the wicked, but says of the righteous:—

"These are now, indeed, confined in Hades, but not in the same place wherein the unjust are confined. For there is one descent in this region, at whose gate we believe there stands an arch angel with a host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor any briars there, but the countenance of the fathers and of the just, which they see always, smiles upon them, while they wait for the rest and eternal new life in heaven, which is to succeed this region. This we call the bosom of Abraham."—Therefore,

We do not deem it necessary to make any defense of our "discrimination," "perspicuity," or powers of discernment—leaving that to the judgment of each one who reads our correspondent's letter and the reply to it, in the paper referred to.

Carefulness.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4:6.

Deep solicitude about the temporal things of our life, is one great cause of our spiritual declension. Paul says, "Godliness with contentment is great gain. For we brought nothing into the world, and it is certain, we can carry nothing out; and having food and raiment, let us therewith be content. But they that will be rich, fall into temptation, and a

snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast witnessed a good profession before many witnesses." "No man can serve two masters: he will love the one and hate the other: else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Or in other words, ye cannot serve the God of heaven and the god of this world which every plain observer must acknowledge is the wealth of this world.

The above is most of it from the lips of our Saviour, and the apostle Paul. Shall we heed it? Or shall we go on, following the inclinations of our own hearts. Brethren, we are called to eternal life.—Let us not distrust God by our anxiety for temporal things, but seek first the things of the kingdom.

Lay not up for yourselves treasures on this earth. Here the moth eats and the rust corrodes, and they corrupt our treasures. They are also doomed to the flames of the last day. But lay up for yourselves treasures in heaven,—the great safety bank, which no flames can ever destroy, and where nothing will ever venture to break through nor steal. He will keep that which we deposit there; and if we are diligent in his service, we are sure of an increase of heavenly wealth, laid up in heaven for us to receive at his appearing. Fear not, heirs of boundless wealth possessed! Heirs with Christ to the whole world (the new earth,) shall we defile ourselves to seek for the perishable dust of this world? God forbid. But let us work, yes work for God. "And whether we eat or drink or whatever we do, do all to the glory of God." Forasmuch as we know our labor is not in vain in the Lord; but in due season we shall reap, if we faint not.

The Saviour declared the widow's mite to be more than all the gifts of the rich men, that cast into the treasury. Why? They cast in only a part of their abundance; while she gave all. Brethren remember the widow's mite. Do all you can by your prayers, and with your silver and gold, to sustain the cause of God, by helping his ministers in their work not only of preaching, but in printing for you this excellent paper the Herald. Let not your hands be slack, in this good work. Think how many sad and afflicted hearts are weekly cheered, by this visitor of their families, who are deprived of the preaching of the gospel from the pulpit. I for one, am cheered to hear the glad news of the outpourings of the Spirit of God in different places. No place on earth so sweet as the place of prayer, and social worship with Christians, and no words so cheering as those of God through his people and the inspired volume.

Z. BROWN.

The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

tf may 29, '58

TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck. It was cured by the Golden Salve in about ten days."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotics of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Pain Stomach—Piles—Dropsy—Plithora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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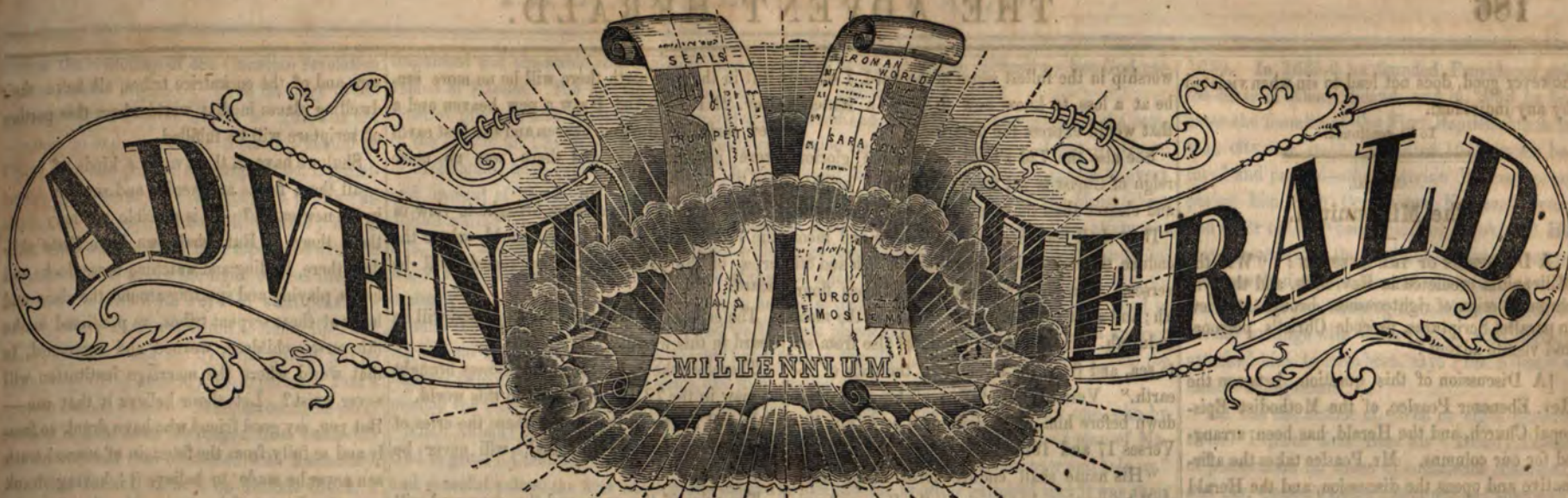
Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—1y



WHOLE NO. 891.

BOSTON, SATURDAY, JUNE 12, 1858.

VOLUME XIX. NO. 24.

DIRGE.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid,
Here the vassal and the king
Side by side lie withering;
Here the sword and scepter rust,
"Earth to earth, and dust to dust!"

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun, or Winter's storm,
Song of peace, or battle's roar,
Ne'er shall break their slumbers more;
Death shall keep his sullen trust,
"Earth to earth, and dust to dust!"

But a day is coming fast,
Earth, thy mightiest and thy last;
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empires' groans,
Burning temples, trampled thrones;
Then Ambition, rule thy lust!
"Earth to earth, and dust to dust!"

Then shall come the Judgment sign,
In the east the King shall shine;
Flashing from Heaven's golden gate;
Thousand thousands round his state,
Spirits with the crown and plume;
Tremble then thou sullen tomb;
Heaven shall open on our sight,
Earth be turned to living light,
Kingdoms of the ransomed just,
"Earth to earth, and dust to dust!"

Then thy mount Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the martyrs' tears
Through a thousand glorious years.
Now in hope of Him we trust,
"Earth to earth, and dust to dust!"

George Croly.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

In the chapter we have read we have one of those events which to us, enlightened in the knowledge of true and real distinctions, must appear of a very unnecessary or supererogatory character,—namely, that Jew and Gentile should be admitted into the same privileges, and be made heirs of the same blessed kingdom and eternal glory. But though it seems to us a thing that did not require a miracle in order to impress it, yet such was the intense nationality of the Jews, such the bigotry of the Pharisee, the Sadducee, and the Jewish ecclesiastic generally, that nothing short of a clear and unequivocal miracle, testifying the God of Abraham's approval, could persuade them that a Gentile ought to be admitted to the very same rights, and regarded exactly from the same point of view, as the most favored of God's ancient people. This chapter is the record of an incident that awakened in Cornelius the hopes of amalgamation with Israel, and that convinced Peter that those, whether Jew or Gentile, who are accepted of God, it was no man's business to prohibit, anathematize, or exclude.

The first question that naturally occurs is, who was this Cornelius, and what was the real amount

of his moral, spiritual, or Christian character? Professionally he was a soldier, answering very much to a lieutenant among us, or a subaltern, who had then the command of a hundred soldiers belonging to a legion; the hundred soldiers he commanded being called the Italian band. He had also with him, as we find from the 7th verse among his household servants immediately attending upon him as an officer, a devout soldier.—Now, we have here a very remarkable feature. It is a complete answer to those who assume that civilians only have a monopoly of the Gospel, and that the soldier is necessarily, like Peter's Gentiles, common or unclean. We have here the express revelation of God—and it does not occur once, but often—that soldiers embraced the Gospel, loved the Saviour, practised righteousness, when ecclesiastics, like the Pharisees, hated Christ and civilians, like thousands of the Jews, shouted, "Away with him, away with him." It was a soldier at the foot of the cross who acknowledged Jesus to be the Son of God when all clerical lips were dumb, and all civilian shouts were, "Away with him, away with him; crucify him, crucify him."

I appeal to you, I appeal to the most enthusiastic members of the Peace Society, is it possible that God would have thus specified, so often and so singularly, devout soldiers, Christian soldiers, if the very profession of a soldier were essentially sinful or profane? I cannot conceive it: At the present day there is abundant evidence that there is a church in the Navy and a church in the Army as holy, and perhaps more spiritual and more honest than a church in the nation. From the very habits of a soldier he is accustomed to accept what he knows to be duty, and to believe what he knows to be true. And hence, when you present the truth to a soldier, with the solemn sanction of the great Captain of the Faith, he will accept it, when a civilian will quibble and cavil about it.

And so the sailor has, with all his sins and defects, a bluntness about him, an openness, a candour, so real, that if you set before him honest truth, and prove to the sailor that you speak from the very heart, it is scarcely in the heart of a sailor in her Majesty's Navy to reject the truth so uttered, in such a spirit, and on such grounds. And hence, in the present day, soldiers and sailors, dread and terrible as the function of the sword is, are at this moment adorning the doctrine they profess; and many a heart that is still beneath the sands of the Crimea has sent up to the skies a spirit that has washed its robes and made them white in the blood of the Lamb.

This Cornelius, the soldier or officer, is described here as a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Some say he was a Christian—that is, a convert to the Gospel, even then; but then I cannot accept this because Peter preaches to him Christ; and on the acceptance of the truths in Peter's sermon he was baptized. Others think—and I feel, with more justice—that he was a proselyte, or one who knew the truths that were preached to Abraham that were embodied in the rites of Levi, but did not rest on the mere formalities of worship, but saw above and beyond them, and worshipped God a Spirit in spirit and in truth. The language is so remarkable, that one cannot come to

any other conclusion than this; because it is said in a subsequent part that he was "a just man, and one that feared God, and of good report among all the Jews." Now, if he had been a mere Gentile Theist, he could not have had good report among the Jews; but the probability is that he was a sincere, a pious, and a spiritually minded Gentile proselyte, who believed in Judaism, but did not submit to certain Jewish rites and ordinances which were national peculiarities; and on the supposition that he was, the whole chapter is perfectly intelligible; and therefore the presumption is, that he knew the God of Abraham, and up to the light he had he acted.

I am one of those who think that if a man act up to the light that he has, having the candor to accept more when it is presented, he will never be left in darkness. The man who acts up fully to the light that he has, will not be saved in virtue of that light, but will not be left without further light in the knowledge of the truth as it is in Christ Jesus. We have a proof here. Cornelius was just, religious, and feared God, up to the full extent of the truths that he knew; therefore God brought him in contact with Peter, and he learned other truths, and was baptized, and fully initiated in the truths of the Gospel.

To this Cornelius God manifested himself in a vision about the ninth hour—that is, about three o'clock in the afternoon, or between the evenings. This angel or messenger appears to him, and he said to him, "Thine alms"—that is, what you give to poor—"and thy prayers"—so fervent, so spiritual, so real—"are come up before God," not as the Roman Catholic reads it, as a sacrifice, but as it is justly rendered in our Bible, "as a memorial"—no more; not as a merit, but as a memorial; not as a sacrifice, but as something that God recollects, attends to, and replies to.—And then he gives him a commission. "Send to Joppa, and call for one Simon, whose surname is Peter." And, then, how minute is the description! God knows the street you live in, the house you live in, the trade, the profession, you are of; what you are, and all about you, as truly as if Simon the tanner and Peter the apostle were the only couple in God's living and created universe. He knows them all.

"When the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier;" the Christian officer preferring the Christian soldier to serve him. And do you think that this Christian soldier was less heroic because he was a Christian soldier, or less dutiful to his master? Just the reverse.—Where there is a profession of religion as a cover for indolence, that is quite a different thing; but where there is the principle of religion, it is the elastic spring of duty to our master upon earth, and worship to our Master in the skies.—"And when he had declared all these things unto them, he sent them to Joppa."

Now another cotemporaneous vision occurs.—"Peter went up upon the housetop to pray about the sixth hour." In Eastern countries the houses have flat roofs, as I need not remind you. The door of the staircase, or rather the end of the staircase that issues on the flat roof, has a little covering like the companion-door of a steamer or a ship upon the deck. The person makes for that, and sits down or reclines upon the roof;

and there he either looks around him to breathe the fresh air, or he studies, or meditates, or worships and prays. Peter, according to the custom of his country, went up for prayer; and while he was there—it was the ninth hour—he was very hungry, and he would have eaten; and he fell into a trance. The Greek word here for trance is *ecstasis*; the meaning of which is literally "standing out;" and it means a person taken out of himself. All the words, I think you have heard me say before, that denote the intensest joy, imply the least possible amount of self in them. For instance, "ecstasy"—standing out of oneself; transported, carried beyond oneself. In proportion as self prevails, unhappiness prevails; in proportion as self is subdued, there is ecstasy, transport, happiness. Well, Peter was carried out of himself. What he saw was not real; it was, as you are told, a vision. No actual fourcornered sheet came from heaven; but he saw what seemed to be so in a vision; and the sight was meant to teach a great practical, moral, and spiritual lesson. When this sheet came down, "there came a voice to him, Rise, Peter, kill and eat." Well, Peter's immediate answer, when he saw that there were unclean and clean animals, was "Not so, Lord; for I have never eaten anything that is common or unclean."

But this requires me to explain that the clean animal according to the Levitical economy and the unclean was a distinction, first, for sacrifice; and, secondly and subordinately, for food. The requirement in a clean animal, fit for a person to eat, was that they should remasticate the food, as the ox does, or as the sheep; that they, secondly, should divide the hoof in two divisions. An animal that had not both these characteristics was unclean; any animal that had one of these characteristics was half-clean. For instance the hare remasticates its food, but it divides the hoof into claws; it is, therefore, only half-clean. The pig, again, divides the hoof into twain properly, but then it does not remasticate its food; it also is half-clean. But the ox has both characteristics, and so has the sheep; and, therefore, both were fit for food. Now I do not say, mind you, that that distinction is obligatory upon us; but you will find it as a law, that animals are are best for human food, as medical men will tell you, in proportion as they approximate to the distinction made some thousand years ago by Divine communication to Aaron, Moses, and Levi. Now, I do not say that this distinction is obligatory upon us; but the distinction, I allege, was not altogether arbitrary, but founded upon inherent characteristics in those animals, so that those that are not so are not fit for food. Why is it that the horse is not eaten? It is as clean an animal, as beautiful an animal, as the ox.—The answer is, that there seems an instinct in human nature that recoils here and yet does not recoil from the ox; and yet, there is no real reason except it be a lingering persuasion or recollection of the distinction of Levi; a distinction not arbitrary, but in some degree based on physical and real phenomena and facts. But, at the same time, I repeat again, that the distinction is not obligatory. If a person should choose to eat the horse instead of the ox, there would be no sin in it. It is a matter of taste—it is not a matter of morality at all; and therefore the distinction

however good, does not lead to sin when violated by any individual.

To be continued.

Original.

The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal Church, and the Herald, has been arranged for our columns. Mr. Peaslee takes the affirmative and opens the discussion, and the Herald will follow in the negative.]

NO. 5 OF THE OPENING ARGUMENT.

Dear Sir.—We have several more texts of scripture to offer in the support of the affirmative of our question: which we shall proceed to notice, with some comments upon the same.

Psalm 2:6-12. "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling, kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

This Psalm most clearly refers to the reign of Christ, and teaches us that he shall have the whole world for his kingdom, and threatens with destruction all people, kings and judges, who will not submit to his glorious reign. In the first verses of this Psalm—the rage of the heathen, and the vain imaginations of the people with the kings and judges of the earth rising up and taking counsel together against the Lord and against his anointed, with an expressed determination to break their hands and to cast away their cords from them. In the fourth verse, it is said that the Lord who sitteth in the heavens above should laugh, having them in derision. Verse sixth—Jehovah proclaims his king seated upon his holy hill of Zion. Verse 7th he declares the divine decree of the government of his Son, already made king of Zion, and established upon his throne. Verse 8th, we have the words of the decree—"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Verse 9th describes his powerful conquest over these kingdoms.—He will break them with the rod of his power, and dash them in pieces like a potter's vessel. The 10th, 11th, and 12th verses close with an exhortation of instruction to the kings and judges of the earth, showing them how to escape the anger of the Son, and the destruction of his rod; and the way to secure his blessings and favor.

Hence we learn that the breaking, and dashing in pieces of those kingdoms must refer to the subjugation of them to his government, because he is to have them for his inheritance and possession, notwithstanding he shall break and dash them in pieces like a potter's vessel.

A fulfillment of what is here specified in this Psalm, can be nothing less than the transformation of this world into the kingdom of Christ.—All that is here specified in this Psalm will be fulfilled! Therefore this world will be transformed into the kingdom of Christ. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations." Psalm 22:27, 28.

Again, "All nations whom thou hast made shall come and worship thee, O Lord, and shall glorify thy name." Psalm 36:9.

If these last texts, also, do not prove that this whole world will be converted to God and his

worship in the fullest sense of the word, I should be at a loss to know how to frame a sentence that would express the doctrine.

See also the 72d Psalm, where the glorious reign of Christ is set forth in a light brighter and clearer than the noon-day Sun. Verse 5th. "They shall fear thee as long the sun and moon endure, throughout all generations." 7th and 8th verses. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Verse 11th. "Yea all kings shall fall down before him, all nations shall serve him."—Verses 17 and 19th.

"His name shall endure forever: his name shall be continued as long as the Sun, and men shall be blessed in him: all nations shall call him blessed. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and Amen."

Several different views have been taken of this Psalm. Some have referred it to the reign of Solomon; some to the reign of Christ in the new earth, subsequent to the first resurrection. And others to the reign of Christ over the kingdoms of this world. If then we can show that it does not refer to the two first, it will follow that it must necessarily refer to the latter,—the reign of Christ over the kingdoms of this world.

We inquire then,—1st. Does it refer to the reign of Solomon in Jerusalem? We think not for the following reasons.

1st. We think it cannot refer to the reign of Solomon, from its long duration.

Solomon reigned forty years only. But the king described in this Psalm, it is said, shall continue his reign as long as the sun and moon endure, throughout all generations. How then can we refer this very long reign to Solomon, who reigned only forty years?

2. Divine worship is to be rendered unto this king by all nations. Yea all kings shall fall down before him, and all nations shall serve him. Prayer and endless praises shall be offered to him such as would be highly improper for any finite being to receive. Therefore it cannot refer to the reign of Solomon.

3. We enquire, if it can be referred to the reign of Christ in the new-earth subsequent to the first resurrection? We believe not!—In the reign of this king described in the 72 Psalm, it is said of him that he shall break in pieces the oppressor—delivering the needy when he crieth, and the poor also, and him that hath no helper. He shall redeem their soul from violence, and precious shall their blood be in his sight.

We cannot expect such a state of things as here described in that better world where righteousness only will be known and enjoyed. The oppressor will not be there with his cruel authority oppressing the poor and needy, so as to require the divine interposition to deliver them from their oppressions and wrongs. The cries and groans of the poor and the oppressed will never be heard on those high and flowery plains, and sun-clad hills of the new earth. No, never!

Again, it is said of him—"They shall fear thee as long as the sun and moon endure throughout all generations." There will be no successions of generations in the new earth! Has not our Saviour told us plainly, that they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage, but are as the angels of God. How then can we refer this Psalm to the resurrection state, in the new earth, where the marriage institution will not exist? This Psalm speaks most clearly of a succession of generations during the long reign of righteousness here brought to view. Should we then refer this state of things to the resurrection state in the new earth, we should give them a character that would imply a deeper state of filthiness and depravity than was ever known to exist in this world. A succession of generations going on, and the marriage institution wholly annihilated. Making them thereby a race of adulterers living in open violation of the seventh commandment.

Again, "His dominion shall be from sea to sea and from the river to the ends of the earth."

But in the new earth there will be no more sea. Rev. 21:1. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea."

This reign of righteousness brought to view in the 72d Psalm, will be in that world, where the cries of the poor and the oppressed will be heard.

The cries of the poor and the oppressed will be heard in this world.

Therefore the reign of righteousness brought to view in the 72 Psalm will be in this world.

It will not be in that world where the cries of the poor and the oppressed, will never be heard.

The cries of the poor and the oppressed will never be heard in the new earth.

Therefore this reign of righteousness will not be in the new earth.

Again. This state of blessedness under the reign of Christ will be enjoyed where a succession of generations will be continued under the existence of the marriage institution.

A succession of generations will be continued under the existence of the marriage institution in this world. Therefore this state of blessedness under the reign of Christ will be enjoyed in this world.

This state of blessedness under the reign of Christ will not be enjoyed in that world where a succession of generations will not be continued, and where the marriage institution will never exist. A succession of generations will not be continued, and the marriage institution will never exist in the new earth. Therefore this state of blessedness under the reign of Christ will not be enjoyed in the new earth.

Again—This long period of blessedness and glory will be enjoyed in that world where there are rivers and seas. There are rivers and seas in this world. Therefore this long period of blessedness and glory will be enjoyed in this world.

This long period of blessedness and glory will not be enjoyed in that world where there are no rivers and seas. There will not be rivers and seas in the new earth. Therefore this long period of blessedness and glory will not be enjoyed in the new earth.

We will next call your attention to Isa. 11:6-9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." In these verses just cited from Isaiah the prophet seems to be giving us a description of that future period of blessedness which we call the Millennium. In this I have reason to believe that we are both agreed. The only difference between us on this portion of scripture, is, as to the time and place where it will be fulfilled.

That this portion of scripture will be fulfilled in this world, appears very clear to me from the whole chapter. That Christ is the person referred to by the prophet in the first five verses you will not deny. In the fourth verse it is said, that he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Now to which world shall we apply these threatenings? Will Christ in anger smite that better world, the new earth, with the rod of his mouth, and with the breath of his lips will he slay the wicked there? If we refer this state of blessedness predicted in this chapter to that world, then that world will be smitten by our Saviour, and its inhabitants will be slain by him on account of their wickedness.

Again—The wolf and the lamb, the leopard and the kid, the calf and the young lion, all mingle together, and a little child shall lead them. The cow and the bear, with their young, shall feed, and lie down together with the lion, who will eat straw like the ox. Poisonous serpents will abound there also—dens and holes of the

asp, and of the cockatrice tribes, all have their dwelling places in that world where this portion of scripture will be fulfilled.

Shall we have all these various kinds of beasts—all these flocks and herds, and serpent tribes in the new earth? It is possible we may have them there. But shall we have little children there, leading and watching those flocks and herds, playing and sporting around the dens and holes of these serpent tribes, as predicted in the 8th verse—children, weaned and unweaned, in that world where the marriage institution will never exist? Let those believe it that can.—But you, my good friend, who have drank so freely and so fully from the fountain of eternal truth can never be made to believe it! having drank myself as I trust of the streams that flow from the fountain of eternal truth, I cannot believe that such will be the state of morality in that world where they are as the angels of God.

I believe the state of righteousness predicted in Isa. 11:6-9 will be enjoyed in that world where children are born, nursed and reared. Children are born, nursed and reared in this world. Therefore I believe the state of righteousness predicted in Isa. 11:6-9, will be enjoyed in this world. In the new-earth, subsequent to the resurrection, there will be no little children, as predicted in Isa. 11:6-9. Therefore this state of blessedness peace and glory, predicted in this portion of scripture, will not be fulfilled and enjoyed there.

Again, verse 11th, "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

Mark this expression in the last cited text.—"And it shall come to pass in that day—in what day? In that day when the knowledge of God shall fill this world as predicted in Isa. 11:6-9.—In that day God shall set his hand again the second time—mark this expression also—the second time to recover the remnant of his people—which implies a first time of recovering the same people from those places above named. Will there be in that new world a remnant of God's people left to be recovered a second time by the divine hand from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the Islands of the sea?—These nations, tribes and cities will not exist there as nations, tribes, and cities, as they have in this world. But if they should, they will not be permitted to enslave and hold the people of God as they have in this world. Neither will the people of God be found, and recovered from the islands of the sea in that better world where no sea exists. This period of blessedness predicted in Isa. 11:6, 9, which we both are agreed will be the glorious Millennium—will be fulfilled and enjoyed in that world where Assyria, Egypt, Pathros, Cush, Elam, Shinar and Hamath have their existence; from whence God will recover the remnant of his people the second time. Assyria, Egypt, Cush, Pathros, Elam, Shinar and Hamath have their existence in this world, from whence God will recover his people the second time.—Therefore this period of blessedness predicted in Isa. 11:6, 9, which we both are agreed will be the glorious Millennium, will be fulfilled and enjoyed in this world.

Again—It will be according to this portion of scripture from Isaiah where there is a sea with its islands.

There is a sea with its islands in this world. Therefore this reign of righteousness brought to view in this portion of scripture from Isaiah will be fulfilled and enjoyed in this world. And if in this world under the mediatorial reign of Christ, it must precede his personal and visible coming. Yours truly,

EBENEZER PEASLEE.

Newton, N. H. May 31, 1858.

Hume's Argument Against Miracles.

This well-known infidel argument was brilliantly refuted by the Hon. Edward Everett, in his recent address before the State Agricultural Society at Buffalo.

"A celebrated sceptical philosopher of the last century—the historian Hume—thought to de-

molish the credibility of the Christian revelation by the concise argument, 'It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false.' The last part of the proposition, especially in a free country on the eve of a popular election, is, unhappily, too well founded; but in what book-worm's dusty cell, tapestried with the cobwebs of age, where the light of real life and nature never forced its way—in what pendant's school, where deaf ears listen to dumb lips, and blind followers are led by blind guides, did he learn that it is contrary to experience that a miracle should be true? Most certainly he never learned it from sower or reaper, from dumb animal or rational man connected with husbandry. Poor Red Jacket, off here on Buffalo Creek, if he could have comprehended the terms of the proposition, would have treated it with scorn. Contrary to experience that phenomena should exist which we cannot trace to causes perceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience, there are no phenomena which can be rationally traced to anything but the instant energy of creative power.

"Did this philosopher ever contemplate the landscape at the close of the year, when seeds and grains and fruits have ripened, and stalks have withered, and leaves have fallen, and winter has forced her icy curb even in the roaring jaws of Niagara, and sheeted half a continent in her glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and after week upon week and month upon month have swept, with sleet and chilly rain and howling storm, over the earth, and riveted their crystal bolts upon the door of nature's sepulchre; when the sun at length begins to wheel in higher circles through the sky, and softer winds to breathe over melting snows, did he ever behold the long-hidden earth at length appear, and anon the timid grass peep forth, and anon the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forests; and then the mellow soil to open its fruitful bosom to every grain and seed dropped by the planter's hand, buried but to spring up again, clothed with a new mysterious being; and then, as more fervid suns inflame the air, and softer showers distil from the clouds, and gentler dews string their pearls on twig and tendril, did he ever watch the ripening grain and fruit, pendent from stalk and vine and tree; the meadow, the field, the pasture, the grove, each after his kind arrayed in myriad-tinted garments, instinct with circulating life, seven millions of counted leaves on a single tree, each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human mind; every planted seed and grain which had been loaned to the earth, compounding its pious usury thirty, sixty, a hundred fold, all harmoniously adapted to the sustenance of living nature—the bread of a hungry world: here a tilled corn field, whose yellow blades are nodding with the food of man: there an unplanted wilderness—the great Father's farm—where he 'who hears the raven's cry,' has cultivated with his own hand his merciful crop of berries and nuts and acorns and seeds, for the humbler families of animated nature: the solemn elephant, the browsing deer, the wild pigeon, whose fluttering caravan darkens the sky: the merry squirrel who bounds from branch to branch in the joy of his little life: has he seen all this, does he see it every year and month and day: does he live and move and breathe and think in this atmosphere of wonder—himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glories of Orion's belt—and does he still maintain that a miracle is contrary to experience? If he has, and if he does, then let him say that it is contrary to experience that the august Power which turns the clods of the earth into the daily bread of a thousand million souls, could feed five thousand in the wilderness."

The Island of Rhodes.

No island in the old Ægean was endowed with more natural beauty, or played a more dis-

tinguished and honorable role in history than the Island of Rhodes. The feet of Paul had once touched this soil, and, touching it, consecrated it in the eyes of all Christians, though the disciples of Mohammed have supplanted those of Christ, and instead of the bell from the steeple of St. John's wafted far and wide over these blue waters, and among these gems of the sea, with which these waters are crowded, the voice of the muezzin is heard from the same place, as he mounts the minaret five times a day, and walking around the balcony at a giddy height, bending and twisting his body into all forms, and summoning the utmost power of his lungs, cries out: "Allah Akbah! Allah Akbah!" God is great! God is great! Come to prayer! Then those tall and graceful palms, the first which meets the eye of the traveller, scattered here and there, in the city and out of it, while orchards of olives, oranges and figs are dotted over the fields, and innumerable vineyards clothe the hills and creep up the mountain sides. It was rightly named; it is an island of roses and all other flowers.

The Island of Rhodes is only 10 miles distant from the coast of Asia Minor, and is about 36 miles long by 18 wide, and 120 in circumference. The soil is most fruitful, which gave occasion for the fabling of the golden showers, which were said to fall upon it. Delicious fruits were produced in the greatest abundance, and wines of so exquisite a flavor that they were used by the Romans mainly in sacrifices to the gods, and were thought as Virgil relates, to be too good for the lips of mortals. The climate indeed, is pronounced to be the most delicious of the Levant, the summers never being hot, and the winters never cold. The ancient Rhodians were distinguished as navigators, and at the same time excelled in their taste for the arts. The city was adorned with temples, statues, colossuses, and paintings, while the theatre was the admiration of the world.—The most celebrated work of art, however, was the brazen Colossus, a statue dedicated to Apollo, or the sun, and regarded as one of the seven wonders of the world. Its feet stood upon two moles, which formed the entrance of the harbor, and ships passed, under full sail, between its legs; its height being 105 feet. It was erected 280 years before Christ, and was thrown down by an earthquake 56 years after, where it lay neglected, if not forgotten, in the harbor for 894 years, or till A. D. 670, when it was sold to a Jewish merchant by the reigning Caliph. The metal weighed 720,000 lbs., and is said to have cost 300 talents, \$125,000, and to have loaded 900 camels, giving to each a burden of 800 lbs. This great work of art was a product of the genius of a native of the island, and consumed twelve years of labor. Such were the dimensions of this gigantic statue, that a man could not throw his arms around one of the thumbs! The city of Rhodes was built at the close of the Peloponnesian war, or 400 years before the Christian era, and was soon distinguished by the splendor of its edifices, the excellence of its laws, and its cultivation of the sciences and the arts. At one time the number of statues in the city was said to be equal to the population—probably an exaggeration; but indicating the wealth and refinement of the city, whose schools also attained so high a degree of celebrity that they were resorted to by some of the greatest men of Rome, among whom were Marcus Brutus, Cicero, Cato, Cassius, Caesar, and Pompey. Strabo, the geographer, said in describing it that "the beauty of its harbor, its streets and walls, and the magnificence of its monuments, rendered it so much superior to all other cities as to admit of no comparison."—*Cor. of Journal of Commerce.*

Original.

The Prayer Meeting by the River.

In the sixteenth chapter of the book of Acts, we have an interesting account of the formation of a Christian church in Philippi. This city was so called from Philip king of Macedon, the father of Alexander the Great. Not only was a Roman garrison placed there, but the inhabitants of the city were Romans, and their religion was paganism. The introduction of Christianity therefore into such a stronghold of Satan, must neces-

sarily be attended with difficulty; but God can work, and who can hinder?

Paul and Silas, though acting under the commission received from the Lord Jesus—"Go ye into all the world and preach the gospel to every creature"—were "forbidden of the Holy Ghost to preach the word in Asia; they then attempted to go into Bithynia, but the spirit of Jesus did not allow them." This seems strange; but we know that God's ministers can do more good in some places than they can in others, and an overruling Providence directs their steps. This the sequel of the narrative proves.

In a vision of the night Paul saw one, who by his habit, or dialect, seemed to be a man of Macedonia, and who said, "Come over and help us." From this the apostles gathered that it was their duty to go there and preach the gospel, and to Philippi they went. But where was the man who had given them an invitation to come? He was not to be found: they were among strangers with no open door to receive them,—no Jewish synagogue that they could enter,—no congregation awaiting their arrival,—no friend to bid them welcome to his hospitality,—their faith and patience had to be tried; they "were in that city abiding certain days." Surely the circumstances are very discouraging.

But Paul is not a man who can be long idle. He hears of a female prayer meeting and resolves to attend it; "and on the Sabbath they went out of the city by a river side, where prayer was wont to be made; and they sat down and spake unto the women who resorted thither," v. 13. This is a small beginning, but the results are glorious. Lydia and her household put on Christ in baptism. Men and women are converted (see verse 40.) A demon is cast out of a maiden; her masters and Satan are enraged; Paul and Silas are brought into court, accused of troubling the city; they are condemned, beaten and imprisoned. But at midnight they pray and sing praises, and an earthquake shakes the city,—God is in that earthquake,—the prison walls tremble, the doors open, the bonds of the prisoners are loosed, yet no attempt is made by any one to escape,—the awakened, trembling jailor, with his family, is converted and baptized; though when night gathered over the city he was a hardened sinner, yet when morning dawned he was a happy Christian, so quick a change does grace make. Next day the apostles are liberated; they have obtained notoriety enough now;—the gospel of Christ has triumphed. A flourishing church was soon raised up of such importance that one of the inspired epistles is addressed to it,—Philip. 1:1. Brethren in Christ, be not discouraged. A prayer meeting may be a small thing in the eyes of the world, but it is a great thing in the eyes of God. The devil hates the little circle of devout worshippers, but God loves those who call upon his name. Your number may be small, but let your desires be great. Never forget that Christianity was planted in Philippi in the prayer meeting by the river side, and as "a tree planted by the rivers of water," so it flourished.

The world may frown, and Satan rage
When Christians meet for prayer,
But God has faithfully engaged
To be among them there.

J. M. ORROCK.

Original.

Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. VII.—ROGER WILLIAMS.

The Encyclopedia of Religious Knowledge calls Roger Williams "an illustrious man, and the father and champion of religious liberty." Pres. Allen says: "His memory is deserving of lasting honor for the correctness of his opinions respecting liberty of conscience and for the generous toleration which he established."

He was born in Wales 1599, came to N. E.

1630. In 1635-6 he founded Providence and the State of Rhode Island, and in 1638 he became the founder of the First Baptist church in that city and state. He died 1682, much beloved and praised—the historian Bancroft comparing him with Copernicus, Kepler, Newton and other noted "benefactors of mankind." He was persecuted by the Puritans of Massachusetts, but bravely defended himself, not with the sword but with the pen, showing himself, in his controversial writings with John Cotton, who fiercely attacked him, to have been, says Pres. Allen, "a master of argument."

He was the author of seven or eight productions: I quote first from his "Bloudy Tenent of persecution for cause of conscience discussed, and Mr. Cotton's Letter examined and answered, a 4to of pp. 247. London, 1644:" reprinted in an 8vo of 489 pages, London, 1848. I use the last edition, having examined both. Only six copies of the original volume are now extant, three being found in America.

In this volume, in common with all sound expositors, Williams makes the four symbolic beasts of Daniel's seventh chapter to denote Babylon, Persia, Greece, and Rome. Once, and but once, I think, he hints his belief in the future conversion and restoration of the Jews, mentioning no time when it will be accomplished. He evidently locates the millennium of Rev. 20. in the future, as the following passages show,—"There is a prison for the devil himself a thousand years." p. 236. Again, but a little vaguely, he says, "The glorious army of white troopers, horses and harness—Christ Jesus and his Israel, Rev. 19., gloriously conquer and overcome the Beast, the False Prophet, and the kings of the earth, up in arms against them, and lastly, reigning with Christ a thousand years, they conquer the devil himself and the numberless armies like the sand on the sea shore, of Gog and Magog, and yet not a tittle of any mention of any sword, helmet, breastplate, shield, or horse but what is spiritual and of a heavenly nature. All which wars of Israel have been, may be, and shall be fulfilled mystically and spiritually." p. 312.

Like Huet, Shepherd, Cotton and others, he held that the church in the gospel dispensation is the kingdom of Christ, but he does not seem to have thought she would triumph over all the world till Christ's second personal coming, for he constantly presents the idea of a mixed age till that event. Cotton said the tares meant heretics and hypocrites in the church, and with others advocated their plucking up by the power of the civil arm. Williams said they were not hypocrites, but "false worshippers, idolaters, and in particular Antichrist;" and one of his arguments against persecution was that the tares were not to be plucked up till the end of the world. He constantly repeats this view, thus,—"The tares are persons who ought to be tolerated till doomsday; for Christ said, 'Let them alone till the harvest,' p. 72. Even 'hypocrites in the church must be let alone and tolerated until the harvest or end of the world,' p. 73.

"The Son of Man, the meek Lamb of God, for the elect's sake, which he gathers out of Jew and Gentile, &c. commands a permission of them in the world until the time of the end of the world." p. 75.

Antichrist's destruction he supposed would only be accomplished by the Lord at his last advent. He writes:

"When the world is ripe in sin, in the sin of antichristianism, then these holy and mighty officers and executioners, the angels, with their sharp and cutting sickles of eternal vengeance, shall down with them and bundle them up for the everlasting burnings." Then shall that man of sin, 2 Thess. 2:8, be consumed by the breath of the mouth of the Lord Jesus, and all that worship the beast and his picture and receive his mark." pp. 83-4. "It is true many sore and fearful plagues are poured forth upon the Roman Emperors and Roman popes in the Revelation, yet not to their utter extirpation or plucking up, until the harvest," p. 87. There would be no rest for the church till then. "Great enemies the Lord Jesus foretold for his Israel. The world shall hate you, John 15:18. You shall be hated of all men for my name sake, Matt. 24:9. All that will live godly in

Christ Jesus shall suffer persecution, and be hunted, 2 Tim. 3:12. And not only by flesh and blood, but also by principalities and powers, spirits of wickedness in high places, Eph. 6:12, by the whole Pagan world under the Roman emperors, and the whole antichristian world under the Roman popes, Rev. 12 and 13, by the kings of the earth, Rev. 17: and by Gog and Magog, like the sand upon the sea shore, Rev. 20." p. 310. All these he says are arrayed against the saints.

On Christ's sudden appearance, he says,— "It is the counsel of God that Jesus Christ shall shortly appear, a most glorious judge and revenger against all his enemies, when the heavens and the earth shall flee before his most glorious presence," p. 361. Yet he seems to have believed in the earth's restoration, as seen in the following, "The heavens and earth are growing old, and shall be changed like a garment, Psal. 102:26. They shall melt away and be burned up with all the works that are therein, and the most High Eternal Creator shall gloriously create new heavens and new earth, wherein dwelleth righteousness, 2 Pet. 3:13. Till then I will wait, and hope, and bear the dragon's wrath." p. 32.

John Cotton having replied to this book in a style of "wormwood and gall," as Williams said, our author then wrote:

"The Bloody Tenent yet more bloody by Mr. Cotton's endeavor to wash it white in the blood of the Lamb, &c." 4to, pp. 320. 1652.

Cotton having said Christ would not be a temporal king on the unrenowned earth, but that temporal kings would be fathers to the church, Williams does not seem to dissent, yet still argues the point thus.—"If the scripture—at the sound of the seventh trumpet, which is the last of the great woes when the time of God's wrath shall come, is to be understood of the removing of the kingdoms of the world unto Christ's, Master Cotton cannot excuse Christ Jesus from being a temporal king, and the kings of the earth to be but inferior and subordinate officers, for if they administer Christ's kingdom temporarily as deputy officers or ministers temporarily, he is much more than himself a temporal king and monarch." p. 139-40.

Williams thought there were very many wonderful prophecies pointing to a pure time of the church yet to come on earth: yet he observes the people of God were in great dispute about there being a New Jerusalem state here below before the full end of the world. And while Cotton thought there would be, Williams challenges his opponent for the proof that all things would yet become faithful to Christ, and antichrist be overcome and destroyed by human power; all of which, with the testimony given, shows he must have expected the millennial age, not before, but after the advent, pp. 54,55.

On the numbers, and signs, he writes,— "If the forty two months of the beast's reign and the 1260 days of the prophecy of the witnesses in sackcloth be expired, yet I fear the 3 1-2 days of the greatest slaughter of the witnesses is not over. . . . The Revelation of St. John, and the revelation of God's wonderful providences, seem to proclaim wonderful and dreadful discoveries of the Son of God approaching: and it is as sure as that there is a Lord Jesus Christ that God will subdue all his enemies, that he will shortly break the proudest necks born up to this day in the world, even the Turk and Pope," p. 34,35. When the witnesses were slaughtered, then the enemy would be suddenly and terribly broken.

But like Shepherd and Baxter, he very modestly disclaims any superior knowledge of times and prophecies. He says,— "I have not satisfaction in the clear discovery of those holy prophecies and period by the Holy Spirit in Daniel, John, &c., concerning the kingdom of Jesus Christ." p. 37. Thus Roger Williams.

If the reader have by him my "Voice of the Church," let him turn to page 201, and read the prophetic views of the early Baptists of 1660, and compare them with those presented here before him. And then—especially if he boast his denominational succession with Roger Williams—let him answer Whose sentiments and doctrines now approximate nearest the old faith,—those

of the American Baptists, or those of the American Adventists?



ADVENT HERALD.

BOSTON, JUNE 12, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

The Meaning of Matt. 23:39.

1. Will you give us a grammatical explanation of the last verse of the 23d chapter of Matthew? Does the Saviour mean to teach that the Jews would never be blessed until they acknowledge Christ and his Gospel, glad to see and hear the missionary of the gospel? Or does he mean what the age to come folks say, that when the Savior actually comes the second time, all the infidel Jews would rejoice to see him, and so all will be saved?

2. Is it lawful for lay members of the church, (in the absence of the Pastor) to administer the sacrament of the Lord's Supper? What has been church custom in such cases?

3. Was not Moses' law composed of 3 parts, one part purely national, calculated to regulate the affairs of the nation, done away when the nation ceased to exist; for example Ex. 21, and 22d chapters; another part ecclesiastical, regulating the affairs of the church, of circumcision, and sacrifices, typical, fulfilled when the antitype come, or comes. First and last part that which was written upon 2 tables of stone, which was and is the foundation of all law, both Jewish and Gentile, until this day composed of greater (the 2d part) and lesser, and is it not these, which a man was not to break?—Matt. 5:19.

EAU CLAIRE.

REMARKS.

1. As grammatical a rendering of Matt. 23:39 as can be given is the following, "For I say unto you, ye shall not see me henceforth, till ye say, Blessed is he who cometh in the name of the Lord."

There is very little variation from this rendering in the different versions of Matthew's Gospel. Grotius, it is true, does change "till ye shall say," to "till ye would be glad to say, or wish you had said," &c. but this version, doubtless, cannot be justified. Our present English version, gives as literal and grammatical a rendering of the text as can be desired. What, then, is its meaning?

It was spoken on the occasion of Christ's last visit to Jerusalem. His entry a few days previous was marked by the hosannas of the multitudes, who cried, "Blessed is he that cometh in the name of the Lord!" Matt. 21:9. Then followed His entrance into the temple, his casting out the money-changers, and his healing there the blind and the lame, who came to him to be miraculously cured, and which public ministration was a demonstration before the chief priests and rulers that He was the Messiah. These wonderful things and ample evidences that He was the Anointed, instead of causing the chief of the people to recognize Him as the promised Savior, and to receive him as such, made them "sore displeased."

At the close of the day the Saviour retired to Bethany, where he lodged; and the next day he returned to the temple, and taught the people. While He was thus teaching, "the chief priests and the elders of the people came unto Him," and questioned, "By what authority doest thou these things? and who gave thee this authority?" As the things done, were a sufficient demonstration of His Messiahship, these questions respecting His authority to do them, were impertinent; and hence instead of showing credentials, other than those manifested by his works, he silenced his incredulous interrogators by a question, which they declined to answer, respecting the baptism of John. He then illustrated their condition by the parables of the Two sons, and of the householder who planted a vineyard; by which he illustrated that "the kingdom of God" should be taken from the Jews as a distinct people, and given to a nation composed of those of all nations who should bring forth fruits meet for repentance.—

"When the chief priests and Pharisees had heard his parables they perceived that he spake of them;" and they immediately sought to lay hands on him, but feared the multitude. Thus the leaders of the people had rejected him as the Messiah and were de-

vising means to put him to death. Their fear of the people, however, caused a little delay, so that the Saviour continued his parables, while the Pharisees took counsel how they might entangle him in his talk. First, they sent some of their disciples with the Herodians to enquire into the lawfulness of paying tribute to Caesar. Then the Sadducees, the materialists of those days, thought to puzzle him by an enquiry as to whose wife she of seven husbands would be in the resurrection. The Saviour rebuked them for their ignorance of the scriptures and the power of God, assured them that in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven; and then corrected the great error which they held—their denial of the spirit—which led them to believe the resurrection impossible, by showing from the Scriptures that God, who is not the God of those who have no existence, is still the God of Abraham, Isaac and Jacob. The Sadducees being thus silenced, the Pharisees questioned him respecting the greatest of the commandments of the Law: which being summarily disposed of, he asked them, "What think ye of Christ?" &c.—after which no man durst ask him any questions. Then spake Jesus to the multitude and to his disciples those withering denunciations which are recorded against the Scribes and Pharisees in the 23d of Matthew; and closing in the v. 36 with the denunciation of judgment upon the generation then living. And then follows Christ's apostrophe to Jerusalem, of which the passage in question is a part:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For, I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

These were the last words which the Saviour uttered in the temple; immediately after which he went out and departed from it.

Their "house," which was then left unto them desolate, doubtless refers to the temple, which he was about to vacate, which was never again to be graced with the presence of the Lord of Life and glory, and the desolation of which, implied its abandonment by all, for as soon as he departed from it, his disciples called his attention to the building of the temple, how it was adorned with goodly stones and gifts,—as if such a house could never be desolated. Yet the Saviour replied: "There shall not be left here one stone upon another, that shall not be thrown down"—i. e. during that generation.

The rulers of the people having rejected Christ as their Messiah, he repeated his past readiness to have saved Jerusalem and his present abandonment of them. And that this abandonment was to be total and final, he affirms when he says, "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord"—i. e. till they should show the same desire for his presence that was manifested in the hosannas of the multitude before quoted, in Matt. 21:9.

It may be noticed here that it was not the Pharisees who were specifically addressed; nor the Jews, as such; but it is the city of Jerusalem,—that chosen spot, that city of the great king, which he hath chosen above all the places of the earth to set his name there. "For the Lord hath chosen Zion; he hath desired it for his habitation: This is my rest forever: here will I dwell; for I have desired it." Psal. 132:13, 14.

In thus apostrophizing the city, Christ enumerates the crimes that have been committed there, and refers to all his past readiness to forgive her children; but because of their rejection of him, it is no reason why he should forever abandon that chosen locality. Hence he glanced forward to the time when "the redeemed of the Lord"—the justified of all ages and climes—"shall return," in the resurrection, "and come with singing unto Zion." (Isa. 51:11); when also "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob" (59:20) and when his presence there shall, as on his entry into Jerusalem the day previous, be again as it shall be forever preceded by the hosannas of the multitude, saying "Blessed is he that cometh in the name of the Lord."

Then shall Jerusalem again see Christ—not the people of Jerusalem that crucified him, not the Jews as a nation, from whom the kingdom was taken away forever, but Jerusalem, peopled with the resurrected patriarchs and prophets—the pious of all ages who shall there congregate, and who shall ever welcome the Redeemer's footsteps. For, "when the Lord shall build up Zion, he shall appear in his glory," Psal. 102:16. And then, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," Isa. 2:3.

That the Saviour, by his reference to the time when Jerusalem should again see him,—a long time

after the desolation of the temple and the infliction of the predicted judgments on that generation—had allusion to his second advent at the end of the world, is evident by the two interrogations of his disciples, when they were immediately after seated on the mount of Olives, in plain sight of their temple. They enquired, 1st. "When shall these things be,"—the desolation of the temple, so that not one stone should not be left upon another, and the judgments on "this generation;" and, 2d. "What shall be the sign of thy coming and of the end of the world?"—when, after the long time during which Jerusalem should not see him, he should again be seen of her and welcomed with hosannas by her redeemed children. And he answers these interrogations, by affirming that "this generation shall not pass away"—the generation then living—"till all these things be fulfilled,"—viz. the desolation of their temple and the blood that was to come upon them; while "of that day and hour," i. e. of the second advent, "maketh known no man, no not the angels in heaven"—though by the signs which he gave them they might know when it is near, and at the doors. He also showed them, that at this coming, "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory," when he will judge the nations, invite the righteous into the kingdom prepared for them from the foundation of the world, and condemn the wicked to go away into everlasting punishment.

There is therefore no announcement in this scripture that the Jews, as a class, more than any other nation, will receive the gospel, nor that the infidel Jews will be saved.

2. It is "lawful" for any one to administer the Lord's Supper. But it is not fit and proper for any one to take upon himself so holy an office without being first assured that he has a call of God to the ministry, and then, after satisfying others that he has such a call, being regularly set apart, or consecrated to the work of the ministry by the laying on of hands of the presbytery. Such has ever been the custom of the church.

3. The Jewish law may be thus classified, and it is the law written on the two tables of stone, which continues in force now, and which we are not to break.

The Name of Peter or Cephas.

Dear Brother:—Will you inform me through the medium of the *Herald* why Christ surnamed Simon "Peter"—and also why he is again called by Christ "Cephas?" Yours with Christian regard,

R. J. M'KUSICK.

The name of Peter, originally, was "Simon Bar-jona," i. e. Simon the son of Jona.—See Matt. 16:17. "Jona" is a Hebrew name which originally signified a *dove*—a bird that is emblematic of timidity. "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria," Hos. 11:11, "Ephraim also is like a silly dove, without heart," Ib. 7:11.

Peter, himself, showed a like timidity when he was identified in the judgment hall as a disciple of Jesus. But our Lord evidently saw that he would overcome this, and would become distinguished for his undoubted firmness and unwavering constancy; and hence He named him "Peter,"—a Greek term that signifies a stone, or rock; which is as emblematic of constancy as dove is of timidity. The word "Cephas," means the same in the Syriac, that Peter does in the Greek; so that to call him by the one, is the same as to call him by the other.

The occasion on which Jesus gave the surname of Peter, or Cephas to Simon, was when Simon was first brought to the Messiah by his brother Andrew. When Jesus beheld him, he said, "Thou art Simon the son of Jona: Thou shalt be called Cephas, which is by interpretation, A stone." John 1:42.

This was the day following the baptism of Christ by John (v. 2); and therefore it was prior to Satan's fruitless temptation of him. It was not till after the temptation, and consequently after Simon was thus surnamed, that he was called to be a disciple (Matt. 4:18); and then he is called by the name of "Simon Peter," the surname the Saviour had before given him. Still later than this, when the Saviour had come into the coasts of Philippi, he enquired of his disciples: "Whom do men say that I am?" And when they answered, "Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets," Jesus asked again, "But whom say ye that I am?" Then Simon Peter answered, Thou art the Christ the Son of the living God." This confession of Peter gave our Savior occasion to say:

"Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build

my church; and the gates of hades shall not prevail against it." Matt. 16:17, 18.

Peter's confession that Jesus is the Christ, is the fundamental truth respecting Christ's Person and offices; it is the foundation doctrine of the Christian church—the rock on which it is built. All who receive Christ as the Messiah, truly and sincerely, are founded upon that rock i. e. they have made that confession which is the foundation of the hope of the church. And those who deny His Messiahship, can lay no claim to the name or title of Christian. The Papists say that Peter is that rock; but while the word "Peter" and that which is here translated "rock" are of similar meaning in the original, they are not the same words; and therefore Peter is not necessarily to be understood as in person constituting the rock on which the church is built; but it is the confession he made of the sonship of Christ which is the basis of all Christian faith and worship—i. e. it is the rock doctrinally; but Christ himself is the Rock actually: "For, other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. 3:11.—"Jesus Christ himself being the Chief Corner-stone," Eph. 2:20.

The confession which Peter made, of his faith in Christ, being the foundation doctrine of the church, it was fitting, that the Saviour should remind Simon of the surname given him,—emblematic of his future fortitude and constancy in the faith,—and then to the faith, which, like his name, was to be a rock and foundation, forever immovable.

A Cup of Water.

An illustration of the rule which every reasoning person will promptly acquiesce in, that the meaning of any word or phrase, found in any writing, must be interpreted according to its meaning in the language and among the people where and when it was used—came under our notice a few days since in an account of the opening of the first railway in the empire of Brazil. The account states the Emperor was present, and the Chief Engineer of the road, Col. Gannett of Baltimore, offered to his majesty, "um *splendido copo de aqua*," which is, literally translated, "a splendid glass of water." But those familiar with the customs and idiom of Brazil, are aware that it signifies all that we understand by "a magnificent collation." It is on the same principle that when we ask a person to come and take "a cup of tea" with us, we mean not tea, merely, but all the eatables, and whatever pertains to the evening meal.

In the application of this rule to the scriptures, some complain that it denies to any but the learned an understanding of the scriptures! These same persons, who thus complain, never hesitate to make use of all that they do know on any subject, in their interpretations of the word; and they never fail to proportionally estimate the abilities of those who rank below them in the scale of knowledge. Why, then, should they not proportionally estimate the judgment of those who rank above?

The fact is, that every one's interpretation of the word, is to be justly estimated in the precise ratio of his competency to, and his honesty in interpreting it. Knowledge is an inclined plane upward, with persons of varied acquisitions progressing all along its way. The competency of any one is proportioned to his mental acquisitions, his mental discipline, the clearness of his intellect, and soundness of his judgment. And with equal integrity, the man who is the most discriminating in his judgment, and the most reliable in his facts, is the safer guide.

Fortunately for the illiterate, the truths which are more absolutely essential to salvation, are so plainly enunciated that the feeblest intellect may love the Lord with all his heart, and trust fully to Christ for salvation. To such the Bible is a fountain of life, and an even supply of spiritual consolation may be drawn from it, by the most uneducated. He who cannot read, may have it read to him, and feast upon it. He who knows little of the use and meaning of words, may sufficiently comprehend the simple language in which the most of the Bible is written. But he who would read the Bible for himself, must first learn to read. He must learn the alphabet, be able to put letters into words, and words into sentences, learn the meaning of words, learn how their meaning is varied by their various use, and so on,—continually learning something which will enable them the more readily to recognize and apprehend the precise meaning of any given expression. Learners are ever more or less dependent on teachers. But when babes in knowledge, fancying that having learned so much they have learned all, are no longer teachable, and assume to be teachers, then all farther acquisitions are derided by them. And any rule or law of language, which every scholar at once recognizes and admits, if it happen to cross the path of their little field of views, they scout and deride it as shutting up the Bible to the unlearned!—forgetting that by denying the rule, they are claiming the opposite of it, and thus themselves according to their

own plea shutting up the Bible to all whose attainments surpass theirs!

The Class in Tropes.

The persons who volunteered to take the letters "L" and "S," have been obliged to relinquish them,—one because of sickness, and the other for want of time. These letters, therefore, are open to others, on application from them.

The one who volunteered to take the letter "E," has responded in season, and says of this study: "I am much interested in it, and think it an excellent exercise for the mind." The one who is obliged to relinquish "L," does so with "very deep regret." We like the interest which those who have volunteered take in this study, and know from our own experience that none need be unprofit by it.

We shall need the tropes under "F" very soon. And as G. and H. are far distant, one in the West, and the other in the Sunny South, we would like to hear from them as soon as possible: for we have to look over each one, and wish to keep prepared several weeks ahead in our editorials, so as to be prepared for any emergency.

We have been thinking that we have not given the class in tropes enough to do, and that we ought not to have corrected Beta and Delta before giving the class an opportunity to correct them. Therefore we purpose hereafter to publish the lists as they are sent in, give the class opportunity to send in corrections, give the best of these, and then republish it as editorially corrected. We shall commence next week with "Eta," under the correspondence; and will request those who make corrections to respond at once.

Foreign News.

TURKEY.—There are most alarming reports current in Paris as to a general rising of the Christian population, not merely on the frontier of Albania, but throughout Servia, Bosnia, Thessaly, Macedonia, Roumelia—in fact throughout all European Turkey. Whether Russia is trying a desperate stroke, or whether it be the spontaneous impulse of long-compressed impatience of Ottoman rule in the breasts of a more intelligent and more active race of men, time will tell, but the Greek soldiers are deserting en masse over the frontier to form guerilla troops within Turkish territory, and this summer will be remarkable by an outbreak of unprecedented importance, of which the Montenegro victory gives the signal.

INDIA.—The following is from the general summary of the Bombay Standard of April 24: "The military arrangements in Oude have remained for the past fortnight unaltered, and it seems doubtful whether our troops will go immediately into quarters, or venture on a hot weather campaign—sure to weaken them so fearfully—or the war must be resumed in October, and will not be closed when May 1869 arrives. We have still 150,000 armed men in the field against us, the people everywhere failing to afford us assistance or information. Within the next two years we shall require at least 49,000 additional troops from England. Rohilcund continues entirely in the hands of the enemy. Calpee and Jhansi continue to be garrisoned by insurgents, as they have been since June, whom we have never yet been able to attack. Colonel Milman continued to the 17th to be shut up in Azimghur, but must have been relieved before now by Sir Edward Lugard. The eastern bank of the Ganges, especially opposite Benares and near Futteghur swarms with mutineers. The Kotah garrison, 4000 or 5000 strong, so unaccountably permitted by General Roberts to escape, flits about the country. The chief of Awah, with numerous followers, is once more said to be in the field. Notwithstanding the tremendous slaughter, five or six thousand, said to have been inflicted on the garrison of Jhansi, Sir Hugh Rose has been unable to advance on Calpee for fear of the enemy getting into his rear. General Whitlock, in place of strengthening our frontier on the Ganges, remained in Saugor. General Roberts when about to send the Kotah army into quarters at Neemuch and Nusseerabad, has been ordered to resume active operations; where, or in what manner, has not yet been made known. Though everywhere triumphant, we have a task of momentous difficulty before us."

NOTICE.—The undersigned were chosen a committee at the late Annual Conference, for the purpose of corresponding with the Advent churches and individuals, on the subject of a Delegated Conference, and would earnestly request that all the pastors and evangelists will immediately furnish their names and address to either of the committee, in order to forward the object proposed.

JOHN PEARSON, JR., Newburyport, Mass.
L. OSLER, Providence, R. I.
F. GUNNER, Salem, Mass.

NEW WORK ON BAPTISM.—We have received a supply of the work entitled, "The Trial of Mr. Pedobaptist: an enquiry concerning the Scriptural action of Christian Baptism." By A. Swartz. 75 cts. By mail, \$1.

AT HOME.—Returned home Tuesday, May 25, from Bristol, Vt. I was quite unwell, and Eld. Bosworth accompanied me, and kindly cared for me. On my arrival I took my room, and am still confined to it (June 8.) My disease is the "fever and ague." It is intermittent, and has taken a strong hold of me. As yet, I am no better; yet I hope to be out again soon.

To add to the affliction, several members of my family have also been very sick. We hope for their recovery soon, as they are already convalescent.

We hope to be remembered in the prayers of God's dear people.

I was not able to attend the conference at all. And am disappointed again, in not being able to attend the Canada Conference. Bro. Fasset has gone in my place again, and I hope all will work for the good of the cause. "God doeth all things well."

J. V. H.

The following remarkable declaration is from the *Freeman's Journal*, the organ of Archbishop Hughes of New York:

"Schools neutral in regard to religion are simple impossibilities. They must be under influences positively religious, or else irreligious. If under religious influences, these must be positively Catholic or anti-Catholic. Catholics are forbidden to send children to schools either irreligious or anti-Catholic. From the Pope to the Parish Priest, the voice of the Hierarchy has gone forth, saying that instruction for the young must, in all things—teachers, lessons, companions—be of faultless orthodoxy."

If such is "the voice of the hierarchy," there can be no objection to letting the supporters of the hierarchy give heed to it. Let them have their separate schools, with their approved text-books and teachers. Let them make such schools, as they would be, parts of a purely denominational establishment, and therefore under the exclusive control of the sect. But let them understand that the State cannot give them any of the funds raised for the support of the public schools, as that would be a diversion not authorized by our laws, by the genius of our institutions, or by the rights of all other persons holding different religious views.

LADY HUNTINGDON.—Lady Huntingdon had sold all her jewels to build a chapel at Brighton. Some years later, she was in perplexity how to raise money for a chapel she wished to build at Birmingham. She was accustomed to keep in her house the sum of 300l., to defray the expenses of her funeral; and it was her wish to be buried in white satin. This money was considered so sacred that on no account was it to be touched. On this occasion, she said to Lady Anne Erskine, her friend and companion, "I want 300l.; I have no money in the house but that put by for my funeral; for the first time in my life I feel inclined to let that go." Lady Anne said, "You can trust God with your soul—why not with your funeral?" The Countess took the money; and the next day she did so, a gentleman, who could know nothing of the circumstances, sent her a cheque for precisely 300l. — *Memorials of the Countess of Huntingdon.*

SCRIPTURE TROPES.

D.—BY DELTA.

DIE, Lit. Any radical change of existence that involves the loss of a previous principle of life. 1st. "In the day thou eatest thereof thou shalt surely die," Gen. 2:17—i. e. should be "alienated from the life of God," Eph. 4:14.—2d. "All the firstborn of the land of Egypt shall die"—i. e. "the dust shall return to the earth as it was, and the spirit shall return to God who gave it," Eccl. 12:7.—3d. "The soul that sinneth, it shall die," Ezek. 18:4—i. e. "these shall go away into everlasting punishment," Matt. 25:46.—4th. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit," John 12:24—i. e. undergoes the process of germination, it will yield fruit, and not otherwise.

— A Metaphor, when expressive of the extinction of anything immaterial: "No doubt but ye are the people, and wisdom shall die with you," Job 12:2. Also when expressive of becoming indifferent to carnal things: "I die daily," 1 Cor. 15:31.

— A Substitution for any radical change: "Sin revived, and I died," Rom. 7:9—i. e. when awakened to a realizing sense of sin, it was attended by the despair and wo of overwhelming guilt, which he calls death. "For if ye live after the flesh, ye shall die," Ib. 8:13. i. e. will suffer the death that follows the dissolution of the body, in the case of sinners.

DIG, v. Lit. To excavate: "If a man dig a pit, and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good."—Ex. 21:33,34.

— A Metaphor expressive of ardent desire to search for, or the effort to accomplish any result: "The bitter in soul . . . long for death, but it com-

eth not, and dig for it more than for hid treasures," Job 3:20,21.

— A Substitution for any servile employment: "The steward said within himself, What shall I do? for my lord taketh away from me my stewardship: I cannot dig; to beg I am ashamed," Luke 16:3.—To "dig a pit," is also put by the same figure for treacherous, or injurious dealing: "ye overwhelm the fatherless, and ye dig a pit for your friend."—Job 6:27.

DISPERSE, v. Lit. To scatter: "Saul said, Disperse yourselves among the people, 1 Sam. 14:34.

— A Metaphor, expressive of the diffusion of anything immaterial: "The lips of the wise disperse knowledge," Prov. 15:7.

DISSOLVE, v. Lit. To liquefy, or, to change from a solid to a fluid state, by means of heat or moisture: "The elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up: seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—2 Peter 3:10,11.

— A Metaphor, expressive of the removing of doubts or difficulties: "The king spake and said unto Daniel . . . I have heard of thee, that thou canst make interpretation, and dissolve doubts."—Dan. 5:13,16.

DISTIL, v. Lit. To so condense vapor that it shall fall gently in drops: "He maketh small the drops of water; they pour down rain according to the vapor thereof, which the clouds do drop and distil upon man abundantly."—Job 36:27,28.

— A Metaphor, expressive of the communication of any beneficial result, analogous to that of water upon the thirsty earth: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass," Deut. 32:2.

DITCH, n. Lit. A trench dug in the ground: "Ye made also a ditch between the two walls for the water of the old pool," Isa. 22:11.

— A Metaphor, illustrative of dangerous artifices: "A whore is a deep ditch, and a strange woman is a narrow pit," Prov. 23:27.

— A Substitution, when falling into a ditch, is put for becoming involved in calamity: "If the blind lead the blind, they shall both fall into the ditch," Matt. 15:14. "He made a pit, and digged it, and is fallen into the ditch which he made."—Ps. 7:15.

DOG, n. Lit. A domestic animal, of the canine genus: "They that are younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of the flock," Job 30:1.

— A Metaphor expressive of what is insignificant, or contemptible, or illustrative of any of the characteristics of the dog: "What is thy servant, that thou shouldst look upon such a dead dog as I am?" 2 Sam. 9:8. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber; yea they are greedy dogs, which can never have enough."—Isa. 56:10,11.

DOOR, n. Lit. An entrance way or passage into a room or building: "The angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulchre, and sat upon it," Matt. 28:1.

— A Metaphor, expressive of the way to or the means of the possession of anything: Jesus said, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture," John 10:9. Also, of any opening analogous to that of a door: "Set a watch, O Lord, before my mouth: keep the door of my lips," Psa. 141:3.—The lips being the passage way of good and evil words, they need to be sedulously guarded. "He hath opened the door of faith to the Gentiles," Acts 14:27.

— A Substitution, when the opening of a door, or any act or condition in connection with one, is put for the opportunity of accomplishing anything; or for an analogous act or condition: "A great door, and effectual, is opened unto me," 1 Cor. 16:9—i. e. for the preaching of the word. "Behold I stand at the door and knock;"—i. e. ready to enter "if any man hear My voice, and open the door," i. e. incline his heart unto Me, "I will come in, and will sup with him and he with Me," Rev. 4:20.

Nineteenth Annual Conference.

TUESDAY, 10 O'CLOCK, A. M.

Continued from our last.

CHURCHES REPORTED BY D. I. ROBINSON.

The church in Haverhill is not large, but has been in a state of unity and peace. It has had the pastoral labors of D. I. Robinson, since last September, except six Sabbaths. The congregation is not large, but there have been reasons beyond our control which account for it. Still most of the time

they have had some interest, which has been encouraging. Five have been baptized. Seven united with us during the fall, and a few others have been awakened and converted, and expect to unite soon.

A Sabbath School and Bible classes were organized in the winter, and promise success; numbering between forty and fifty. We have a library, and have arranged to supply it with Sabbath-school papers. About five dollars of tracts have been given away, and a course of four lectures given in the Town Hall, to good audiences, Sabbath evenings.

Though it has been a hard winter for our people, who are not wealthy, they have nobly and cheerfully done what they could generally, to sustain the cause, temporally and spiritually. The Tuesday and Friday evening meetings have been well sustained and good. There have been several interesting cases of conversion of late, and others seeking.

The church in Kingston, N. H., holds meetings regularly on Sabbaths and Tuesday and Friday evenings. I visited this little church three times, and preached to them. The Lord blessed the means, and seven were happily converted to Christ, and I have heard of others seeking since. They have been strengthened by the removal among them of Bro. Gale, of Newton, and Pardee from Lawrence, and the prospect is good for their prosperity.

I visited the church at Exeter. They are small, but the meetings are very good, and two awakened, and we trust converted. Since then there has been a good revival, I hear in the town, and we hope they have shared. They are in a united and laboring spirit, and have a better prospect than for some years; and would be glad to have the good and orderly servants of God, call and preach the word.

In other places, I have labored, and seen the work of God revived, and as many as twenty souls converted to the Lord, and saints revived; and in several places I have taken part in the union prayer meetings with interest. I need not detail particulars now. May they all live and grow in Christ, and many more be added to the Lord. R.

NORTH ABINGTON, MASS.

This church numbers thirty-five. Our place of worship is well filled on the Sabbath. For two months past, the Lord has blessed us with a revival interest. A number, we have reason to believe, have been hopelessly converted to God. The work is still progressing. We expect a number will go forward in baptism soon. The church is well united, and its influence is healthful. We have a Sabbath-school which is a blessing to us.

The Congregationalists in the place are favorably disposed toward us, and we have their sympathy to some extent.

CHASE TAYLOR, *Pastor*.

CHURCH IN NEW YORK CITY.

In the former part of the year our pulpit was supplied by Elder Gunner, who left us to accept a call from the church at Salem, Mass. We were for a short time without a pastor. The pulpit was then supplied by Elder Hutchinson, who has now left us, and we are now without any stated pastor. We however have not been deprived of preaching up to this time, as Elder Waterhouse of Mt. Vernon, N. Y., has temporarily filled the pulpit. We are now waiting for the Lord to send some one to take pastoral charge of the church.

There have been received into the church twenty-eight souls, of which twenty-five were by baptism.

There have been five deaths from among us during the past year.

We have had our trials in common with others, especially in respect to our finances; but on the whole we can say the Lord has been with us, and we have been blessed with his presence and by many spiritual and temporal mercies.

In behalf of the Advent Mission Church,

D. W. HARRINGTON, *Clerk*.

NEW DURHAM, N. H.

Elder J. H. Clark, New Durham, N. H., said he was not connected with any church, but was laboring as a travelling Evangelist.

The scourge already alluded to by a brother from Maine, had passed over that section of country where he had been travelling, and the effect was discouraging, although to some extent it had passed away. In New Durham some twenty-five persons had been converted and reclaimed; considerable prejudice had been removed from the mind of the community; and many who had considered the personal coming of Christ, an error, were beginning to see that it is a scriptural truth.

SUGAR HILL, N. H.

God has wonderfully revived his work among us this fall and winter past. The work commenced under the labors of Elder Himes in the fall, and has continued through the winter in great power.

The church now numbers nearly one hundred, and thirty have united within the last year. Bro. H. baptized four before he closed his meeting with us, and eighty-seven have been baptized since.

The Free-will Baptists, who occupy the house with us one-half the time, have shared in the revival, and I think have baptized over thirty.

The Sabbath School is large, and we have two Bible classes.

Our brethren hold social meetings in four different localities, and the interest is very good with them all. We have great reason to thank God and take courage.

I. H. SHIPMAN, *Pastor*.

LAKE VILLAGE, N. H.

They have had a good interest in spiritual things the past year. I preach to them one-half the time. The other portion is supplied by Bro. Otis Smith, Bro. Couch, Bro. Preble, Bro. Knowles and others.

The church numbers fifty-two, of whom twenty-six have united the past year.

They have a small Sabbath School, which is increasing in numbers, and also a Bible class.

They are a worthy church, and we hope God will continue his spiritual blessings with them.

I. H. SHIPMAN.

MEREDITH NECK, N. H.

They have a church of good, faithful brethren and sisters, and have had some additions the last year. They have no stated preaching. Elder John Knowles and others preach to them occasionally. May the Lord visit them with a gracious revival. They have a Sabbath School, and are doing what they can to keep up religious worship.

I. H. SHIPMAN.

NEW HAVEN, CT.

Concerning the Advent cause in New Haven, Ct., I have little to report, except my own experience.

After the Wilbraham camp-meeting there were a few souls converted, and after that we had a very interesting prayer-meeting, where some were quickened and some awakened; and after that, when the great work of the Lord commenced, we had a union prayer-meeting, where I took part, and the work went on gloriously, until the preachers began to monopolize the meeting, and shut out the Advent doctrine, when the meetings soon began to decline and the interest to subside.

GEORGE PHELPS.

MANCHESTER, N. H.

Respecting M. I cannot speak as favorably as could be desired; yet I can say that we still live, and are striving onward, longing and expecting to share the fruition of our hope. Bro. Morse is still our pastor. We have passed through many trials and conflicts; yet the Lord has sustained us, for which we praise his Holy Name. Some ten or twelve have been added to this church during my stay with them.

Manchester is a manufacturing place, for which reason matters and things are very fluctuating, and the late depression of business has not been without its effect upon us. Good brethren and sisters have been thrown out of employment, and obliged to seek work elsewhere. Others have become disheartened, and have gone out from us, and thus our numbers have been greatly diminished.

Notwithstanding, having obtained help of God, we still live. Within a few months we have changed our place of worship to a more central part of the city, which has tended to increase our congregations. We have received some few additions from abroad.

We have a Sabbath School regularly organized, and have obtained a small library. There is an increasing interest among us, and our prospects are a little more cheering.

We hope and pray that our future will be more useful.

In behalf of the church, A. CHASE, JR., *Clerk*.

WORCESTER, MASS.

W. A. S. Smyth, of Worcester, Mass., reported the membership of their church to be eighty-five. He said the average attendance of the Sunday-school was over eighty. The monthly Sunday-school concert of prayer was usually a season of deep interest. As a church, we have been enabled to live down much prejudice, and other denominations of Christians now sympathize with us.

There has been a revival interest among us, and we have been blessed with several conversions, but he did not remember the exact number. At the present time the church in Worcester is without a pastor.

CAPE COD, AND ATTLEBORO', MASS.

Elder G. W. Burnham reported an increasing interest in religion in most places where he had been abiding, and alluded particularly to the church at Cape Cod, who were willing to receive and hear a good sound preacher of the gospel at any time, if he was not afraid of the sand and salt water.

At Attleboro' Mass., also God has poured out his Holy Spirit in a wonderful manner. There was a large increase by conversion, especially of young men, and the work of God still progressing.

PORTSMOUTH, N. H.

Elder Couch, of Portsmouth, N. H., reported a goodly number of believers associated together without organization, united and happy.

This society last winter had two baptizings in connection with other denominations of Christians, and were in a prosperous condition.

Much prejudice had been removed by the friendly feeling subsisting among the several denominations in Portsmouth, and the influence on the community was therefore good. Elder Couch alluded to the scourge, referred to by Elder Nicholas Smith of Me., and said (with much feeling) that he was engaged in that movement, but now regretted the course pursued in relation to setting the '54 time. Elder Couch alluded to the past in a frank and open manner, which won the sympathy of many members in the conference.

AUBURN, N. Y.

Bro. Curtis, of Auburn, N. Y., reported that there was no Advent meeting in Auburn at present. Their house was now closed. Since Bro. Mansfield closed his labors there, they have had but little preaching, and for the last four months, none at all. He however had considerable confidence that the cause would be revived, and that a new impulse would be given to them in that place. There were brethren there that had the root of the matter in them, and could not be satisfied without having a meeting where they could hear the doctrines they so much loved. What they wanted now was a good faithful pastor. They have a good house, nearly new, and means sufficient for the support of the cause. He did not feel like desponding. He expected the time was not far in the future, when he could hear the whole gospel proclaimed in that place.

WARNER, N. H.

Bro. Davis, of Warner, N. H., said that a good healthy interest in religion was springing up in their midst, especially among the young men of the place, who had given their attention to the glorious truths we cherish in common, and who were now laboring zealously in their support.

He mentioned several small churches in his vicinity, which had been omitted by Elder Shipman, and where there was a growing desire to be instructed in the way of life.

The benediction was pronounced by Elder D. I. Robinson, and the conference adjourned to meet at the close of the sermon in the afternoon.

To be continued.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

Letter from James Gerow.

DEAR BRO. HIMES:—For the first time I sit down to write you a few lines, to let you know that I am rejoicing in that blessed hope with you, and looking with joy for the Lord, from heaven, to establish his everlasting kingdom. I can say, with all my heart, "Thy kingdom come, thy will be done on earth as it is done in heaven."

And now, brother, I will give you a short history of the cause in this place, as far back as I have been acquainted with it. About six months ago we had a gracious revival in the Wesleyan society. Up till that time, I had lived in rebellion against our God, without Christ, without hope in the world. During this revival I was amongst that blessed number. And God for Christ's sake forgave my sins. I then became interested in reading that blessed book, the Bible, and there I got light, through the influence of Bro. Burtenshaw, on the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ; and now, Bro., I and my wife and Bro. Burtenshaw are the little number that is looking for and watching for our Lord from heaven. And here we are amidst all kinds of cruel opposition, such as calling us false prophets, and that the world must be converted first, and we have set the time, &c. But amid all this we cannot be moved nor shaken.

The *Herald* seems to me like messengers of love, bringing me good news from my brethren and sisters, the children of our Father's house, although I have not been permitted to behold their faces in the flesh, and I know not that I ever shall, during this

state of probation. Still I hope to meet them when Jesus comes to establish his kingdom, and this mortal shall put on immortality, when the last enemy shall be destroyed, which is death.

I can say, I have been much edified, comforted and encouraged in reading the letters of Bro. Chapman, Litch, and others, and I think it the best religious journal in the land. May the Lord sustain it and you, until he comes, is my prayer.

During the winter, we had our beloved Bro. Chapman in this part of our land, and I in company with Bro. Burtenshaw, rode eight miles and heard him proclaim the glorious truths of our coming Lord; and truly my heart was cheered and my soul blest and comforted, while listening to our Bro. explain the beauties of the new heaven and the new earth, and the nearness of that event. O that men would be wise and consider these truths. Bro. Chapman has done much good in these parts. Many have been made to search their Bibles to see if these things are true, and pronounce them true. Sinners were converted and several received baptism at his hands, and I believe there will be many in this part will bless God for sending Bro. Chapman this way.

I rejoice to hear that the cause is prospering in many places, under the labors of the servants of God, and my heart's desire and prayer to God is that he may continue to bless their labors, and also that the Lord of the harvest may send forth more laborers, for the harvest truly is plentiful, but the laborers are few.

Brothers and sisters, I desire an interest in your prayers, that I may be ever found faithful, and willing to stand up for the cause, and bear testimony to the truth, that I may be ever ready for the coming of our Lord, having my loins girt about me and my lamp trimmed and burning, and that I may ever be found in my place, and receive the welcome applaud of well done, good and faithful servant, enter thou into the joys of thy Lord.

But, brethren, we know that there are to be mockers in the last days. They may say what they have a mind to, I am determined to look for the Lord till he comes, unless death overtakes me; and then I shall go down to the grave with that blessed hope of having a part in the first resurrection.

Yours, looking for that blessed hope, J. G.

Rednersville, C. W. May 7th, 1858.

Ordinations.

At Salisbury, N. H., in the Baptist meeting-house, 18th inst. Bro. Nathaniel Davidson was publicly set apart to the work of the gospel ministry. The order of exercises was as follows:—Reading of hymns by the writer; introductory prayer by Elder P. M. Herve; (Christian denomination.) Sermon by F. H. Berick. After the sermon, Bro. Davidson gave a very interesting account of his call to the ministry, and of his purpose for the future. Ordaining prayer by Eld. B. Locke; right-hand of fellowship, and charge by the writer; and benediction by Eld. M. B. Scribner, (Christian order.)

The meeting throughout was of no ordinary interest.

In behalf of the brethren, T. M. PREBLE.

East Weare, May 27th, 1858.

Bro. John H. Clark, of Allenstown, N. H., was set apart to the gospel ministry in Lake Village, N. H., March 11th, 1858, by laying on of the hands of the Presbytery. Elders I. H. Shipman, J. Knowles, O. G. Smith, and J. V. Himes officiated.

The above notice should have appeared before. Bro. Clark is cordially commended to the churches with whom he is called to labor. He is a member of the N. H. Conference of Adventists, in good standing.

Bro. J. Pettinger, of Champlain, N. Y., writes in relation to an inquiry of Morris Fuller concerning Melchisedek:—

The Book of Jasher 16:11,12, begins with the same history as the 14th of Genesis; with this difference. Our Bible reads, "Amraphel king of Shinar;" Jasher reads, "Nimrod king of Shinar." Again, verses 11,12, Jasher reads thus, "And Adonizedek king of Jerusalem, the same was Shem, went out with his men to meet Abraham and his people, with bread and wine; and they remained together in the valley of Melech. And Adonizedek blessed Abram; and Abram gave him a tenth part from all that he had brought from the spoil of his enemies; for Adonizedek was a priest before God."

If you have not the book of Jasher, I will advise you to get one. You will find it a most interesting book; bringing many of the acts of the fathers to light which are not mentioned in our own Bible, showing the truth in many portions, which are almost obscure through the concise order of the Bible.

I got mine from New York. Published by M. M. Noah and A. S. Gold, at 144 Nassau St., 1840. I bought it about five years after.

About the 10th of May, a pedler came to me in

the field, whilst I was at labor, wanting to sell books. I did not buy any, but spoke to him of the book of Jasher; gave him the publisher's address; he said he should come again in about six weeks, and should bring one for me. If he brings me one, I will send it to you as a token of respect.

From one who feels and acknowledges you as an esteemed brother, in Christ Jesus.

REMARKS.—We have not the book of Jasher. We read it some fourteen years since, but would esteem a present of a copy as a favor.

Mr. Editor:—While writing I thought I would call to your notice some questions if you have not noticed in the confession of Faith, (Presbyterian) on subjects that have been argued much in the Herald. The answer to question 86, What is the communion in glory with Christ which the members of the invisible church enjoy immediately after death? You will notice, note 4, Scripture proof, that they refer to texts, all of which are promises to be fulfilled at or after the resurrection, and one of them, Rev. 22:4, 5, a thousand years, or more, as Adventists would think.

And the 90th question, "What shall be done to the righteous at the day of judgment?" In Scripture proof they refer to the same texts, that is, the same promise fulfilled before the resurrection as afterward.

In chap. 32:2, it reads:—"At the last day, such (righteous and wicked) as are found alive shall not die, but be changed. Note 3, they refer to 1 Thess. 4:17, and 1 Cor. 15:51,52.

And the answer to question 87 teaches the same. After note 4 it reads, "When they (the righteous and the wicked) that are then found alive shall in a moment be changed." Proof texts, 1 Cor. 15:51,52, 53, and 1 Thess. 4:15,16,17.

It would appear from this, that the wicked will be raised incorruptible, and mortal put on immortality, and so the wicked, too, be forever with the Lord. I have read somewhere,

"But gather first my saints, the Judge commands; Bring them, ye angels, from the distant lands."

H. S. Ross.

REMARKS.—That confession of faith, was doubtless made, by those who are not fully enlightened respecting the teachings of scripture on the subject.

An Extract.

"This also that she hath done, shall be spoken of, for a memorial of her."—Mark 14:9.

It is highly honorable to the female sex, that in so many instances, women ministered to the necessities of our Lord Jesus, when upon earth. Some fed him at their tables—one anointed his feet, another his head; and nothing was thought too dear or precious to be bestowed upon him, as in the instance before us, of an honorable woman, who having an alabaster box of ointment of spikenard, very precious, brake the box, and poured it on his head.

Judas murmured at this, and it should seem that others of his disciples joined with him, to regret this waste of treasure, which they thought would have been better bestowed upon the poor;—but their Master reproved them, and vindicated her. Jesus said, "Let her alone: she hath wrought a good work on me. For the poor ye have always with you, but me ye have not always."

From this narrative we may deduce such observations as the following:

1. Piety is of the highest estimation in the sight of God; and pretensions to charity and benevolence are vain without it. The poor ought never to be forgotten; but Jesus Christ should be the first object of our attention and esteem. Love to him is the source of all true Christianity. If we love him, then shall we also love all his people who bear his likeness, and as all men were originally created in his image, and still bear some part at least of his similitude, all men have a claim on our compassion and regard. True grace effects the heart, like a pebble thrown into a stream, which adulates the water, first at the centre, then in successive waves, as far as the effect of it can extend.

So the heart is enlarged, first to embrace God and Christ as the supreme object; then those who bear his image and likeness; mankind at large, and finally the whole intelligent creation.

2. Benevolence is the genuine effect of piety. That religion is justly to be suspected that is selfish; that leads us to be content and satisfied with the safety of our own state, without seeking the salvation of others. Our Lord in the instance before us, though he commends this woman's preference to him, does not recommend indifference to the poor. "The poor ye have always with you, and whosoever ye will, ye may do them good." As if he had said, it is but a short time that I can be the object of our attention personally; in a little while I shall be withdrawn from you; but the poor will always be with you: I leave them for a test of your obedience and affection to me, and whatever you may do

to them from this principle, I shall consider it as done to me.

Do you remember Henry Martyn at Tocot? "I sat in the orchard and thought, with sweet comfort and peace, of my God; in solitude, my company, my friend and comforter. Oh, when shall time give place to eternity? When shall appear that new heaven and new earth, wherein dwelleth righteousness? There, there shall in no wise enter in anything that defileth; none of that wickedness which has made men worse than wild beasts. None of those corruptions which add still more to the miseries of mortality shall be seen or heard of any more."

What but thoughts of God can comfort our hearts in this sin-ridden world? Without, within, where shall we turn for comfort but in God?

I know of but one thing darker than American slavery—that is Papacy. Yet the Beast, the wild Beast, is despotic government—lower law against higher—man against God.

But the kingdom, and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high God. "Thy Kingdom come."

OBITUARY.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die."—John 11:25, 26.

DIED, in Hubbardston, Mass., April 29th, 1858, Mrs. MARIA F., wife of JAMES SAVAGE, and daughter of Davis and Rebecca Guild, aged 36 years and 10 months.

The subject of this notice was hopefully converted in her childhood; but owing to her extreme diffidence, did not make a public profession of religion, until about three years since, when she was baptized, and united with the M. E. church.

She ever maintained a Christian character, and that Saviour which she embraced when young did not forsake her when on a sick and dying bed. Her death was not only peaceful, but triumphant. A little before she died, she requested friends that stood by to sing. She said, "Sing some good hymn—I would sing if I had strength." Thus passed away one who was very pleasant in life, and had a smile upon her countenance in death, which was not effaced when conveyed to the grave.

She was unusually obedient to her parents when a child; a faithful wife and tender mother. She has left a husband and daughter, parents and brothers, together with a large circle of relations and friends who sincerely mourn their loss. But we feel that she rests in Jesus, and will ere long come forth in the resurrection of the just, clothed with immortality.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

D. GUILD.

Crisis please copy.

DIED, at Claremont, N. H., on the 11th of May, 1858, of cancer-rash, ELLEN ISADORE COBB, in the eleventh year of her age.

Little Isa has been a great sufferer during her short life, and her last illness was very painful, though borne with remarkable patience for a child of her years. No murmur escaped her lips, and we trust she will be found among the crowd, when the angels cry, "Lift up your heads, ye golden gates, and let the children in!" Thus friend after friend departs, but God will comfort brother and sister Lewis. Wait a little while, and then,

"Bright will the morn of eternity dawn;
Death will be banished, his scepter be gone."

May you meet Isadore again in that morning.
Amen.

D. T. T.

In Kittery, Foreside, on the 6th inst, Dea. JOSEPH DAME, aged 68 years.

The manner in which our dear brother was removed from us adds to the sadness of the event, deepening the gloom and grief which gathers around that darkened home. The Friday before his death in his usual health and cheerfulness, he went to his barn, where he fell from a scaffold and received the injury which thus suddenly terminated the life of one of our most beloved and worthy citizens. Though his sufferings were great, yet not one murmur escaped from his lips or broke the calmness and tranquillity of his mind. He was perfectly conscious and perfectly resigned.

When it became apparent that we must give him up, he very composedly settled his worldly affairs, commended himself anew to God, prayed fervently for his dear family and friends that they might live in peace, and that the God of love and peace might ever be with them, help them to be faithful and meet him in Heaven; then he quietly waited

"Till the joyful news shall come,
Child, your Father calls, 'Come home.'"

Oh, how the sick-room and the death scene change under the influence of religion. "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

In this bereavement, we feel that we have sustained a great and irreparable loss. The lone and heart-stricken companion has been called to part with a husband, uniformly kind, devoted and affectionate. Two widowed sisters mourn the loss of an only and loving brother to whom they were most ardently attached.—The community mourn the loss of one of their most worthy and highly esteemed citizens, who shared largely in the confidence and friendship of all who knew him. All feel that a good man has gone from our midst. He possessed an amiable disposition, a meek and quiet spirit, and was really a peacemaker.—He professed religion and became a member of the Christian church in this place about 15 years ago under the labors of Br. G. M. Payne, and has ever been regarded as one of its most worthy and influential members. One year ago he was chosen Deacon, and worthily did he fill the office till he was called up higher. Deeply interested in the welfare of the church and cause of God, always in his place in the house of God and in the social meetings, and almost always was his voice heard instructing and encouraging his brethren in the way to heaven. He had a very instructive and edifying gift, and he was not disposed to neglect it but use it for the edifying of the body of Christ and the good of those around him. He delighted to read the Bible and meditate thereupon. He searched the Scriptures, not for speculation but for profit and practice, his motto was "Truth and Duty." He loved to dwell upon the love of God as it flowed forth to the world in the glorious plan of redemption through Jesus Christ. He longed to comprehend the length and breadth, and height and depth of the love of Christ and be filled with the fulness of God. His large heart and comprehensive faith was happy in the assurance that God was able to do exceeding abundantly above all that we ask or think according to the power that worketh within us—unto whom be glory in the church by Christ Jesus, throughout all ages, world without end, Amen.

And now may the God of all comfort ever support and guide the bereaved companion and mourning circle of dear friends, and sanctify his death to the spiritual good of this entire community by whom he is so deeply lamented. May we all be deeply impressed with life's brevity and uncertainty and be prepared for a blissful immortality.

Christian Herald.

Employment for Fifty Men.

WANTED, immediately, fifty young men, of good report and business talent, to canvas the State of Maine, and sell several valuable articles which will sell, at profits to insure the faithful laborers from \$1 to \$2 per day above expenses. From five to twenty dollars capital required. Address (with a post-stamp enclosed) I. C. Wellcome, Richmond, Me. June 12—3w

The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast" corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

May 29, '58

TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck.—It was cured by the Golden Salve in about ten days."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper.

C. P. WHITTEN.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease.—They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—1y

ADVENT HERALD.

BOSTON, JUNE 12, 1858.

ITEMS AND NEWS.

A writer from Rome informs the *Christian Advocate*, that on the front of a Popish church in that city, he found Hebrews 4:16, running thus: "Let us come boldly unto the throne of the Virgin Mary, that we may obtain mercy, and find grace to help in time of need."

As it is characteristic of great wits to say much in a few words, so small wits seem to have the gift of speaking much and saying nothing.

A young man named George W. Taylor, formerly of Philadelphia, and who lately married a young wife in Franklin Co., Mo., blew out his brains with a revolver at a boarding house in St. Louis. Among his papers was a slip written with a pencil, in these words: "My Dear Wife:—I have wronged you. Forgive and pray for me. I am a villain, and deserve to die. May God have mercy upon my soul."

Quite a commotion was recently excited among the Spiritualists of Plymouth, Mass., by the announcement of Miss Lizzie Doten, the principal medium of that place, that she could not conscientiously speak to them again as a medium. She said that "she feared she had been laboring under a delusion, and as she considered herself responsible to God for what her lips uttered, and for the influence which her words exerted upon those who heard her, she was unwilling to be made the medium of any other spirit than her own. 'If,' said she, 'the angel Gabriel should stand by my side, and ask me to deliver a message to you from him, I should reply, Gabriel, speak for yourself! I shall only address you in my own natural and conscious state.'"

An old gentleman in Somerville, Mass., who is eighty-seven years of age, and has been a tobacco smoker for 65 years, has come to the determination to abandon the habit, and has found his general health greatly benefited by the change.

May in Europe seems to have been as unpleasant as it was in America. Snow had fallen in some parts of France. Madrid was similarly visited on the 4th.

Louisiana papers say the Mississippi is gradually subsiding. Submerged levees begin to appear above the surface of the water. The *Planter's Banner*, speaking of the Bell crovasse, says: "It has put over forty plantations under water, and destroyed cane enough to make twenty-three thousand hogheads of sugar. A railroad that cost millions of dollars has nearly stopped operation, the Texas steamers will for a season leave our waters, and an immense sheet of plantations between the Lafourche and the Gulf of Mexico are under water."

The celebrated and Rev. Dr. Ryerson, Canadian superintendent of public instruction, is charged with being a defaulter to the amount of \$6000, and the *Toronto Globe* says, "The public departments appear to be sinks of corruption." The Secretary of State of Tennessee, who is also Commissioner of the Turnpike Fund, has been detected in defalcations to the amount of \$30,000, and Thos. R. Mosby, a clerk in the comptroller's office in the same State, has purloined bonds deposited by the free banks as security for their circulation, to the extent of about \$140,000, \$130,000 of which belonged to the Exchange Bank.

There is an important difference between the dispatch from the Utah army published in the Boston papers, and the same dispatch as published in the New York papers. The dispatch received in Boston stated that "Gov. Cumming had been expected from Salt Lake City," whereas in the New York papers it read "expelled from Salt Lake City." The latter is probably correct, and if it can be relied upon, puts a new complexion upon the news, showing that the Mormons are by no means peaceably inclined, as has been represented.

New Orleans, June 3. A revolution broke out here last night. The Vigilance Committee, in large numbers, took possession of the Arsenal in Jackson Square, and the prisoners. This morning the Executive Committee calls for all law and order people to join them, and announce a determination to carry out their measures. Cannon are posted about the Arsenal, and 200 armed men are on guard.

Since the above, news has been received that the Vigilance Committee had triumphed, the Mayor having given up the police arrangements of the city into its hands. The occasion of the rising is the numberless disorders, outrages and assassinations of the past few years.

P.S. An attack was made on the Vigilance Camp on Saturday night the 5th, and the Vigilance Committee had four men killed and twelve wounded by the accidental discharge of a cannon during the confusion.

A young man, by name H. Barber, in Clarksburg, Md., while running a race with a young companion, attempted to make his horse leap over a cow lying in the road. The cow raising up, pitched the horse over, killing Barber instantly.

A Southern Methodist minister, detailing his experience, on a certain circuit, counted twenty-six children that were named after him, and added that during the year he received as compensation for his labor thirteen dollars.

Friendship is a silent gentleman that makes no parade. The true heart dances no hornpipe on the tongue.

A young lady in Cincinnati, Miss Fanny Hall, has received damages to the amount of \$3500 against one Vandergriff and other parties, for false imprisonment. She was confined for six months in the lunatic asylum, but was proved to be sane, and then discharged.

Bourbon Williams, it seems, is willing to waive his royal assumptions for pecuniary purposes. Among the private bills before Congress is one "for the relief of Eleazar Williams, sole surviving son and heir of Thomas and Mary Ann Williams."

PREACHING LIKE "OLD HUNDRED."—The late Dr. Taylor, of New Haven, Ct., having preached at Worcester a few years since, one Sabbath, a member of the congregation, whom he had observed as a very attentive listener, stopped after the service, and offering him his hand, thanked him with great earnestness, saying, "your preaching sounded like the tune of Old Hundred." It was the best compliment I ever received, said the venerable man. A man whose preaching has the depth, and sacredness, and power to move the multitude, as that honored tune has, ought to be grateful to his Master.

TO CORRESPONDENTS.—An anonymous writer on "Holiness," from "Ill." is reminded that articles should be accompanied by writers names.

Also that the whole of a series of articles is needed, before we can always determine whether to commence them or not. We can not gather from the No. sent, what the import of them is to be.

THE VILLAGE OF ELLISON CALAMITY. The Chicago *Press* of the 2d inst. has some details of the circumstances attending the destruction of the village of Ellison by a whirlwind. Fourteen persons were killed instantly, and more died in the course of a few hours. Others were supposed to be mortally wounded. The *Press* says:

"Among the dead are a Mr. John Hand, his son, about ten years of age, and a babe, the latter of whom is supposed to have been drowned. The whole family appear to have been whirled with the fragments of their dwelling quite up into the air, and deposited a considerable distance from where the house stood, near a slough. Mr. Hand was carried about fifteen rods, and in his terrible flight received a frightful wound in his side from a timber. He survived till the next morning. Mrs. Hand had her infant in her arms when she struck the ground, but the concussion compelled her to let go her hold upon it, and it was tossed some distance into the slough, where she heard its cry, but owing to her severe injuries was unable to attempt its rescue. There she remained all night, her person partly in the water, and in the course of the dreary watches the dead body of her infant was drifted to the shore, and she had it in her arms when discovered in the morning.

Another family named McWilliams suffered terribly. Miss Mary Ann McWilliams, about twenty-two: her sister Harriet, aged about sixteen, and her brother Thomas about fourteen, are among the dead, and the poor old mother, eighty years of age—the only remaining member of the family, except some older children who were living at a distance—was very badly injured. The boy Thomas was not first conscious of having received any hurt, and rescued the body of his oldest sister from the ruins soon after the catastrophe, but he was so badly injured internally that he died the next morning.

W. E. Thompson, his wife and child, Mrs. Brazelton and her two children, a son and a daughter, Martin Wentworth, Levina Lacy, Hiram Johnson and child, and two other persons whose names were unknown to the informant, make up the list of the fourteen instantly killed, comprised in a special dispatch to us from Monmouth last evening. These embrace all the names of the dead which we have been able to obtain.

As near as can be ascertained in the confusion which prevailed, about fifty persons were very seriously and many more slightly injured. The tornado struck the village about half-past 5 o'clock, and during its continuance no rain fell. The houses were framed structures. There was a tavern stand and three stores, those of Samuel Johnson, Joseph Knowles and another. The appearance of the dwellings and structures after the passage of the whirlwind is described by one eye witness 'as if one should tear to pieces and scatter a lumber yard.' Of roofs and walls and the various structures there were seen in many instances scarcely a trace, as if a giant's hand had reduced and torn them to shreds and splinters. They lay scattered over the fields. Here a piece of broken furniture and there a shattered door, and beyond an undistinguishable mass of timbers and boards, floor beams, ceiling and rafters. Even the bodies of some of the sufferers were torn in pieces.

As an evidence of the fearful force of the tornado, it is mentioned in the telegraph from our special reporter last evening that of the victims, fragments of the bodies were scattered in all directions. An iron safe weighing nine hundred pounds was taken from Johnson's store and carried thirty feet. Horses, cattle and hogs were taken up by the wind, carried in the air and dashed to the earth, killed by the fall. One cow was taken up, carried several rods, and killed by the fall. Her body lay at a distance from anything that could have inflicted wound or injury upon her. A heavy cut stone door-step, the dimensions of which are given to us as being some seven feet long by three in width, and several inches in thickness, was torn from its site and carried more than its length, or about twelve feet.

The first trace of this violence is noticeable in the Ellison timber, about a mile west of the village, the place described by John McWilliams as 'the meeting of the clouds,' thence on through the timber, the evidences of its force were astounding.

The trees do not seem to have been prostrated.—They were only so in fact when released from the grasp of the Storm King. They were pulled up by the roots, twisted, turned about, simply, and in places noticed by our informant, it seemed as if they had been torn up by groups, as a child would wantonly twist the tops of adjacent weeds, and tear them from the ground. Trees a foot in diameter, were thus made the sport of the tornado, and were dashed, crushed, and broken to the ground."

I hereby give notice to the public that I have this day given my son, Edwin Chandler, his time. He will be accountable for any contracts he may make hereafter, having the benefit of his wages, and to act for himself as though he were of age. **MOSES CHANDLER.**
Cordova, Ill., May 15, 1858.

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The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

APPOINTMENTS.

Providence permitting, there will be a protracted meeting in Stanbridge, C. E., either in the tent, or in a house, or grove, as the committee may decide, to commence on Thursday, at one o'clock, June 17th. The design of this meeting is to make ready a people for the Lord, and we hope all who have the spirit to labor for the salvation of sinner will come; and we want all that have not an interest in Christ in that vicinity to be there. We expect Bro. S. W. Thurber and B. S. Reynolds will be there to preach the Word. Bro. Thurber and Reynolds, arrange to be there, if possible. For and in behalf of the committee, D. W. S.

I will preach, the Lord willing, Sunday, June 13th, at Snowville, Pomfret, Vt.; Friday evening at 5 o'clock pm. Bowlville, Mt. Holly; Sunday, June 20th, at Rutland, Vt., Town-Hall. H. BUNDY.

The first quarterly meeting in the Galena district will be held at Elizabeth, Jedavis Co., Ill., commencing Thursday, July 8, 1858. A conference is to be held in connection. It is hoped that there will be a general attendance and delegates from all the churches in that region. We hope to see the friends there from Crane's Grove, Plum rivers, &c. It is expected Bro. W. Pratt will be there. **MOSES CHANDLER.**

The first quarterly meeting of the Military Tract district will be held at St. Albans, Hancock Co., Ill., to commence June 17 in the evening. It is hoped that there will be a general attendance and delegates from the churches in Warren, Hancock, Adams, Brown and Pike counties. A conference to be held in connection. In behalf of the conference, **M. CHANDLER.**

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. L. Clapp—A. C. was cr. the \$2.
 L. F. Allen—Sent books the 7th.
 T. Wardle, M. D.—Sent the bundle.
 A. Hopkins of Ottawa, Ill.—Sent books 8th.
 Nancy A. E. Luce—Yours is rec'd. Will you give us your P. O. address, town and state?

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

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RECEIPTS.

UP TO TUESDAY, JUNE 8TH.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

C B Burnham 919, H P Buttrick 913, Mrs O Humphrey 880, J F Snyder 919, E M Jackson to 890 and R J to 922, L R Gaines 915, P W Thomas 919, Rev I H Camburn 919, Rev E Boody 919, Wm Plimley 893, E Snow 919, Harriet Moore 891—each \$1.

R B Reed 893, J Backus 941, Mrs P Preston 893, A Weldon 942, O Cutler 898, J Evans—have cr. Geo. E. for 12 Guides to No 142, Mrs S Haddock 904, J B Esterbrook 936—each \$2.

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ADVENTURE

HERALD

MILLENNIUM.

WHOLE NO. 892.

BOSTON, SATURDAY, JUNE 19, 1858.

VOLUME XIX. NO. 25.

HEAVENLY TREASURE.

Why should we lay up treasures here below,
Where moth and rust corrupt? Why fix our
heart
On that from which so quickly we must part?
Why on an ocean where such tempests blow
Embark so rich a freight? Why, midst the snow,
Of so unkind a winter, plant a flower
So fragrant, yet so frail? Why build hope's
tower
Where lightnings flash and whelming torrents
flow?
But, if our highest energies are bent
In God and heaven a portion to ensure,
Midst every change our wealth will be secure;
When the destroying angels forth are sent,
When melts away the starry firmament,
Our bliss unharmed shall, e'en like God, endure.
Newman Hall.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

Well, Peter said, "I have never done such a thing in my life." "And the voice spake unto him again the second time, and said, Here is the law; What God hath cleansed, that call not thou common." The distinction is gone; it was ceremonial, it is not obligatory; do not keep up barriers and distinctions where none really are, but regard that as good, and clean, and holy—whether Gentile or Jew, whether ox or sheep—that God has pronounced to be so. I may just notice that the 13th verse, "Rise, Peter, kill and eat," is a very favorite text with the Popes of Rome; and in the Canon Law, in which I myself read it, this very text, with extraordinary logical powers, is quoted as a reason for the supremacy of the Popes of Rome; and the command to Peter, "Rise, Peter, kill and eat," is soberly quoted by an infallible Pope as a reason why all the Popes of Rome should dominate over all other bishops, and be the great lords paramount of the kings and princes of the earth. How such a text can be squeezed into such a conclusion it is not for me to say; but the fact is so.

"While Peter doubted in himself what this vision which he had seen should mean," the providential coincidence takes place. Cornelius sends to make inquiries. Peter instantly gave the three men admission; tells them, "I am he whom ye seek." And they explained to him the character of Cornelius; they explained to him the incident also connected with him. We read then that Peter went with them. "And as Peter was coming in," we read, "Cornelius met him, and fell down at his feet and worshipped him." Now some doubt what was meant by this. The opinion of some, and I think not an unreasonable one is, that Cornelius meant to give him that lofty deference which was due to a superior person; because the Greek word rendered here worship does not exclusively mean the worship of God, but very frequently the courteous deference that is due to a superior among mankind. And if Cornelius meant therefore to give Peter that deference which was due to a lofty personage, a superior, then Peter's reply was, "I am just a man like yourself. I have no official superiority. I have no grandeur of state or circumstances that demands such homage." And if Peter did really say so, what a contrast must the first Pope Peter, be to the last Pope, Pío Nono; who requires the highest official under him to kneel before him, kiss his pontifical ring, and address

him as the Vicar of Christ, the successor of Peter.

But if it means really that Cornelius wished to give Peter divine honor,—if it means that, then Peter's reply is equally instructive. It teaches us that divine honor is not to be given to an apostle; and therefore it condemns the practice that is kept up by the same pretended successors of Peter, of having worship and veneration given to Peter and Paul, whose remains, they say, are at Rome, in the spite and in the face of irresistible historical record that Peter never had the advantage of seeing Rome, and therefore never could have been buried there at all.

In the next place, we read that Peter talked with him, and went in, and found many that were come together. "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation." But now God has taught me better. And Cornelius instantly related his story. "I was fasting at such an hour; an angel came to me, gave me instructions to do what has now occurred." And "then Peter," struck by the providential coincidence, and the remarkable facts of the case, "opened his mouth," and preached to him and to all that were present the glorious Gospel. He preached Christ as the anointed of the Holy Ghost, as the Sanctifier of the people of God, in whose name all would be pardoned that chose to apply to him, who was raised on the third day, is to be Judge of the quick and the dead, to whom all the prophets gave witness. And while Peter thus faithfully preached, "the Holy Ghost fell on all them which heard the word," in his miraculous influences: that seems to have been the peculiar characteristic of this descent of the Holy Ghost here. At all events, whatever was the nature of this inspiration of the Holy Ghost in the case of these Gentiles, it was something palpable, visible, that struck them all. And then, "they heard them speak with tongues,"—the trace and evidence of the Pentecostal miracle; and, therefore, that the descent of the Holy Ghost was in his miraculous power. Then instantly Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" There is something here very expressive. It is literally translated—"Can any one forbid the water to them that have received the Holy Ghost?" As much as to say, If a man is made a Christian by the inner work, surely he is entitled to the recognition of it by the outer work: if a man has got the inner baptism, which God alone can give, surely he has a right to the outer baptism, which God's minister may bestow. I wish you to notice another point here. I do not say it as I have often remarked, controversially, nor to give offence to any, but I wish you to notice here, that the language is not, "Can any man forbid that Cornelius should be brought to the water?" but it is, "Can any man forbid that the water should be brought to Cornelius?" and therefore the inference is, that the water was brought, that a basin of it was brought into his house, and that out of that basin Cornelius was baptized. I submit the very simple inference, "Can any man"—literally—"forbid water to be brought that they should not be baptized who have received the Holy Ghost?" If immersion

had been the apostolical practice, then it would have been. Can any man forbid Cornelius to be brought to the water to be baptized? But it is very evident that the order was, not Cornelius conducted to the water, but the water conducted or carried to Cornelius; and being so, that Cornelius was sprinkled, and not immersed.

In the next place, "he commanded them to be baptized in the name of the Lord." Now, I wish to notice one thing very remarkable here. You remember, in the previous chapter in this most instructive and interesting book, we read of the baptism of Saul; that is the Apostle Paul. Who baptized Paul? Ananias, we are told.—But there is no evidence that Ananias was a minister at all; there is no evidence in the world that Ananias was ever ordained; but, on the contrary, irresistible proof that he never was ordained at all,—that he was a Christian layman. And who baptized on this occasion? Peter did not; but he commanded those that were with him.—But who were with him? A few devout soldiers and a few devout people that accompanied him; not another apostle, not an evangelist, not a minister at all; and, therefore, instead of baptism being a rite which the clergy alone are commissioned to administer, a christian layman might do so; except for this reason, that God is the God of order; and that the minister of the Gospel is, not from a priestly superiority, but simply from precedence of office, the proper character to administer baptism, and all the rites and ceremonies of the Christian economy.

To be continued.

From the (London) Quarterly Journal of Prophecy.

Joseph Mede.

"A sublime genius has surprised the learned world with a great desideratum—A Key to the Revelation." Thus wrote Bishop Hurd regarding Joseph Mede, whose works he had been studying; and in so writing he was just re-echoing the opinion of those who had welcomed his works when they first appeared; for Mede was looked upon, among the learned of the time, as the special reviver of the study of prophecy, and as pre-eminently successful in his investigations in that department. Some, indeed, admitted this pre-eminence with a qualification, calling him "the first Fifth-Monarchy man," or commending his apocalyptic writings for modesty, discretion, and learning, if only he would "forbear his millenarian fancy." Yet all agreed in awarding him the palm of rare erudition, and still rarer sagacity and tact in opening up the prophetic records. If you visit the Inner Chapel of University College, Cambridge, you may read on his tomb a long inscription in Latin, which, playing on his name, in allusion to Gen. 41:45, styles him "Zaphnath-Paaneah redivivus," because, it is added, "our Joseph was a most felicitous interpreter of mysteries, greedily grappling with difficulties, penetrating the most hidden recesses of prophecy, dragging the Romish monster from his apocalyptic den, while he waved the bright torch of chronology, history, and above all, theology."

He is not to be confounded with Matthew Mead, the godly and learned nonconformist pastor at Stepney, in London, whose somewhat fanciful discourse on "The Vision of the Wheels" is not

so well known as his "Almost Christian." Matthew Mead exercised his ministry for fifty years or more after Joseph Mede was in the tomb. Nor is he to be confounded with Richard Mead (son of Matthew), a doctor of medicine, not born till 1673, and not become eminent till the end of the century. Nor, once more, is it to be supposed that Dr. Meddus, who gave attention to the subject of prophecy, is the Latinised name of Joseph Mede; for this Dr. Samuel Meddus was one who seems to have been led to that branch of study by the "Clavis Apocalyptica;" and all we know of him is, that he was a learned man, and the personal friend of Dr. Twisse.

Joseph Mede was born at Berden, in the county of Essex, in 1586. His parents were of the middle class in society, though related to Sir John Mede of Loftshall, who afterwards took considerable interest in his learned kinsman. At ten years of age, he and his father fell sick at the same time of the small-pox; and to the father it proved fatal. He seems thus to have been early cast on the care of friends. On one occasion, while still young, and attending a common school at Wethersfield, in Essex, he was taken on a visit to London; the one notable result of which journey was, that there he lighted upon Bellarmine's Hebrew Grammar, and bought it. His master at Wethersfield rather frowned on his pupil's desire to study Hebrew; but his pupil persevered in secret, and ere he left school had added a good knowledge of Hebrew to his other attainments. Sent to Christ College, Cambridge, in his sixteenth year, he enjoyed the advantage of being pupil to the well-known Puritan divine, Daniel Rogers—introduced to him, in all probability by Richard Rogers, who was nearly forty years minister of Wethersfield. The field opened to him there he entered on with intense satisfaction: nor did he fail to become distinguished among his companions. In logic, mathematics, and even anatomy, in history too and chronology, he proved his great abilities, while philology retained its place as a favorite pursuit. He was reckoned, in the course of years, to have acquired as thorough a knowledge of the Greek and Latin fathers, and of all points of ecclesiastical antiquities, as any man living; and, as one proof of his successful perseverance, it is not unworthy to be recorded, that, having (like Demosthenes) a hesitation in his utterance, painful to himself and not pleasing to others, he set himself to overcome it, and did ere long get the mastery over this infirmity.

He was chosen Fellow of Christ College, Cambridge; and there he persisted in remaining all his days, from love of study and the retirement that enabled him to prosecute his studies; so that he wrote of himself, in his latter years, "I am a private man, having no place or dignity in the Church, nor any condition nor means of living, but a poor fellowship." It was not because he was unknown, or little esteemed, that he held no higher place; it was his own determined refusal of preferment that kept him there. He twice refused to accept the office of Provost of Trinity College, Dublin, even though Archbishop Usher not only got the offer of it for him, but also wrote a pressing letter urging him to take it. In acting thus, he resembled his friend Dr. Twisse, who, for like reasons, declined the provostship of Winchester College, though it was

worth much more in a pecuniary point of view, and who as steadily declined a professorship, pressed on his acceptance by the University of Franeker, and afterwards by the University of Oxford. In this Mede and Twisse agreed; they were "more concerned for their beloved studies and ministerial usefulness, than the splendor and emolument of a university." And so avaricious was he of knowledge, that he did not neglect exploring the books of herbalists and florists, as well as astrologers, if perhaps he might find some precious truth out of the rubbish.

He was so temperate, that it was said of him, "the wine which he drank at the communion was usually more than he drank all the year besides;" and, withal, he was ever cheerful and healthy. Such too, was his charity, that one who writes a notice of his life applies George Herbert's verse to him, saying, that in Joseph Mede you might see how

— "All worldly joys go less
To the one joy of doing kindnesses."

He never gave less than a tenth of his yearly revenue to the poor. "Such giving," said he, "is the surest way of getting." He had learned sympathy with those in straits by having himself been often straitened. Once, when he had set his heart upon purchasing an expensive mathematical work, he was seen by a richer Fellow of a neighboring college pacing up and down in deep thought. His friend accosted him, and found he was deliberating what was his duty, for the book must cost him fifty shillings, and it was a question with his conscience "whether the taking so much money out of his purse would not be as the taking away too much blood from a weak body." His friend settled the question for him, and left him full of gratitude.

Grave and serious habitually, he was, at the same time, affable and pleasant to all who visited him; and few men have had such a delight as he in communicating to others the results of their studies. When a friend, on one occasion, after getting abundant information from him, thanked him for his benevolent readiness in pouring out to him his knowledge, some one present merrily replied, "Spare your thanks! you are not so much beholden to him for his delivering himself to you, as he is to you for listening to him." And, then, he could most patiently submit to find others not convinced by his reasonings, or differing from him. There have been few men known, of such learning, who seemed so little troubled by finding their own opinions controverted or denied. Indeed, so far from anything dogmatic or magisterial appearing in his writings, no reader can fail to be struck with his modest and unassuming way of presenting his views. And so it was in private. "What if it should so be understood?" or, "Why may it not be thus?" were his usual expressions in advancing an opinion. At the same time, he could, if occasion required, put the truth before his hearers with point, and even severity. Offended at the ambitiousness of some young preachers and fellows of colleges, who interlarded their discourses with unnecessary quotations from foreign authors and in the dead languages, he expressed his contempt for this folly by thus criticising their productions, "They savored of as much inconsiderateness, as if shoemakers should bring shoes to be drawn on with their lasts in them." Nor was he unsuccessful in his wit, when he chose to employ that weapon. A falconer, feeding his hawk, thought to display his profound knowledge of the terms of his own art. When Mede praised the hawk, saying, "What a brave bill she has!" the falconer contemptuously corrected him: "It is a beak, sir." By and by, "What notable claws she has!" remarked Mede. "Claws, sir! they are pounces." And so, "her fine feathers" were not feathers, but "plumes;" and her "goodly tail" was a "train." In order to be innocently revenged on the falconer, he took occasion, one day soon after, in his presence, to propose a riddle. "Friend, what bird is that which hath neither bill, nor claw, nor feathers, nor tail?" The falconer was nonplussed; he had never heard of any such bird. "And now," said Mede, in telling the story, "I was even with him; for it was his own hawk, that had no bill, but a beak; no claws, but pounces; no feathers, but plumes; and no tail, but a train!"

To be continued.

From Hales' Analysis of Chronology.

Ptolemy's Canon.

Claudius Ptolemæus, the celebrated Alexandrian mathematician and astronomer, if not the original framer, was at least the continuator of this celebrated Canon down to his own time. He flourished in the reign of the second Antoninus.

The first correct edition of it was published by Calvisius, in his *Opus Chronologicum*, A. D. 1613, from a copy sent to him by Doctor Overall, Dean of St. Paul's, and transcribed from the original, accidentally found annexed to a manuscript of Ptolemy's *Astronomy*. And Petavius, in his *Rationarium Temporum*, published in 1672, has given at the end of it a second edition of the Canon from a manuscript copy of Theon's Commentary on Ptolemy, collated with another ancient manuscript of the same in the French king's library, both of which agree entirely with that of Calvisius, except in the spelling of some of the names. And from these the Canon itself is given, which originally contained no more than the reigns, and the collected years with the current years of the Nabonassarean Era, and their accommodation to the Vulgar Christian Era, and the corresponding names of some of the Chaldean kings in sacred and profane history.

CHALDEAN KINGS.

| Coll. | Y. | N. E. | B. C. |
|--|----|-------|-------|
| 14. Nabonassar | 14 | 1 | 747 |
| 16. Nadius | 2 | 15 | 733 |
| 21. Chinzirus and Porus | 5 | 17 | 731 |
| 26. Jugæus | 5 | 22 | 726 |
| 38. Mardok Empad, or Merodach Baladan | 12 | 27 | 721 |
| 43. Arehian | 5 | 39 | 709 |
| 45. Interregnum I. | 2 | 44 | 704 |
| 48. Belibus | 3 | 46 | 702 |
| 54. Apronadius | 6 | 49 | 699 |
| 55. Regibelus | 1 | 55 | 693 |
| 59. Mesesemordak | 4 | 56 | 692 |
| 67. Interregnum II. | 8 | 60 | 688 |
| 80. Asaradin, or Esarhaddon | 13 | 68 | 680 |
| 100. Saosduchin | 20 | 81 | 667 |
| 122. Chyniladon | 22 | 101 | 647 |
| 143. Nabopolassar, or Labynitus | 21 | 123 | 625 |
| 186. Nabokollassar, or Nebuchadnezzar | 43 | 144 | 604 |
| 189. Ilvarodan, or Evilmerodach (2) | 3 | 187 | 561 |
| 194. Nericaassassar, or Belshazzar (4) | 5 | 190 | 558 |
| 211. Nabonadius | 17 | 195 | 553 |

PERSIAN KINGS.

| | | | |
|----------------------------------|----|-----|-----|
| 218. Cyrus (9) | 7 | 212 | 536 |
| 226. Cambyzes | 8 | 219 | 529 |
| 262. Darius I., son of Hystaspes | 36 | 227 | 521 |
| 283. Xerxes | 21 | 263 | 485 |
| 324. Artaxerxes I. Longimanus | 41 | 284 | 464 |
| 343. Darius II. Nothus | 19 | 325 | 423 |
| 389. Artaxerxes II. Mnemon | 46 | 344 | 404 |
| 470. Ochus | 21 | 390 | 358 |
| 412. Artaxerxes III. Arses | 2 | 411 | 337 |
| 416. Darius III. Codomannus | 4 | 413 | 335 |

GREEKIAN KINGS.

| | | | |
|---------------------------|----|-----|-----|
| 424. Alexander of Macedon | 8 | 417 | 331 |
| 431. Philip Arrideus | 7 | 425 | 324 |
| 443. Alexander Ægus | 12 | 432 | 317 |

EGYPTIAN KINGS.

| | | | |
|--------------------|----|-----|-----|
| 463. Ptolemy Lagus | 20 | 444 | 305 |
| 501. Philadelphus | 38 | 464 | 285 |
| 526. Euergetes | 25 | 502 | 247 |
| 543. Philopator | 17 | 527 | 222 |
| 567. Epiphanes | 24 | 544 | 205 |
| 602. Philometor | 35 | 568 | 181 |
| 631. Euergetes II. | 29 | 603 | 146 |
| 667. Soter | 36 | 632 | 117 |
| 696. Dionysius | 29 | 668 | 81 |
| 713. Cleopatra | 22 | 697 | 52 |

ROMAN EMPERORS.

| | | | |
|---------------------|----|-----|-----|
| 761. Augustus | 43 | 719 | 30 |
| 783. Tiberius | 22 | 762 | 14 |
| 787. Caius Caligula | 4 | 784 | 36 |
| 801. Claudius | 14 | 788 | 40 |
| 815. Nero | 14 | 802 | 54 |
| 825. Vespasian | 10 | 816 | 68 |
| 828. Titus | 3 | 826 | 78 |
| 843. Domitian | 15 | 829 | 81 |
| 844. Nerva | 1 | 844 | 96 |
| 863. Trajan | 19 | 845 | 97 |
| 884. Adrian | 21 | 864 | 116 |
| 907. Antoninus Pius | 23 | 885 | 137 |

To the authenticity of these copies of the Canon, the strongest testimony is given by their exact agreement throughout, with above 20 dates and computations of eclipses in Ptolemy's *Almagest*, recited by Jackson, as he himself acknowledges. Vol. 1. p. 450.

From its great use as an astronomical era, confirmed by unerring characters of eclipses, this Canon justly obtained the highest authority among historians also. It has most deservedly been esteemed an invaluable treasure, *omni auro pretiosior*, as Calvisius says, and of the greatest use in Chronology, without which, as Marsham observes, there could scarcely be any transition from sacred to profane history; and by means of it, some important dates are supplied in sacred Chronology, that could not otherwise be ascertained. It fills up especially an important chasm, from the reign of Nebuchadnezzar to the reign of Cyrus, without which the term of the 70 years of the Babylonish captivity, ending with the latter, could not easily be adjusted.

It must, however, be acknowledged, that accurate as these authentic copies of the Canon unquestionably are every where else, in this single period a small correction is necessary, to accommodate it to Scripture; for, according to the Canon, from the first of Nabokollassar, or Nebuchadnezzar, B. C. 604, to the first of Cyrus, B. C. 538, is an interval of only 66 years; and therefore, if the captivity began in the end of the third, or commencement of the fourth year of Jehoiakim, B. C. 605, Dan. 1:1; 2 Kings 24:1; Jer. 25:1; from thence, to the accession of Cyrus, was only 67 years complete or 68 current.

To remedy this, Syncellus, the oldest Christian author who has noticed it, in his valuable *Chronographia*, composed about the year A. D. 780, has given two copies of the canon; the one he calls a Mathematical and Astronomical copy, pretending that it is the same as that of Ptolemy, which certainly is not; the other, an ecclesiastical copy, partly taken, as he says, from Josephus, and partly from Africanus, and other Christian historians, p. 207 and 147, note. Both these copies agree in having two interpolated years in the reigns of Ilvarodan and Nericaassassar, making together eight years instead of six; with this difference, that the one copy gives to the former three years, and to the latter five; while the other gives to the former five, to the latter three years, reversing the numbers.

About A. D. 960, an anonymous Greek canon, inserted in Scaliger's *Emendatio Temporum*, p. 743, adopted this interpolation of two years, assigning three years to Evilmerodach, and five years to Belshazzar; and the succeeding chronologers, Scaliger, Petavius, Usher, Jackson, &c. have adopted this interpolation as indispensably necessary to reconcile the canon to Holy Writ, which is effectually done thereby; for from the commencement of the captivity, B. C. 605, to the corrected first of Cyrus, B. C. 536, is 69 years complete, or 70 years current, which corresponds to the account of Josephus: "In the first year of the reign of Cyrus, which was the seventieth from the day of the removal of our people from their native land to Babylon, &c." Ant. 11, 1, 1. And it seems from Ezra's account, that the return of the children of Israel from captivity was completed in the seventh month of the first year of Cyrus, (Ezr. 3 1.) who, though styled "king of Persia," in the decree for their return, yet "it was after the Lord God of Heaven had given him all the kingdoms of the earth," or after his conquest of Babylon. Ezr. 1:1, 2. And it is afterwards expressly stated to be "the first year of Cyrus, king of Babylon." Ezr. v. 13.

How then are we to account for this anticipation of two years in the original Canon, dating the accession of Cyrus, B. C. 538?

This may satisfactorily be explained from the usage of the Canon in a parallel case. It is remarkable, that the accession of Alexander the Great to the Persian throne is dated from his decisive victory at Arbela; Oct. 1, B. C. 331, not from the death of Darius, his rival, the year after, about midsummer, B. C. 330. And Plutarch, in his life of Alexander, says that "the Greeks themselves considered the Persian empire as subverted from that moment; and accordingly, after the battle, saluted Alexander king of Asia, who sacrificed magnificently to the gods on the occasion."

In like manner the Canon dates the accession of Cyrus not from the capture of Babylon itself, B. C. 536, but from his decisive victory over the rebellious king of Babylon, who is called Nabonadius, about two years before, B. C. 538, when he defeated him in a pitched battle, and drove the Babylonians into the city, which he afterwards besieged, and, at length, took by a stratagem, noticed both by Herodotus and Xenophon, of turning the waters of the Euphrates into a lake, or canal, above the town, and sending parties of troops to enter the channel of the river, above and below the town, as soon as it became fordable; by which means the city was taken "at each end" by surprise, Jer. 51:31, during the drunken festival of the Sakea, Jer. 51:41.

And indeed, that the siege of Babylon could not have lasted much less than two years, may fairly be collected from the accounts of Herodotus and Xenophon. The former says, that "the Babylonians having laid up provisions for many

years, were under no apprehensions about the siege: on the other hand, Cyrus, finding much time consumed, and his affairs not at all advanced, was at a great loss what he should do next; when, at last, either by some other person's suggestion, or by his own sagacious invention, he resolved upon the following statagem," &c. B. 1.

Xenophon also sufficiently intimates, that Cyrus did not expect to take the city in less than a year: for Cyrus, he says, divided his army into twelve parts, that each division might be employed a month in turn, at the siege, while the rest were engaged "in a work of so great labor and time, as digging the canal," &c. where "the depth of the Euphrates was sometimes greater than the height of two men standing on each other," Cyrop. B. 7.

That Cyrus did not survive the capture of Babylon above seven years, may also be collected from Xenophon. This historian, the basis of whose cyropædia is true, though the work be embellished with some fictitious ornaments, and who served in Asia under Cyrus the younger, and therefore had an opportunity of learning many particulars of the life of Cyrus the Great unknown to the Greeks, relates, that, "Cyrus usually spent seven months in the year at Babylon, during the winter season, because the climate was warm; three months at Susa in spring; and two months at Ecbatana during the heat of summer; that he might enjoy an equal temperature throughout his extensive dominions." Lib. 8, p. 498. Hutchinson. Shortly after, he observes, that "Cyrus, in process of time, being now very elderly, comes from [these his usual places of residence] to the Persians, the seventh [year] in the course of his sovereignty," and shortly after dies. Lib. 8, p. 499.

And that Cyrus actually died, and was succeeded by his son Cambyzes, B. C. 529, according to the canon, is demonstrated by a lunar eclipse, recorded by Ptolemy as happening in the seventh year of Cambyzes, N. E. 225. or B. C. 523, for B. C. 523 plus 6, equal B. C. 529.

We are therefore abundantly warranted to deduct two years from the nine assigned by the canon to the reign of Cyrus, reckoning from his decisive victory over the Babylonians, in order to reduce the commencement of his sovereignty to the actual capture of Babylon, two years after: this deduction exactly compensating the addition of two years to the reigns of Evilmerodach and Belshazzar, and thus preserving the subsequent integrity of the canon; while in the important period of the captivity, it is thus easily and naturally reconciled to Holy Writ and sacred chronology. For though the Chaldeans might date the sovereignty of Cyrus from that decisive victory, which put an end to the independence of the Babylonians, yet the sacred historians would naturally date that sovereignty from the capture of Babylon, the era of their own deliverance from the Babylonish captivity. And this is the only correction necessary to be admitted.

Almost Incredible.

The Rev. Dr. Duff mentions, in a recent letter, the following instance of government reluctance to interfere with pagan ignorance:

"In a recently published letter from Mr. John Marshman, the original projector, and for many years the able and talented editor, of the *Friend of India*,—a man who knows perhaps more of Indian affairs generally than any other British subject,—a man, moreover, who never was accused of the slightest tincture of hostility towards the Indian government or any of its members,—we find this emphatic utterance:—The refusal of the Government of India to accept the services of the Kishnagur Christians in the hour of need, on the ground that they were Christians, has been reprobated throughout the country. Perhaps no one circumstance has done, or is doing, so much damage to the Government of Bengal as the course pursued in regard to a treatise on geography, published by the Deys (native Hindus) at Serampore, which was offered for the patronage of Government, and referred for their opinion to some Pundits, who said that it contained assertions directly opposed to the Hindu creed; upon which the government refused to encourage it! And what Government can stand

the odium of being represented as truckling through mere timidity, to the idolatrous prejudices of the Hindus, to such a degree as to discourage a treatise on geography, because it affirmed that the earth moved round the sun, instead of stating, according to the Puranic system, that it rested on a tortoise? I wish you could impress on the Government and its officers that they are on the brink of a precipice, so far as their own characters are concerned; that it behoves them to act with the utmost courage, to exchange timidity for confidence, and never to forget that it is no longer sufficient for them to rest satisfied if their conduct is approved of in Leadenhall street."

Lepers.

Bayard Taylor, on his way to Bergen, in Norway, says:—"We took on board four or five lepers, on their way to the hospital at Bergen. A piece of oil cloth had been thrown over some spars to shield them from the rain, and they sat on deck, avoided by the other passengers, a melancholy picture of disease and shame. One was a boy of fourteen, upon whose face wart-like excrescences were beginning to appear, while a woman, who seemed to be his mother, was hideously swollen and disfigured. A man, crouching down with his head between his hands, endeavored to hide the seamed and knotted mass of protruding blue flesh which had once been a human face. The forms of leprosy, elephantiasis and other kindred diseases which I have seen in the East and other tropical countries, are not nearly so horrible. For these unfortunates there was no hope. Some years more or less of a life which is worse than death, was all to which they could look forward. No cure has yet been discovered for this terrible disease. There are two hospitals here, one of which contains about five hundred patients, while the other, which has recently been erected for the reception of cases in the earlier stages, who may be subjected to experimental courses of treatment, has already one hundred. This form of leprosy is supposed to be produced partly by exclusive diet of salt fish, and partly by want of personal cleanliness. The latter is the most probable cause, and one does not wonder at the result after he has had a little experience of Norwegian filth. It is the awful curse which falls upon these beastly habits of life."

Original.

The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal Church, and the Herald, has been arranged for our columns. Mr. Peaslee takes the affirmative and opens the discussion, and the Herald will follow in the negative.]

NO. 6 OF THE OPENING ARGUMENT.

Dear Sir—We have a few more passages of scripture which we shall present in this No. with some remarks upon the same, which will finish my argument on the affirmative of our question so far as the opening is concerned.

Isa. 60th chapter. This chapter is one of the most beautiful portions of the Old Testament scriptures. In it we have a most clear, and delightful view of the glorious Millennium, when the earth shall be filled with the knowledge and glory of God under the reign of Christ, when the fulness of the Gentiles shall be brought in, and the Jews converted and gathered from their dispersions; and the kingdoms of this world shall become the kingdoms of our Saviour.

This whole chapter must be understood as referring to that time. It cannot be fully applied to any other time or place. It follows a time of great darkness which shall cover the earth; and the grossest darkness among the people. But the glory of the Lord shall arise and shine upon this state of darkness, and perfectly annihilate the same;—so that the Gentiles shall see, and come

to its light, and kings to the brightness of its rising. They shall gather themselves together in the different quarters of the world where they shall reside, and come from the farthest ends of the earth. They shall be guided by this light, and flow together; and their hearts shall fear and be enlarged; because the abundance of the sea shall be converted unto the Lord, and all the forces of the Gentiles shall come. The multitudes from Midian, Ephah, and from Sheba shall come bringing their riches of gold, and incense with them, and shall show forth the praises of God. All the flocks of Kedar and Nebaioth shall come and minister with acceptance upon the divine altar; and the house of the Lord shall be made glorious. They shall come with great speed; in large flocks; flying as clouds, and as doves to their windows. The isles shall wait for the Lord,—to be brought in the swift-sailing ships of Tarshish from the far-off islands of the sea, with their silver and gold as free-will offerings to the name of the Lord their God, and to the Holy One of Israel, because he hath glorified his people. The sons of strangers shall build the walls of Zion, and their kings shall minister unto them. Their gates shall never be closed; but shall be open continually, night and day, that the forces of the Gentiles, and their kings, may be brought. The glory of Lebanon will come with its riches to beautify the sanctuary of the Lord, and make the place of his feet glorious. So much so, that the sons of them that afflicted the people of the Lord shall come in the deepest sorrow of heart for their fathers' sins; humbly bending unto them, and all they that despised them; shall bow themselves down at the soles of their feet—calling them the city of the Lord, the Zion of the Holy One of Israel.—Whereas the Zion of our God hath been forsaken,—and hated,—so much so that no man at one time went through her, she shall in that day be greatly enriched, by the wealth of the seas; drawing her chief support from the Gentiles and their kings, making herself an eternal excellency and a joy of many generations. Her commerce will be changed and greatly improved in that day, for brass gold shall be brought; and for iron they shall receive silver; and for wood, brass; and for stones, iron; her officers shall be peaceful; and her exacters shall be righteous, in the performance of their duties.

Violence shall no more be heard in their land; nor wasting and destruction within her borders; for they shall call her walls Salvation; and her gates praise.

The sun and the moon in the heavens shall lose their brightness, and become dim, to this people under the superior light and glory of the Lord; which shall be unto them an everlasting light, under the abiding presence of the Lord their God. This their sun shall no more go down neither shall their moon withdraw itself; for the Lord shall be their everlasting light, and the days of their mourning shall be ended.

Their people shall be all righteous,—they shall inherit the land forever: the branch of the planting of the Most High, the work of his hands, that he may be glorified in their unparalleled increase,—a little one becoming a thousand, and a small one a strong nation, which will be hastily brought to pass by the hand of the Lord in that day.

That this state of blessedness and glory predicted in the sixtieth chapter of Isaiah will be fulfilled,—and enjoyed by the people of God in this world, under the mediatorial reign of our Saviour, I have not the shadow of a doubt! That it will be in this world, and not in the next, is very clear from many expressions found in these verses.

In the 5th it is said, "Because the abundance of the sea shall be converted unto thee." This text cannot refer to the new-earth—the immortal state.

1. Because there will be no sea in that world.

2. Because those who shall be accounted worthy to inherit that better land, will need no conversion, they having been converted here, and washed their robes, and made them white in the blood of the Lamb. Therefore this text of scripture cannot refer to the new-earth—the immortal state.

But it must be fulfilled in that world where there is a sea, and where the people need to be converted. There is a sea in this world, and the people need to be converted. Therefore this portion of scripture must be fulfilled in this world.

Verse 9. "Surely the isles shall wait for me and the ships of Tarshish, first to bring thy sons from far, their silver and gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."—This verse teaches us that the isles shall wait for the Lord,—to bring them to Zion in the large ships of Tarshish with their gold and silver to enrich and beautify the place of their abode.—Will the strong ships of Tarshish be needed in that better world to transport the sons of God from the most distant isles of the sea, to their Zion of peace and rest, to enjoy the divine glory? Will not the reign of God be infinitely glorious in all parts of the new-earth?

Verse 10th. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee."

Can this verse refer to the new-world? Will the sons of strangers, with their kings, be employed to build the walls of the New-Jerusalem,—that holy city which Saint John saw descending from God out of heaven, with its pearly gates, and jasper walls, great and high? This great city, the holy Jerusalem, seen by the Revelator, comes down from heaven, already walled. It cannot therefore be the same city described in the 60th chapter of Isaiah, whose walls were to be built, by the sons of strangers. Therefore the city brought to view in the 60th of Isaiah must be the city of God's people in this world; which may be typical of that described in Rev. 21st which is to come down from heaven.

We make one more inquiry upon this verse,—Will God in wrath ever smite the new world and then have mercy upon them? This would imply a state of probation there. It would imply guilt on the part of the people which provoketh the Lord to anger, cursing him to smite them; and then penitence from the offenders, which secures to them the mercy of God in the pardon of their sins.

Verse 12. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

Will there be nations and kingdoms in the new-earth perishing and fading away, being utterly wasted, because they will not serve and obey the Lord?

Verse 15. "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

Can we believe that it will ever come to pass, in the resurrection state, in the new earth, that it will be so hated, and forsaken, that there will none be found passing through the golden streets and pearly gates of that heavenly city? And be made an eternal excellency, and a joy of many generations?—That world will not be subject to such changes! It will be one continued state of righteousness, peace, joy, and glory forever!—We must therefore look for the fulfillment of this prediction, in this world, where the people of God suffer a great variety of afflictions and changes, where they will at last be victorious—having this world subjected to the reign of Christ; and where they will enjoy the eternal excellency, the joy of many generations promised in this verse. In the new-earth there will not be a long succession of many generations. The redeemed of the Lord will be but one generation there forever! But in this world we may reasonably expect a succession of many generations; who will live to enjoy the long period of blessedness and glory promised in this portion of scripture.

Verse 16. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation, and thy gates praise."

If this verse, is applied to the new earth; it will clearly imply a state of violence, wasting, and destruction there for a time. "Violence shall no more be heard in thy land." If there is any meaning in language this must clearly imply that violence has been or will be heard in that land. Now shall we apply this portion of scrip-

ture to the new earth; and teach the doctrine implied in the same that there will be violence, wasting and destruction there for a time? Or shall we be more reasonable and consistent, and apply it to this world?

Verse 22. "A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in its time."

This verse teaches us most clearly, that there will be an unparalleled increase of the people of God in that day, when this prophecy shall have its fulfillment. A little one shall become a thousand,—and a small one a strong nation. We have the unfailing promise of God that it shall be so? The progress of Christianity has been slow in the past, and may be for many years to come, so that the number of her members may be few compared with the wicked; so that many have been led to believe and teach that the number of the saved will be small compared with the lost; and that this world will never be converted and filled with the knowledge and glory of God. But notwithstanding the progress of Christianity may have been slow; and her numbers small comparatively, it shall not always be so. An age is coming when she shall be made prosperous;—a little one shall suddenly become a thousand,—and a small one a strong nation. If the little one shall suddenly increase a thousand-fold, and the small one so prosper, and increase, in numbers and strength, that it shall soon become a strong, and powerful nation, what must be the wonderful increase of the greatest, and the largest? Little and small, being relative terms, clearly imply great and large ones as their opposites. If then the great and the large ones increase in proportion to the little and small ones, the people of God in the millennium state will suddenly become wonderfully numerous and great. Now where, and in which world, shall we look for the fulfillment of this portion of scripture? I have no doubt in my mind, but what it will be fulfilled in this world under the mediatorial reign of Christ; and have given in the foregoing many reasons for so believing,—reasons and arguments that cannot fail to convince any one, who will give them a fair and full investigation, unless their minds are blinded by prejudice.

Isa. 65:17-25 "For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."

The new creation brought to view in this verse of the new heavens and earth seems to be explained in the following verses. Verse 18. "But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy."

The new creation therefore is defined to be the new joys which Jerusalem and her people shall possess and rejoice in. Verse 19. "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Verse 20. "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed."

This portion of scripture seems to refer to the same period of time that is brought to view in the 60th chapter; and is expressed in somewhat the same language; except what refers to the new creation, and the age of God's people in that day. We shall therefore make but few remarks upon this chapter; as we should necessarily be obliged to travel over the same ground again. From verse 20, it appears that the age of God's people will be greatly increased in that day,—there will be no more an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old,—i. e. a person dying an hundred years old shall be reputed an infant; so that it will be said of such an one, that an infant is dead. But lest any one should mistake in regard to the accountability of such persons, it is added, "But the sinner being an hundred years old shall be accursed."—i. e. he shall be punished for his sins, and not be accursed on account of infancy. The age of God's people then, will be as the days of a tree;—many hundred years. So that the people of God

will long enjoy the work of their hands. See verses 22, 23.

From the 20th verse of this chapter we see that the people of God who will enjoy the glory of this Jerusalem, in its new creation, will be mortal beings, subject to death—some dying at the age of one hundred years, and others living to the age of a tree. This Jerusalem, therefore, must be in this world, where the Jews will be gathered together from their dispersions to enjoy the glorious millennium under the mediatorial reign of Christ, and not the New Jerusalem, which cometh down from God out of heaven upon the new earth subsequent to the resurrection, where there will be no sorrow and crying, and no death.

See Dan. 2:44 and 7:27. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The above cited texts of scripture express most clearly the universality of God's kingdom, and reign upon the earth—it is to extend over the whole earth, under the whole heaven; and the people of the saints of the Most High are to take, and possess this kingdom forever, so long as the sun and moon endure throughout all generations. In regard to the purity, and greatness of this kingdom, there will be no controversy between us; we differ only as to the time and place of the conquest and possession of it. I am of the opinion that it will be in this world preceding the personal and visible coming of Christ, where the different kingdoms represented by Nebuchadnezzar's image were to exist; for wherever they were to exist, God's everlasting kingdom was to be set up; and break in pieces all these kingdoms; and give the possession of them to the saints of the Most High. But those kingdoms represented by Nebuchadnezzar's image which were to be broken in pieces and consumed by the setting up of God's everlasting kingdom, were to have their existence in this world. Therefore God's everlasting kingdom brought to view in Dan. 2:44 and 7:27, will be in this world, previous to the personal and visible coming of our Lord Jesus Christ. Yours as ever for the reign of Christ in this world,

EBENEZER PEASLEE.



ADVENT HERALD.

BOSTON, JUNE 19, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

A Painting of Titian, in America.

It is not often that an "original" by one of the old masters, is to be seen in America. Hundreds are called such, which are not, and which are not even copies.

The painter Titian died in A.D. 1576, aged 96. It is not known that more than a single painting of his, is to be found in America, and that one may be seen for a short time at the gallery of Mr. George Howorth, No. 26 Kneeland st. in this city.

This painting is a representation of the martyrdom of Saint Lawrence, who was roasted on an iron platform, called the "gridiron." It exhibits the martyr, in all the agony of suffering, with his face upturned towards heaven, and the flames beneath which are exhausting his energies, an attendant bringing wood for the replenishment of the fire, another who is stirring up the embers, and a third who is turning the dying sufferer over on his bed.

So life-like is the whole appearance, that at first sight, it seems almost like a reality. The expres-

sion of the countenance of the sufferer, the boldness of the outline of limb, and muscle, the distinctiveness with which it stands out from the canvas and the naturalness of every part, show that it is the work of an artist of no ordinary merit.

We do not recall the date of St. Lawrence's martyrdom; but the legend says that while he was thus being roasted alive, he tauntingly said to the Roman emperor at whose command he suffered, "Turn, Tyrant; turn and eat!"—as if the dying subject was sufficiently cooked to feast upon!

This painting is six feet six inches long by five feet three inches high, and was purchased by the late Hon. Mr. Mead in Spain, when he was our minister to that country. It is an undoubted original, and must be about three centuries old. It was exhibited, with several other fine paintings, for several years after the death of Mr. Mead, at the Academy of Fine Arts in Philadelphia; which, after the death of Mrs. Mead, were delivered to the heirs. This "Titian" came into the possession of Lieut. Col. J. D. Graham (U. S. A.) a son in law of Mr. Mead, now residing at Chicago, Ill., who is its present owner. It had become somewhat defaced by age, indistinct in its outline, dark and dingy, and the canvas gave symptoms of decay. Under these circumstances it was brought to Boston and placed in the hands of Mr. George Howorth, who has entirely restored the picture to its original colors, without the use of paint, and he has removed, in a single leaf, the entire coating of paint,—covering more than thirty-four square feet of surface—from the old, to new canvas. And the picture now stands forth to the gaze of the spectator, a specimen, not only of the creative genius of the immortal "Titian," but of the wonderful powers of restoration of the unrivalled Howorth.

Such power of art to restore, is almost incredible, though palpable to sight.

We append a copy of a letter from the owner, to Mr. Howorth, which will better explain his skill in this art, than any thing we can say. As this valuable gem will remain in Mr. Howorth's Gallery for a short time only, we are informed by Mr. H. that he will be happy to show the same to ladies and gentlemen desirous of giving it an examination,—not only as a specimen of restoration, but also as a genuine work of "Titian."

CHICAGO, Ill., March 15, 1858.

"Understanding that Mr. George Howorth, of Boston, is about to publish a pamphlet on the subject of cleaning and restoring oil paintings which have become obscure from great age, as well as such as have been torn or injured from accidents, I take pleasure in offering this my testimonial of his great skill and success in this delicate and difficult art.

"Mr. Howorth's peculiar art consists in cleaning, or removing the accumulated dirt of many years, perhaps of a century, from old oil paintings, in such a manner as still to show out the original touches and colors of the author. He does not use the brush, that is, paint over an old picture for the purpose of restoring it, unless it be in places where the original paint is gone. Hence by his method, the original style and coloring of the author is restored by his art in cleaning, without imparting injury to the original painting.

"Since the year 1848 Mr. Howorth has cleaned and restored as many as eighty oil paintings for me, some of them the works of the most esteemed old masters, and he has always given me entire satisfaction. Of this number sixty-three were on canvas, thirteen on panel or wood, and four on copper. Of the above number he has successfully transferred nine from panel (on which they were originally painted) to canvas, and has preserved them from threatened loss by the scaling off of the paint from the original panel, a fate which often will befall old paintings unless checked. Of the number thus transferred, one is a valuable Leonardo da Vinci, three feet nine inches high by two feet nine inches wide, admirably well done. Another is a landscape three feet long by two feet wide. The others are of various and smaller sizes, all remarkably well done. He has also, in an equally successful manner, transferred for me, from old and nearly decayed canvas, to a new canvas, a very old and valuable painting by one of the most esteemed old masters, three feet seven inches long by two feet seven inches high, by which means it has been preserved from entire loss. He is now engaged in transferring for me, from old decaying canvas to new canvas, an original of Titian, from the celebrated Meade collection, which is six feet six inches long by five feet three inches high. It was (with many other valuable paintings by the best old masters) purchased by Mr. Mead in Spain, during the 'War of the Peninsula.' I have every confidence in Mr. Howorth's success in this undertaking. From some of my oldest oil paintings, which had been painted over perhaps a century or nearly ago, for the purpose, no doubt, of restoring them, Mr. Howorth has, with great skill and success, removed this spurious or second painting, and then, by

his peculiar method of cleaning, he has brought out in all its original freshness the first painting. I have in my collection a naval or sea piece by Simon De Vleiger, which, when I obtained it, was almost entirely painted over with a different and inferior subject. This was no doubt done during the Netherlands wars, for the purpose of disparaging the picture to prevent its being carried away by a conquering enemy, with the intention of having the spurious paint removed when peace was restored. This was not, however, done till it fell into my possession; when, in the year 1849, the work of removing the second or spurious painting was admirably well performed by Mr. Howorth, who thus restored in all its beauty and vigor the original work of De Vleiger, which had, in fact, been preserved from the deteriorating effect of time by this outer covering of paint, which I think must have remained on it more than a century.

(Signed,)

JAMES D. GRAHAM,
Lieut. Colonel U. S. Army."

As we have seen the picture since it was restored and transferred to new canvas, which Col. Graham has not, we can testify to the complete success of the effort to rejuvenate it.

We had an old picture, fifteen by twenty inches, on a panel, that a friend, now deceased, purchased at auction in 1855 for two York shillings. It was a dingy, dirty, indistinct thing, so obscured that little could be made out respecting it; and the panel on which it was painted was black with age, and the frame, which was an oval one of carved wood, gilded, was so worm-eaten, cracked, and held together by cleets on the back, that we had a standing and jocose comment respecting it, that "It was by one of the old masters!" yet no value was attached to it, except for the associations respecting it. We were advised to show it to Mr. Howorth, who pronounced it an original picture of considerable merit, by some old master. To our surprise, when it came from under his magic touch, it was a thing of life. It had been daubed over with paint,—the removal of which showed a rural scene, men, cattle, a flowing stream, a fountain in play, trees, sky and clouds, &c., in fine perspective. Not only so, but Mr. Howorth detected on the back of the panel—from which it was not necessary to remove the painting—the name of "A. Cuyp"—who was born in Dort, in Holland, in A. D. 1606; which would make the picture about two centuries or more, old. A regilding and closing up the cracks of the frame,—which appears to be as old as the picture, and is thus esteemed for its age—made the whole a complete restoration, which several York shillings would not purchase.

Albert Cuyp, or Cuyp, was a son of Jacob Gerretze Kuyp, a painter of eminence and his disciple. "He painted oxen, sheep, cows, horses, fruit, landscapes, smooth water, or ships and boats, and excelled in every article that he attempted to represent."—*Dict. of Painters.* B.

Light needed to be Elicited.

"What do you understand St. Paul to mean when he talks of being absent from the body, and present with the Lord? 2 Cor. 5:6.

"To the Colossian brethren he says, chap. 1:18, 'And he is the head of the body, the church.' We can easily conceive why Paul was willing rather to be absent from the body, (the church) and to be present with the Lord." But he most plainly shows us that he does not expect to be with the Lord till the resurrection of the dead."—*Crisis*, June 12th.

A Member of our "Class in Tropes," wishes to request the "Crisis," with which we are on the most friendly terms, to answer the following respectful interrogations:

1. If Paul is not to be present with Christ till after the resurrection, when all the church will also be there present, in what sense will he then be absent from the church? and what antithesis is there between the absence and presence of which he speaks?

2. By what law of trope, does the denomination of the church as the body of Christ, in one connection where the church is the subject of comment, give authority to suppose that in another connection,—where "our earthly house of this tabernacle," being "clothed upon," "naked" or "unclothed" and "mortality" are specified as the subject of discourse,—the term "body" must also mean the church which is not there a subject of comment? And

3. If the term "body," in such connection, does mean the "the church," how can Paul proceed to say, in v. 10, that "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body," (i. e. in his church?) according to that he hath done, whether it be good or bad? Are the things done in the church, to be judged of differently, than the things done out of it? Are the things done in the church, the only things we are to receive judgment for, that they should be specially mentioned? And what shall be done with those who do not belong to any church? Or, after

all, may not the term "body," have reference to "our outward man?"—of which he speaks in the same connection, but in the previous chapter, as perishing, while "the inward man is renewed day by day!"

In the article referred to, the apostle is held responsible for making the body to mean the church,—because in the following passages he denominates the church a body, and Christ's body: Rom. 12:5, "We, being many, are one body in Christ;" 1 Cor. 12:27, "Now ye are the body of Christ;" and Eph. 1:22, 23, "And gave Him to be the Head over all things to the church, which is His body."

It is a very mistaken idea which many have, that the denomination of anything, by a metaphor, in one connection, is a warrant for taking that metaphorical denominative of the thing, as the specific name of it in other connections. Mr. Miller himself, fell into this error in one of the rules which he gave for understanding Biblical terms, and some others have been misled thereby. This use of language was what caused one to contend as he did, in the *Herald* last year, respecting the meaning of "devouring fire" in Isa. 33:14. Because God, when the subject of an affirmation, is denominated a "consuming fire,"—to illustrate, that as a fire burns, so will he punish his enemies—therefore it was thought that "devouring fire," when God was not the subject of an affirmation which thus denominated him, is also to be understood as expressive of God! But the error of that view was seen and acknowledged.

Respecting Paul's absence from the body, the same erroneous use of language has been fallen into. In the examples given, where the church is denominated a body, in each instance the term body is in the predicate, i. e. in the affirmation that is made of the subject thus denominated. Thus, Paul says "We," the church "are one body in Christ;" "Ye," the church, "are the body of Christ;" "the church, which is His body;" "He is the head of the body, the church." In each instance, it will be noticed, the subject that is denominated the body, is expressly mentioned. In Rom. 12:5, it is "we" i. e. the church; in Cor. 12:27, it is "ye," i. e. the church; and in Eph. 1:23, and Col. 1:18, it is "the church" that is so called. And in every place where the church, or its members are thus affirmed to be the body, the term body is a proper metaphorical denominative of the church,—the union of which, and its relation to Christ, are thus illustrated. But does it therefore follow that the term body when it is not in the predicate, but is the subject of an affirmation, in which a metaphor never occurs, that it is then also to be understood as a metaphorical denominative of the church? If so, the church becomes our Saviour; for we "become dead to the law by the body of Christ," Rom. 7:4. It becomes also an agent of death; for Paul exclaims, "who shall deliver me from the body of this death?" v. 24. With that view, we need "to mortify the deeds of the church"—if Paul calls it the "body"—Rom. 8:13. Also, to be consistent, when it is asked, "with what body do the dead come?" 1 Cor. 15:35, it must be understood as of what church do they come!—and when Christ "shall change our vile body," (Phil. 3:21) that he shall change our vile church! No, no. Such handling of the word does not tend to its explication. When Paul had his wonderful visions (2 Cor. 12:2, 3) and was unable to say whether he was in the body or out, he could be in no doubt whether he was in or out of the church!

Body must mean body,—except when it is used of some other thing by some law of trope, which makes its use expressive of that other thing. In the text in question there is no tropical use of the term body; and to represent it as being expressive of something entirely the reverse of what the apostle there used it for, is to make it speak one thing, when the Holy Spirit indites it to speak another.

Demons, used as a Symbol.

Dear Bro.—Allow me respectfully to ask whether the unclean spirits, usually called daimons and daimonia, are not the same with the angels of the devil, diaboloi, Matt. 21:41? and may not the three unclean spirits like frogs, out of the mouths of the dragon, and of the Beast, and of the false prophet intend,

1. The Spirit of Infidelity, or atheism, which is pervading so large a portion of the world at this time, and appears to be rapidly on the increase?—This proceeds immediately from the dragon, or devil.

2. The Spirit of Despotism, coming out of the mouth of the Beast, the 7 headed 10 horned beast, viz. the 10 kings of the modern Roman Empire?

3. The Spirit out of the mouth of the False Prophet, the same that was the 2 horned Beast, and means the Papacy: the constant enemy of Christ and his people? That these go forth croaking as frogs to the kings of the earth even (as I would understand kai here) the whole world, alarming them

with suggestions of the mischief that will ensue to them from the universal preaching of the Gospel, and thereby stirring them up to the universal persecution of God's people, which is to precede the second coming of our Lord, and is the commencement of the battle of that great day of God Almighty?

W. B.

REMARKS. We presume that Matt. 25:41, is the text to which reference is designed to be made, and which reads as follows: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."

The "Devil" here, in the Greek is "Diabolo." He is evidently a different order of beings from "demons," which are rendered "devils" wherever it occurs in the plural. The question, however, is not whether Diabolo and a demon are the same; but it is whether the angels of Diabolo may not be demons? We think that they are. All evil spirits are subordinate to, and the messengers of that archfiend: and every demon, must be an angel of Satan, whether he have other angels, or no.

As to the question, whether the three "unclean spirits," in Rev. 16:13, may not symbolize the spirit of Infidelity, of Despotism, and of the Papacy—we reply that we think not. For, there is no analogy between a living, intelligent agent, and an unintelligent abstraction. It is a well determined law of symbolization, that intelligence and moral attributes in the symbol, represent like attributes in the thing symbolized. The spirits, therefore, must either symbolize spirits of their own order; or they must symbolize analogous agents of a different order. The only agents of a differing order, which are analogous to them, must be men in the flesh, who are possessed of like moral characters, either as individuals, or in an associated capacity. And these are found in the demon worshippers and spirit consultants of the present day.

The symbolic spirits were frog-like. There is nothing specifically frog-like in Despotism, the Papacy, and Infidelity; but in the spirit-manifestation of the rappers and table-tippers, there is much that reminds one of the frogs, coming up into our houses rapping under tables and beds, skipping about in the dark, &c. Thus Satan

"Squat like a toad close at the ear of Eve,
Assaying by his devilish art to reach
The organs of her fancy."—Milton.

The symbol wrought miracles, and deceived the whole world. Not so does Despotism and Infidelity, but the spirit-rappers do produce results at variance with the ordinary laws of nature, and by which millions are being deceived. Then, they came out of the mouths of the beast, dragon, and false prophet. The beast and dragon can only symbolize Rome under its Papal and Pagan religions,—as the false prophet does the Eastern empire; and their mouths must be the religious teachers which respectively agree respecting demon-worship. It was predicted by Paul that in the last times there should be such spirit teachings: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons," (1 Tim. 4:1.)

For a more full view of this subject, see an editorial in the Herald of May 22, entitled "unclean spirits."

The Canon of Ptolemy.

We have had frequent enquiries respecting the Canon of Ptolemy, as to where it may be obtained, &c., and so have been induced to copy it into our columns in the present number.

Claudius Ptolemaeus, was a celebrated mathematician, astronomer, and geographer, born at Pelusium in Egypt, A. D. 70, lived at Alexandria, and reached the age of 80 years. He is considered the greatest astronomer of antiquity; and was an extensive writer—his works being translated into the Arabic and Latin.

His famous Canon, is simply a Historical Catalogue of successive kings, from Nabonassar, to Antonius Pius—in whose reign Ptolemy lived,—with the years of their respective reigns, and their collected years. Whether it was entirely compiled by the astronomer whose name it bears, or was only continued by him from the table of some previous compiler, is unknown.

SWEDENBORGIANISM.—A Convention of this denomination met in this city on the 10th Inst. We learn from its report of doings, that the New Jerusalem Messenger, the organ of the denomination, has a circulation of only 1700 copies, and its publication has cost the Board of Publication during the past year, over \$1000 above all receipts.

The report of the Board of Publication showed that the loss on different publications the past year amounted to \$1422, being \$857 less than that of the previous year.

The Committee on the translation of the Bible re-

ported that no action had as yet been taken in the matter, save the translation of a portion of one of the Psalms by three or four individuals, and also a few passages in the New Testament.

Thus it seems the Swedenborgians are to have a translation of the Bible, of their own. We wonder if it is designed to give a version of the scriptures that shall present what they understand to be its hidden sense, according to Swedenborg's fancy of correspondence!

STEAMERS LEAVING THE LAKES.—We learn by a gentleman direct from Montreal, that the steamer Canada, a fine boat of 1500 tons, was successfully carried through the rapids from Lake Ontario to Montreal, on Monday last. It was a most hazardous and dangerous undertaking, owing to the very rapid current, which runs ten miles an hour, and the many tortuous channels. The boat came down at the rate of twenty-five miles an hour during her perilous descent—once down she can never return. At one bend in the river it was necessary to allow her bow to touch a large rock in the channel, in order to give the boat a short turn—this was a nice operation, but it was skillfully and successfully achieved.

The America, also a fine boat of the same character of the Canada, and belonging to the same line, will take her chance through the rapids on Monday next. The cause of these fine boats leaving the lakes was for lack of business.—Portland Argus.

This passage in a steamer through, or among "The Thousand Islands" (there are 1800 of them) and down the rapids of the St. Lawrence, is one of the most beautiful and thrilling sails that can be enjoyed—as we realized by personal experience in our tour west the last season.

Father Henson's story of his own life. With an introduction by Mrs. H. B. Stowe. Boston: John P. Jewett and co.

Father Henson is said to be the original from which Mrs. Stowe drew the character of Uncle Tom, in her novel of Uncle Tom's Cabin. He was a fugitive slave who fled to Canada about 1830, and he gives his own experience in bondage and freedom, in a natural and graphic manner; and some of the incidents he describes are of great interest.

The 11th Annual Report of the American Missionary Association. And, History of the American Missionary Association. New York. Published by the Association, 48 Beekman street.

These pamphlets give the condition of the society and its history. The Association appears to be in a prosperous condition, and to be worthy of the confidence of the Christian public.

THE DISCUSSION.—This week completes the opening argument of the affirmative. Next week the Herald will commence its reply and argument in the negative.

TO CORRESPONDENTS.—"J. Henry." It was too late for this No., but will receive an early insertion.

WOMAN'S HEROISM.—In the course of a recent speech in Congress by the Hon. Joseph Lane of Oregon, on the payment of the Oregon and Washington war debt, he related the following incident which occurred in the Indian war of Oregon:

"While in Oregon last summer, I took occasion to inquire of the chief, who was mainly instrumental in getting up this war, to learn the particulars of the fate of some of our people who disappeared in that war of 1855, and of whom we had been able to learn nothing. When I suggested to the agent, in the council, that I proposed to inquire the fate of Mrs. Wagner, Mrs. Haynes, and others, he was inclined to think it would raise the bitter feelings of the Indians, but said that we could make the inquiry. I told him that I had passed through the country where these people had lived, and their friends were very anxious to learn their fate. We inquired in relation to Mrs. Wagner, who was a well educated and handsome woman from New York, who had lived long in the country, and spoke the Indian tongue fluently. She kept a public house by the roadside, and the good cheer which she always furnished made it a place where travellers delighted to stop. The Indians informed us that on the morning of the 9th of October they came in sight of the house, where they met some teamsters and packers, a portion of whom they murdered, destroying the wagons and cargoes, as well as the animals,—while she was standing in the door. As soon as they had murdered the people out doors, they came towards the house, which was strongly built of hewn logs, and had a heavy door, which was fastened with cross bars. When she saw them running towards the house, she shut the door and dropped the bars to prevent their breaking in. They came to the door, and ordered her to come out, and bring out her little girl. She said 'No.' Her husband was

absent—and, by the way, he was the only man on the road who escaped. They said that if she did not come out they would shoot her. She declined; and after some deliberation, they determined to set the house on fire. The house was directly enveloped in flames; and the chief, who watched through a little window, told us that he saw her go to the glass and arrange her hair, then take her seat in the middle of the room, fold her little girl in her arms, and wait calmly until the roof fell in, and they perished in the flames together. And the statement was confirmed by the people, who found their remains lying together in the middle of the house."

SCRIPTURE TROPES.—Corrected.

D.—BY DELTA.

DOUBLE, *adj.* Lit. Two-fold: "If theft be certainly found in his hand, alive, whether it be ox or ass, or sheep he shall restore double," Ex. 22:4.

—A Metaphor, expressive of unsettled opinions, or of contradictory or deceitful purposes: "A double-minded man is unstable in all his ways."—James 1:8.

DOVE, *n.* Lit. A domesticated pigeon—a bird, that is recognized as pure by the Mosaic law: Noah "sent forth a dove from him, to see if the waters were abated from off the face of the ground," Gen. 8:8.

—A Simile, when any act or characteristic is illustrated by its resemblance to that of a dove: "Oh that I had wings like a dove, for then I would fly away and be at rest." Ps. 55:6. "Like a crane or a swallow, so did I chatter: 'I did mourn as a dove.'" Isa. 38:14. "Ephraim is like a silly dove, without heart," Hos. 6:11. "Be ye wise as serpents and harmless as doves," Matt. 10:16.

—A Metaphor, expressive of the endeared relation which the people of God sustain to Him: "O deliver not the soul of thy turtle-dove unto the multitude of the wicked," Ps. 74:19.

DRAGON, *n.* Lit. A name applied in Scripture to various monsters of the land or sea: "The wild beasts of the islands shall cry in their desolate houses and dragons in their pleasant palaces," Isa. 13:22.

—A Metaphor applicable to any cruel tyrannical ruler, whether of men, or of spirits: "Behold I am against thee, Pharaoh king of Egypt, the great dragon which lieth in the midst of his rivers," Ezek. 39:3. "He laid hold on the dragon, that old serpent, which is the Devil and Satan," Rev. 20:2.

DRAW, *v.* Lit. To cause to move forward: "Do not rich men oppress you, and draw you before the judgment seats?" James 2:6.

—A Metaphor expressive of intense devotion to any act or practice: "Woe unto them that draw iniquity with cords of vanity," Isa. 5:18.

—A Substitution for the inclination of the affections: "It is good for me to draw near to God; I have put my trust in the Lord God," Ps. 73:28.

DRINK, *v.* Lit. To imbibe liquids: "The Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink," Jud. 7:5.

—A Metaphor, expressive of a full participation in anything immaterial: "The wicked drinketh iniquity like water," Job 15:16.

—A Substitution for participation in something that is analogous: "My servants shall drink, but ye shall be thirsty," Isa. 65:13.

DROP, *v.* Lit. To let fall: "The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew," Deut. 33:28.

—A Metaphor, illustrative of the analogous bestowal of that to which a movement in space is not properly predicable: "My doctrine shall drop as the rain," Deut. 32:2.

—A Substitution for the bestowal of analogous blessings: "The mountains shall drop down new wine, and the hills shall flow with milk."—Joel 3:18.

DROWN, *v.* Lit. To overwhelm hopelessly with water: "His chosen captains also are drowned in the Red Sea," Ex. 15:4.

—A Metaphor expressive of the loss of salvation: "Foolish lusts . . . drown men in perdition," 1 Tim. 6:9.

DRUNKEN, *adj.* Lit. To be overcome with intoxicating drink: "Eli thought Hannah had been drunken," 1 Sam. 1:13.

—A Substitution, for ignorance, stupidity, or the condition to which men are reduced by the inflection of judgments: "They are drunken with their own blood," Isa. 49:26.

DUST, *n.* Lit. Fine dry particles of earth: "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul," Gen. 2:7.

—A Simile, illustrative of anything innumerable: "I will make thy seed as the dust of the earth,"

so that if a man can number the dust of the earth, so shall thy seed also be numbered," Gen. 13:16.

—A Metaphor, expressive of humility: "I have taken upon me to speak unto the Lord, which am but dust and ashes," Gen. 18:27.

—A Synecdoche, by which one of the constituents of the human organism is put for the whole: "Dust thou art, and unto dust shalt thou return," Gen. 3:19.

—A Metonymy for what was originated from the dust: "Then shall the dust return to the earth as it was, and the spirit to God who gave it."—Ecc. 12:7.

Nineteenth Annual Conference.

Concluded.

TUESDAY, P. M. SESSION.

The Conference reassembled, and was opened by Elder D. I. Robinson.

Elder Lemuel Osler then preached an earnest discourse from 2 Cor. 2:14,17. Subject: "The triumph of the ministry through Christ."

At the close of this sermon the adjourned business was resumed, whereupon I. C. Wellcome, Chairman of Business committee, presented the following Report, which was read and adopted:

"In view of the present condition and necessities of the interests we are endeavoring to advance; and believing that a more permanent and systematic organization will better subserve the truths we advocate: Therefore

Resolved, That a committee of five be appointed to prepare and present to this conference such a plan as in their judgment shall be wise and expedient."

On motion it was voted that the chair appoint a committee to draft a plan having for its object, the attainment of more efficient conference action.

Elders John Pearson, L. Osler, I. H. Shipman, I. C. Wellcome, and R. R. Knowles were appointed a committee.

The President proceeded to call up any further Reports from the pastors and delegates of the various churches represented in conference.

CHURCH IN WESTBORO', MASS.

"The church in Westboro' have no lengthened report to make. During the past year three have been added to the church and two removed by death.—Our place of worship has been unfavorable to an increase of our congregation, more especially during the last five months; but we have a chapel in process of erection, and hope for better times. A new interest has arisen in Westboro' within the last two months, which has drawn somewhat from our congregation. There has been no especial revival interest in our town during the late awakening, but we trust the Lord will yet visit us in mercy.

The Sabbath School connected with us is not very large, but is in a prosperous condition.

We are hoping that when we enter our new chapel that we shall witness the outpouring of God's Spirit and find that God has been with us in the movement of erecting a new house for His worship.

Respectfully submitted,

C. CUNNINGHAM, JR.

ELDER FREEBIE'S REPORT.

His field of labor has been in Hillsborough and Merrimack Cos. He had labored at London Ridge for six years. The last three months the meetings have been well attended. There have been sixty conversions. There is an interesting state of things.

At Canterbury, much prejudice had existed, which is now being done away to a considerable extent. There have been four conversions here of late, and the interest is on the increase.

At Boscawen, the Christian meeting house was open for our people. One man had been baptized. The Congregationalists were trying to get him. He was one of six aged men who desired baptism. At East Weare Village, he had labored under discouraging circumstances. Still our number has been increased by conversion, baptism, and otherwise, the meeting house formerly owned by the Free-will Baptists has fallen into our hands, so that we hold meetings in it one-half the time.

CHURCH IN NEWBURYPORT, MASS.

The past year has been one of continued and increasing interest with us, as a church and people. God has signally blessed us in awakening a serious attention to the preaching of the word, and also in its study in the Bible class and Sabbath School.—From the commencement of the year, to the close, there have been new members added to our congregation, and as our pastor has endeavored to bring truths new and old from the oracles of Divine wisdom, the church have been staying up his hands, and trying to persuade men to be reconciled to God.

In the fall of the year quite a spirit of prayer was awakened among a few brethren and sisters for the diffusion of the Holy Spirit among us, and that sinners might be converted to God. We soon found

that God had stirred up our pastor to renewed faithfulness and activity in his service. The attention of the unconverted and backslider seemed to have been gained, and men and women were soon anxiously asking what they must do to be saved; and when our first meeting for religious conversation was held, seventeen came to converse about their personal salvation. The interest has continued ever since, though at times not apparently so visible as others; yet we still have evidence that God is at work on the minds of the unconverted. We cannot say how many have been truly brought to a knowledge of the truth.—Eternity alone will reveal that, but we have seen more anxiety of soul manifested for reconciliation to God, and rejoicing after submission to him, than we hardly dared to hope for before the return of our Master, the great Head of the church. There have been twenty-five added to our number by letter and profession, since your last conference; and we expect a number more will join at our next communion.

We are still trusting in God for a continuance of his blessing, and would heartily acknowledge, with heartfelt gratitude, our deep indebtedness to him for his mercy in the past; and shall patiently wait for the return of his Son from heaven in the future.

Our Sabbath School and Bible classes number about eighty, and we hope will have the sanction of our Divine Teacher.

In behalf of the church,

HENRY LUNT, JR., Clerk.

At this stage of the proceedings the President called on W. S. Campbell, who declined taking part in the proceedings.

The President then called on Elder F. H. Berick, who excused himself on the ground that he did not belong to the conference in session.

Elder Ross, from Lowell, Mass., said (in answer to a call for his report) that he did not feel authorized to represent the society in Lowell.

Elder Elam Burnham, of Essex, Mass., arose and defined his position as follows: "I desire to be right in the Lord. For some time past I have been engaged in worldly pursuits, although occasionally I have gone out to preach. Last fall I was impressed to go into the Congregational church in Hamilton, Mass., and say to them a few things for their encouragement—that the Lord was about to pour out his Holy Spirit upon them and to revive his good work. I was kindly received, and was invited to come and participate in their meetings. I felt perfect liberty when laboring among them; and I can go and labor with all who cultivate friendly feelings. I think we have been too exclusive."

Elder John Pearson, Jr., of Newburyport, remarked to the President, that some persons had been called upon to make a report from their field of labor who declined, saying, "I am not a member of this conference." He would now enquire, "What constitutes a member here?"

In reply to this question the President stated that he supposed that all ministers and delegates from Advent churches who had the cause at heart, and who could fellowship the objects of this conference, would be recognized as members.

Prayer was offered, and the benediction pronounced by Elder I. H. Shipman, of Sugar Hill, N. H., when the business of the conference was adjourned to 9 A. M. Wednesday.

TUESDAY EVENING—DEVOTIONAL SESSION.

Elder I. H. Shipman preached an impressive discourse from the words of Christ as recorded by Matt. 9:36—38, in connection with John 4:35.

The services closed with the benediction pronounced by Elder Preble.

WEDNESDAY, 9 A. M.—BUSINESS SESSION.

Elder D. Bosworth, of Vt., was called upon to open the exercises of the morning with prayer, after which, the minutes of the secretaries were read and approved.

The following report of the committee on Catechism was read and ordered to be laid on the table.

The chairman of the committee on the Catechism reported, that no progress had been made in compiling one; and that it is a work not easily accomplished by a committee, except by their devoting a great deal of time to it. Now can any individual compile a work of the kind that will be of standard value, without more time and leisure to attend to it, than any member of the committee has been able to devote to it; and the committee would beg leave to be discharged.

The committee on "Publications" was now called up, but made answer, "We have no report to offer at this time."

Elder Lemuel Osler begged leave to submit a report from the "Special committee on Plan of Action." A vote of the conference was now taken, when the report was ordered to be read as follows:

Your committee beg leave to report: That in consideration of the importance of the subject committed

to them, the limited time for maturing any plan, and the extensive interests we represent; it would not be advisable to attempt the elaboration of a system of permanent organization.

Your committee, however, recommend, as preliminary steps,

1st. That the time and place for the next annual conference be determined during the session of this conference.

2d. That one be appointed, with a substitute, to preach the next anniversary sermon.

3d. That a committee of three be appointed to correspond with the churches and brethren abroad, on the importance of forming a general delegated conference.

4th. That delegates appointed by our churches shall be recognized as members of that conference.

5th. That a committee of three be appointed to prepare a constitution for the government of the conference, to be presented for consideration and adoption at our next annual meeting.

6th. That officers, consisting of President, Vice President, and two Secretaries, be appointed until the organization of the delegated conference.

7th. The appointment of a committee of five, whose duty it shall be to prepare business for the next meeting.

8th. That at or before the close of each annual meeting the Lord's supper shall be administered.

On motion it was resolved to consider this report in separate sections.

Sec. 1st. Was now read and discussed by Elders Osler, Pearson, Clark, Preble, and finally adopted.

Sec. 2d. Was adopted, without discussion.

Sec. 3d. Called forth a question from Wesley Burnham, "What is meant by a delegated conference?" He was referred to section 4. Elder J. H. Clark wished to have the idea made a little more clear. Elder Osler stated that under an organized delegated conference, such as was contemplated, the present series of conferences would cease. Elders Fassett, Kimball, Pearson, Gunner, and Crowell followed in support of the section, which was adopted.

The 4th section was discussed by Elders Crowell and Smith, when a motion by Elder Osler to lay it upon the table was lost. Elder D. Bosworth reopened the discussion, and advocated church order and conference organization. Elder F. Gunner did the same. Elder John Pearson, said it was cruel, that certain members, who were ordained by this conference, should now come in our midst, and avow that they were not members. It was important to organize, and know who was a member and who was not.

Wesley Burnham called for the reading of the 3d, and 4th sections in connection, when remarks were offered by Elders Osler, Phelps, Gunner, Clark, Elam Burnham, I. H. Shipman, Wellcome, Smith, and Robinson, whereupon the discussion rested.

Elder Crowell now offered as an amendment to section 4th the following:

"That all our churches be requested to send delegates to our next conference, and that all isolated believers in Christ, sympathizing with us, be recognized as having the same powers as delegates"—which was adopted.

The 5th clause was now read and adopted, the word "annual" being stricken out.

The 6th clause, after reading, was laid upon the table.

The 7th clause was adopted, without discussion.

On motion of Elder John Pearson, Jr., it was resolved that the report just adopted by separate sections, be now adopted as a whole, except section 6th, not yet considered.

A vote of the conference authorized the chairman to appoint the required committees.

Adjourned, after benediction by D. I. Robinson, to meet at close of the afternoon session.

WEDNESDAY P. M.—DEVOTIONAL SESSION.

Elder Crowell preached a discourse from I Cor. 16:13, "Quit yourselves like men." After singing and dismissal, the business session resumed its sittings, whereupon the President announced the following committee, in accordance with the report of the committee on a plan of organization, viz. Under section 3rd, which provides for a committee of three to correspond with churches and individuals respecting the formation of a delegated conference—Elders L. Osler, Providence, R. I., J. Pearson Jr., Newburyport, Mass., F. Gunner, of Salem, Mass.

Under section 5th, which provides for a committee of the same number to propose a constitution for the government of such a conference, the same committee is appointed.

Under section 7th, which provides for a committee of five to prepare business for the next meeting of the conference, Elders D. I. Robinson, I. H. Shipman, O. R. Fassett, E. W. Burnham, and Arnold W. Brown.

On motion of Elder Osler, John Pearson, Jr., of Newburyport was appointed to deliver the next an-

niversary sermon; Elder Pearson declined to serve, on the ground of inconvenience; whereupon Elder D. T. Taylor was appointed, with F. Gunner as substitute, in case of disability.

Elder Osler stated to the conference, that if agreeable to the members, it would be agreeable to himself and people to have the next conference assemble with the church in Providence, R. I.

On motion it was Resolved to hold the next session of the conference the 1st Tuesday in Nov. next, with the church in Providence, R. I.

The 5th section of the report on the Plan of Organization was now taken up from the table, and amended by substituting for it that this conference when it adjourns, adjourn to meet as above.

The report of the committee on Catechism was now taken from the table, and on motion of Elder John Pearson Jr., D. I. Robinson was added as chairman to the existing committee, and their report, was referred back for more definite action.

The conference resolved that the time of administering the Lord's supper, should be referred to the committee of three on preparation of Plan for the Organization of conference. An informal vote was taken, when it was deemed advisable to hold a mutual conference session at 9 A. M. on Thursday.

Adjourned by benediction at the hands of Elder John Pearson, Jr.

THURSDAY, 9 A. M.

The Vice President in the chair. The services were opened by a prayer from Deacon A. B. Price, of Worcester, Mass., followed by singing, praying, and exhortation. The following brethren took part; Fassett, Robinson, Gunner, Bigwood, Phelps, Tenney, Allen, Curtis, Osler, Wellcome, Smith, Bosworth, Bradford, and some sisters in Christ. Also, Marcus Howe Josselyn, aged 14 years, who stated that he had been blind for nine years, and dumb for over three years, but that God in his mercy had converted his heart, and two days after his baptism, in answer to his own prayers, and perhaps the prayers of others, his voice was restored to him, and now he was full of joy in view of the time when he should see Jesus. Marcus then appealed to the unconverted, and besought them to come to Christ, no longer to refuse so precious a Saviour. Come! said he, and if you have sorrows, Jesus will help you bear them. He is kind and willing, and he will gladly receive you, as he received me. This scene was deeply impressive, and we noticed many tearful eyes beside our own.

Elder T. M. Preble arose to offer an item of business. He stated to the conference that the church in Worcester would be more central for the next conference meeting, and he would move a reconsideration of the vote by which it was determined to hold the same at Providence, R. I. The vote was now reconsidered, when, on motion of Elder Crowell, it was resolved that the November session of this conference shall be held in Providence, R. I., unless the church in Worcester shall request the President in writing to appoint the conference with them. In the event of such request the President was authorized to give public notice in the Herald, within one month from this date.

The Secretary stated that he had received a letter from the church in New York, and one from Elder John T. Laning of Bristol, Pa. These letters were ordered to be read, and are as follows:—

Dear Brn.:—I propose to forward a very brief account of the present state of the Second Advent cause in Bucks Co. Pa., as associated with the two churches of Yardleyville and Morrisville.

I have supplied the former church with preaching at intervals during the last four years. Most of this time has been a season of trial to the cause, in consequence of the fewness of members, the unpopularity of our faith and the general want of interest on the subject of religion.

During the past winter, however, there has been a change of feeling indicated by the steady increase in the size of our congregations, and the marked attention and respect with which our teaching has been received.

Although there are few conversions to report, and but one addition to our membership, yet we feel encouraged to go forward, believing there are better things in store for us, if we "cast not away our confidence which hath great recompense of reward." There is no Sabbath-school at present, sustained by this church.

The church at Morrisville has also passed through a searching ordeal during the last three years. Two years since, at the request of the church, I undertook to supply them with preaching, which, by the divine blessing and help, I have continued to do until the present time.

In consequence of some unfortunate occurrences that need not be detailed. I was grieved to learn that the influence of the church over the community had become trammelled and the hearts of the brethren were dispirited; but by the help of the Lord they have patiently continued in well doing, until at

length there are gleams of sunshine through the dark clouds of adversity, and they begin to strengthen the weak hands and confirm the feeble knees, and to say to one another, Be strong and fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you.

This church enjoyed a revival season during the past winter, which resulted in the edification of believers, and the conversion of several souls to the Saviour.

They have resumed their Sabbath School, which is in a flourishing condition. Our congregation here sustains an adult Bible class, and singing class, the latter of which has so improved the singing of our public worship as to render it attractive to the community; and hence, an increase in the congregations.

Yours in the blessed hope, J. T. LANING.

CHURCH IN NEW YORK.

Dear Brn.:—I herewith submit to you a statement of the clerk of the "Advent Mission church," in the city of New York—in addition to which I would say: The past year has been one of more than usual interest to us. The Lord has smiled upon us, and blessed the labors of his servants, and added to our numbers such as we trust will be saved in the day of our Lord Jesus Christ. The church has had the services of Elder F. Gunner, and R. Hutchinson, as pastors, of whose labors mention has already been made in the Herald. We have also been blessed with the labors of Elder Himes. His last visit, which lasted two weeks, was of great benefit to the church; for his labors were incessant, day and night, and from house to house, to few or many, as the case might be. He ceased not to preach the word, and was permitted to see some of the fruit of his labors, and to immerse fifteen willing converts, most of whom had been recently converted.

Since Elder Hutchinson left, we have been supplied by Elder Waterhouse, of Mount Vernon, N. Y. So far as I can learn his labors have been very acceptable.

The church, however, need a pastor who is able to instruct, willing to visit the members from house to house, and with sufficient bodily strength to preach often, and walk much, as the members are very much scattered. We are waiting, and I trust praying, that the Lord would send us a true man, and fill him with the Holy Spirit. I think it would be very difficult for the church to exist long in this city without a stated ministry; but we trust the candlestick will not be removed, but continue in its place till the Lord comes. The church is now in a favorable condition to go forward in the good work. Perfect union and good feeling prevail, and a good degree of interest is manifested.

We shall unite heartily with you in every good work and trust the Lord will be with you in your counsels, and give you wisdom to direct in every matter. This is most certainly the time for action on the part of the whole church.

In behalf of the Advent Mission church,

JOHN J. PORTER, Delegate.

New York, May 25th, 1858.

Elder D. I. Robinson, stated that he had received a letter from Patchogue, L. I., and from that letter he should judge there was a good opening for some one to labor there. He would request any who might feel disposed to go there to correspond with the Herald office.

The conference now adjourned to the time and place of the next conference. All present united in singing the 577th Hymn,

"Vain delusive world adieu!"

Prayer was offered by Elder D. T. Taylor, and the benediction pronounced, whereupon the President declared the nineteenth Annual Conference of Adventists to be adjourned.

F. GUNNER, Salem, Mass.

A. PEARCE, Providence, R. I. } Secretaries

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

Musings of an Evangelist.

NO. II.

What shall we consider the most direct cause of scepticism on the part of our youth who have been religiously educated?

"Are they really sceptical?" I hear one asking. Yes. Thousands of them are.

"What, those who attend our Sabbath Schools and religious meetings?"

Certainly, the same ones. And I am just now about to give a picture, and some of my musings on it.

I once boarded with a family where there were three children from six to fifteen years of age. The father was absent to earn money to support the family. He was a sceptic, and no marvel. But the wife and mother was a religious woman, an earnest, active sister in the church; a regular church goer, most scrupulously so. She was anxious for the conversion of souls, and exceedingly desirous of seeing her children converted. She wished me to instruct and exhort them, to have the Scriptures read and family worship. It was hoped these influences would have a good effect on the children and unconverted boarders. I readily enlisted to do all I could. We read and prayed in the family mornings. All went well for several days, only the children wouldn't read after a few days. They did not like the Bible, (rigid Sabbath School scholars too.) Shortly they would not stay in the room only while we read, but slipped out as soon as we knelt to pray. The mother's scolding and my entreaties, kept them along in tolerable subjection for several weeks, during which time I had some experience. All this time great preparations were being made for a levee at their church. The minister, who had just left for another charge, discountenanced levees and preached against them. He was reviled by these young girls. I pleaded his cause. The new minister had been sought unto and promised to give his countenance to a levee, as soon as he came. These girls admired him, and thought his religion much better than that of the former. A Sabbath School boat-ride and picnic, was soon got up, two hundred dollars was paid for the boat; and probably as much more spent for the other matters. This mother plead for such frolics, against the opinions of the godly ones who would not suffer their children to go with such a rabble. She took her daughters and went with all classes and spent the day, with several dollars also. The party was anything but a paying one. But they had "a nice time." Soon after this, the levee came off at the City Hall. The father was at work in California; got but little dust to send home. The mother assisted the girls to do all they could for the occasion. It was a religious matter. The girls must and did have each a new suit, with some extras for the occasion. When all else was ready, the money was out. But a generous boarder loaned them enough to spend at the Hall. A young lady not professing religion but of modest address, was invited to accompany the mother and daughters, as she was a boarder. She informed them she did not allow herself to visit such places. The family went, and returned at half past eleven at night. All classes excepting the Christian, were there. Singing, dancing, gambling, sporting, and most other things, except praying, were done there. Twenty-six dollars was paid for oysters, two hundred and twenty-five was taken up, and two young drunkards said the next morning, in a profane manner, "We had a good time last night at the levee." That morning I enjoyed my devotional exercises in my chamber, and did not read or pray with the family. I had determined "not (longer) to cast pearls before swine." But an apology must be made to the family. The second morning I called the family together and read to them the 4th chapter of Hosea; expounded and applied; told the mother I did not wonder she had such a trial to get her girls to read the Bible, and attend prayers; warned her that all her religious anxiety and talk was vain while she led her children in a contrary course; notified them I should pray with them no more until I saw them penitent. The mother cried, for she was convicted; still she plead for her folly. The girls wanted no religion that deprived them of pleasure, and admitted that they believed in no other.

Some may say the above is a rare case. But it is not. There are very many such and similar cases. Their religious interest and zeal goes just as far as it brings pleasures, honors, or riches. The young see the main spring of the religion they associate with, and become convicted that there is no further reality in religion than to produce such results.

This mother had thus ruined the minds of her girls. They had not a particle of confidence in her religion only so far as that it brought a certain association with a popular society which afforded them pleasures of all sorts suited to the carnal mind, under the garb of religion: for it is now fashionable to be religious, and one must be so or lose caste.

When will professed Christians, who have children, learn to live Christianity before them, teach and practise what the grace of God teaches us, "that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the

glorious appearing of the great God and our Saviour Jesus Christ." When the religion of parents leads them to folly and fun, self-gratification and waste, the children will soon see what are the real benefits of such a religion, and will be very likely to embrace that kind for its blessings, while they reject Christ, and become infidel in regard to the true, self-denying, suffering, cross-bearing religion.

I. C. WELLCOME.

Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

E.—By Eta.

EAGLES, *n.* Lit. Rapacious birds of the genus Falco: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it," Prov. 30:17.

—A Simile, when a comparison to eagles in their upward flight illustrates the ascension of the saints: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint," Isa. 40:31.

—A Metaphor, illustrative of God's deliverance and preservation of Israel: "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself,"—Ex. 19:4.

—An Allegory, when eagles gathering to a dead body illustrates the gathering of the elect to Christ at his second advent: "Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together," Luke 17:36, 37.

EAR, *n.* Lit. The organ of hearing: "His master shall bore his ear through with an awl,"—Ex. 21:6.

—A Metonymy, for the faculty of distinguishing sounds and judging of harmony: "For the ear trieth words," Job 34:3.

—A Synecdoche for person: "Mine ear hath heard and understood it," Job 13:1.

—A Substitution for a disposition to listen: "So is a wise reproof upon an obedient ear," Prov. 25:12. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," 2 Tim. 4:3, i. e. a constant desire, or teasing inclination to listen to new things.

EARTH, *n.* Lit. The terraqueous globe we inhabit: "I have made the earth and created man upon it," Isa. 45:13.

—A Metonymy for its inhabitants: "And the whole earth was of one language," Gen. 11:1. "Is this the man that made the earth to tremble?" Isa. 14:16.

—A Personification, when ability to understand words spoken is ascribed to it: "O earth, earth, earth, hear the word of the Lord,"—Jer. 22:29.

—A Simile, when comparison to it illustrates characteristics similar to those of the earth: "The measure thereof is longer than the earth," Job 11:9. "They were children of fools, yea, they were viler than the earth," 30:8.

—An Apostrophe, when Job exclaims, "O earth, cover thou not my blood, and let my cry have no place," Job 16:18.

EAST-WIND, *n.* Lit. A wind from the east, very violent in the climate of Judea: "And the Lord brought an east-wind upon the land all that day, and all that night," Ex. 10:13.

—A Simile, illustrative of the effects of the Chaldean invasion: "They shall come all for violence: their faces shall sup up as the east wind, and they shall gather their captivity as the sand,"—Hab. 1:9.

—A Metaphor, expressive of destructive errors: "Ephraim feedeth on wind, and followeth after the east-wind; he daily increaseth lies and desolation," Hosea 12:1.

—A Substitution for elements of destruction: "An east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up," Hos. 13:15. "The east wind carrieth him away, and he departeth; and as a storm hurleth him out of his place," Job 27:21.

EAR, *v.* Lit. To chew and swallow, as food:

"Make me savory meat, such as I love, and bring it to me that I may eat," Gen. 27:4.

—A Metaphor, to denote that God's people will share in the wealth of the Gentiles at the epoch referred to: "Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves," Isa. 61:6—Also expressive of the pernicious influence of false doctrine: "Their word will eat as doth a canker," 2 Tim. 2:17.

—A Substitution for the enjoyment of the blessings of the gospel: "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness," Isa. 55:2.

EATEN, *pp.* Lit. Chewed and swallowed: "Save only that which the young men have eaten,"—Gen. 14:24.

—A Metaphor, expressive of having wholly engaged the mind: "For the zeal of thine house hath eaten me up," Ps. 69:9.

EATETH, A Substitution for partaking, through faith, of the benefits arising from the death and sufferings of Christ: "Whoso eateth my flesh, and drinketh my blood, hath eternal life," John 5:54.

To be continued.

Employment for Fifty Men.

WANTED, immediately, fifty young men, of good report and business talent, to canvass the State of Maine, and sell several valuable articles which will sell, at profits to insure the faithful laborers from \$1 to \$2 per day above expenses. From five to twenty dollars capital required. Address (with a post-stamp enclosed) I. C. Wellcome, Richmond, Me. June 12—3w

Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

Vegetable Antibilious Pills.—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

Pain Curer.—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

Restorative.—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

Dyspeptic Remedy.—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

Cure for Fits.—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

Agents.—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

May 29, '58

TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck. It was cured by the Golden Salve in about ten days."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper. C. P. WHITTEN.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotics of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

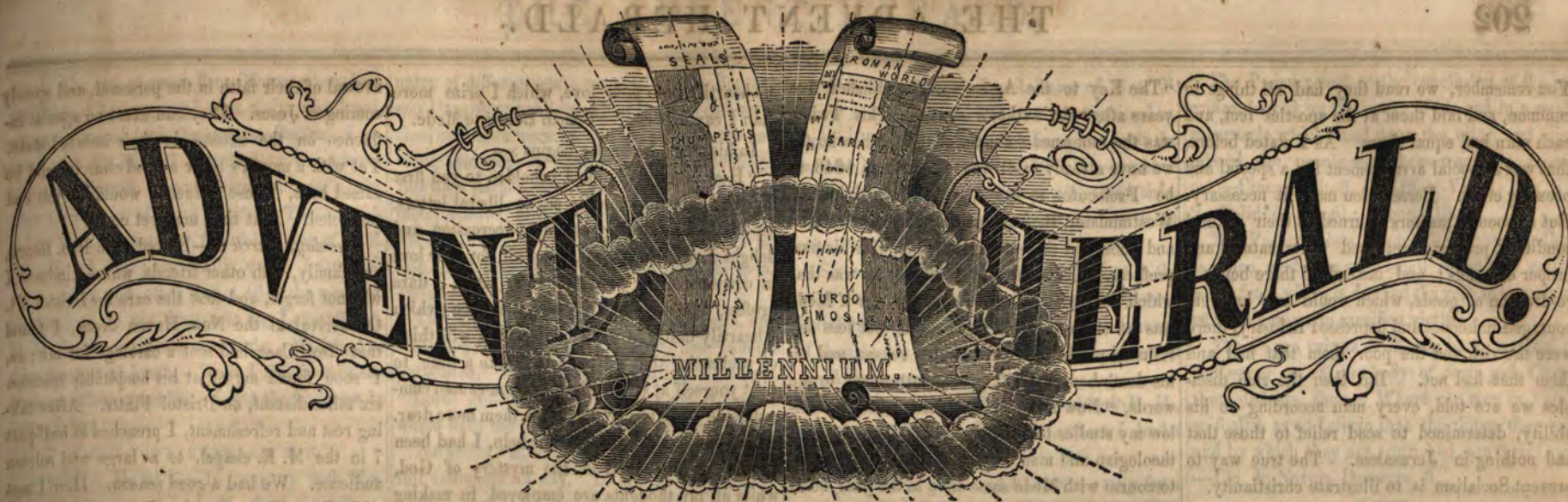
Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefragably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

Jan 2—1y



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BOSTON, SATURDAY, JUNE 26, 1858.

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Original.

ANGEL ENCAMPMENTS.

Waiting for their high commission
Heaven's bright armies stand;
Earth indeed shall know the mission,
Of that Angel band.

Lord, we trust thy name, we fear Thee,
Angels camp around;
Sweet the quiet, let it be,
Without earth's pomp and sound.

While the scene of life is action,
Arm me for the fight:
Choose for me my future portion,
Walking in thy sight.

In the hour of fierce temptation,
Unseen warriors wait;
Faith looks on beyond probation,
Sees the victor's state.

In the time of nature's weakness,
Help comes, not from earth;
Son, draw near the rod in meekness,
Prove thine heavenly birth.

Come the days of darkness bringing
Midnight's weary hour,
On thy hope in truth relying,
Trust an unseen power.

Rough the path of life, unguarded
By a Father's care;
But the faithful is delivered—
Promised grace to bear.

Hear him—Never will I leave thee—
Even this the more—
Overcoming, come to me,
The trial now is o'er.

S. BACHELOR.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

In this chapter Peter recapitulates the leading facts of the narrative which is given in the previous chapter at full length, and with much greater minuteness. It appears, that so averse were the Jews, even when they became Christians, to communion with the Gentiles, according to their ancient national prescription and prejudices, that nothing upon earth would induce them to mingle with them till a miracle from heaven showed them that God had cleansed, and made fit for unreserved and cordial communion, them that the Jews by their ceremonies had pronounced unclean.

It appears that when Peter came up to Jerusalem, "they that were of the circumcision"—that is, the Jews—contended with him, bringing against him this very grave charge, when uttered in the latitude of Jerusalem, but of little or no weight when uttered elsewhere: "Thou wentest in to men uncircumcised, and didst eat with them;" a practice totally inconsistent with the principles of a Jew, and with the ritual of the law of Moses. Well, Peter, instead of losing his temper when accused of doing what he knew in his own conscience was right, or retorting in very smart and very severe terms upon those who chose to make the allegation, did what a high-minded and Christian man should do—he told them the facts of the case, the whole history from beginning; and left them to judge whether he was not as much warranted by this miracle to hold communion with the Gentiles, as the Jews were prohibited in the days of Moses to hold communion with any but themselves: in fact, he showed them that Christianity was no longer the religion of a nation, but the religion of all mankind; that it was no more to be a national fountain, but a

fountain whose springs should make glad all the habitations of the earth. The constant tendency of men still is to narrow the Gospel; the constant exhibition of it in the word of God is fitted to show its expansiveness, its fitness for all mankind, civilized and savage, black and white, barbarian, Gentile, and Jew. Peter, therefore, tells them the interesting vision—for only a vision it was—the record of which is contained in the previous chapter; and he says to them that he saw the Holy Ghost fall upon them; that he heard them speak with new tongues, that he saw them exhibiting a new and supernatural power; and that he beheld them also inspired by new grace, actuated by new motives, and seeking new and far more exalted ends; and he argues that these must be Christians; and if God has accepted them, who am I, and who are we, that we should reject them?

The true way to estimate all churches is by their fruits, and every ministry by its mission; and I would humbly and respectfully advise the extreme High Church people who indulge in such crotchets, to beware lest, when their pretensions come to be canvassed and analysed, as they never expected they would, it may turn out that they have far less to say for themselves and for their pretensions than the humblest city missionary in the midst of the streets of London. For I think it can be proved that many of those things that they assume to be apostolical really are not so. For instance, here is one thing very obvious—that in the primitive church laymen preached.—It may not be proper as a matter of order, but certainly it is justifiable as an apostolical precedent.

Now, those that were present when Stephen was murdered were neither apostles nor evangelists, but christian laymen; and these Christian laymen went forth and preached the word—it is true, to the Jews only, but still they preached the word. And if you will look into several of the early Fathers, you will find it repeatedly quoted, that such a bishop or minister—for bishop and presbyter were the same thing in the primitive Church—requested a gifted layman to take his place and preach. It is very remarkable, in the able and scholarlike "Critical Commentary upon the New Testament" by Mr. Alford, that he, though very decided in his attachment to his own Church, yet asserts that the distinction between presbyter and bishop never existed in the primitive Church; and that the only minister then existing at the very head of all was the presbyter, or elder, or simple minister; and therefore, that episcopacy, however justifiable on other grounds—and far be it from me to condemn it—was introduced not during the Apostolical Church, but in a subsequent era altogether. It is said by Jerome, it was introduced for the sake of unity and of order. Now, I am not at all setting up one system against another; this would be earthen vessels of the earth quarrelling with each other; because I do not believe that any system of ecclesiastical polity is definitely laid down in the New Testament. I do not believe that presbytery, as it exists in the Church of Scotland, can be detected in all its length and breadth in the New Testament: I do not believe that episcopacy or congregationalism can be found there. The fact is, all doctrines that are essential to salvation are most definitely stated in the

Bible; but all matters of discipline are magnificently large and latitudinarian; so that the Independent, the Episcopalian, and the Presbyterian can each find something to justify the polity he loves, while all can find that which is better than polity or church government—Christ Jesus, and him crucified.

But I observe, how very important it is, as an illustration of the 19th verse, that nothing was more common in the primitive Church, and during four centuries after it, than for the officiating minister, when he entered the pulpit to preach the Gospel to the people, and saw in his congregation a pious and talented layman who could speak as well as himself, to call that layman to come up and take his place in the pulpit, and preach to the people. Now, I am not giving this as from the New Testament, but as stated by several of the ante-Nicene Fathers, or the Fathers that wrote in the first four centuries of the Christian era. That custom has now ceased, and properly ceased as a matter of order; but among those who cry up a Nicene Church as a model for all christendom, it is indispensable, as a test of their sincerity, that they conform first themselves to that church, and allow laymen, as the Romanists do, to preach; but then, to allege that the preaching of the Gospel or the ministration of the sacraments is a thing priestly, and a thing that a layman may not therefore teach, or touch, or handle, is to go so far in one extreme that the parties doing so must expect a recoil necessarily in the opposite.

We read next, that when tidings of these things that had taken place among the Gentiles came to the ears of the church, that is, the congregation at Jerusalem, they sent Barnabas on a mission to make inquiry into these matters. He came, inspected the whole condition of the church and saw only what occasioned him joy, and enabled him to draw up a most favorable report of the spiritual condition of the Gentile church.

Then we read in the 26th verse the very interesting fact, that "the disciples were called christians first at Antioch." I took the opportunity of stating, that the Greek word, translated called is not the common Greek word which means to name or call; but another—a peculiar and more limited word; and throughout the New Testament used in every instance to denote a call from Heaven, a Divine call. Now, very often you will hear speakers and ministers say—and I also have said it when I did not know better—that the christians were so called in scorn at Antioch, and that it was a nickname given them. The Jews never called them so. The name Christ means, in the estimate of a Jew, the Messiah; and they never would have called the disciples christians or Messianists, because they felt that the christians did not hold or believe in the true Messiah promised to the Fathers. The Jews always called them Galileans and Nazarenes. Then, among themselves, they were never called christians, but "the brethren," "the disciples." These were the common words among the christians themselves. The question is, By whom were they called christians? Not by the Gentiles; there is no evidence of that. I believe it is a Divine baptism; they were so called from heaven, they were christened by God himself Christians—a name the noblest that can be given, the first and that will be the last, when

Christ and christianity shall be all and in all.—At present the word is used in a very vague sense indeed. We speak of geographical Christians; we speak of christian Europe—a very sad condition of christianity indeed—we speak of christian England, though there be many infidels, and many that are nothing at all. But Christian, in its true and deepest sense, means one anointed from Christ. And hence, when you open the Epistles of John you read, "Ye have an unction"—that is, a christening—"from the Holy One, and ye know all things." And Christ promised that he would give the Holy Spirit to them that ask him. A christian means, therefore, an anointed person, a king and a priest unto God; one consecrated to a definite mission; and one who, when he turns what he is and what he has to purposes of evil, is guilty of desecrating what is holy, and dishonoring the Most High. Alexander the Great said to a coward in his army, called after his name, "Either give up my name, or imitate my example." We may well say to many a christian, Either give up that venerated name or imitate the example of Him from whom it was originated.

Now, Antioch came, probably from this circumstance, to play a very important part in ecclesiastical history. The great centres of christian influence during the first five centuries were Jerusalem, Antioch, Constantinople, and Rome, and probably we might add Alexandria. These became the great centres of christian influence; and Antioch, therefore occupies a part in the history of christendom as a place for general councils and otherwise connected with the progress of christianity, by no means unimportant.

It is a great pity that the disciples or the brethren are now known by other names. The names of men, Dissenters, Calvinists, Independents, Presbyterians, Episcopalians, are all the symbols of our shame; and instead of glorying in them, we ought rather to be ashamed of them. But it is a very odd thing in poor human nature that it often boasts most of what it ought to be most ashamed. Men and women, too, are proud of their raiment, and yet that raiment is the memorial of their sin and their shame. Churchmen and Dissenters, Episcopalians and Presbyterians, are proud of these distinctions, as if they were something. These distinctions are the signs and symbols of their imperfection, their sin, and their shame. And the day will come, you may depend upon it, and the tokens of its advent are nearing, when all such names shall be utterly merged and lost in the higher and holier baptism; and they that were called christians first at Antioch shall live, and think, and feel, and be christians, when Christ shall reign from sea to sea, and the whole earth shall be filled with his glory.

We read that Agabus, an early prophet in the church, predicted a famine "throughout all the world." That expression again, "the world," ought to be explained. It is "all the inhabitable" literally; or, the Roman Empire, to which the expression was commonly applied. And the consequence of this was, that "the disciples"—that is, the christians—"every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." Now, you have the evidence in this text, that what was called the division, or the equalization of goods, had ceased.

You remember, we read they had all things in common, and laid them at the apostles' feet, and each man had equal share. As I stated before, that was a special arrangement for a special and pressing crisis. Persecution made it necessary. But as soon as matters returned to their natural condition, property returned to its natural and proper channels; and instead of there being a re-division of goods, which would only have encouraged indolence and depressed industry, there were the rich and the poor, them that had and them that had not. But then the rich disciples we are told, every man according to his ability, determined to send relief to those that had nothing in Jerusalem. The true way to prevent Socialism is to illustrate christianity.

To be continued.

From the (London) Quarterly Journal of Prophecy.

Joseph Mede.

Continued from our last.

We remarked his readiness to share with others the fruits of his reading and thought. There is something noble in this disposition, so communicative of good; but there was, besides, advantage to himself in this habit. By this means his views became more fixed and more full; they expanded in the heat of communication, and took better shape and form. A friend said of him, in reference to this feature of his character, that "his notions lay by him in good current coin, ready for use, while other learned men had theirs at the best, in the bar and ingot, and oftener still only in the ore." He himself remarked, "Every time I am imparting them to others, it is odds but some fitter and clearer expression will casually come out of my mouth than at first came into my mind."

"Overdoing always undoes," was one of his favorite maxims. But no man made better use of his time, redeeming every hour. He will close a letter thus: "But it is now three o'clock and I have no more time." "My sizer not being come with a candle, I will transcribe a passage of Eusebius." "Now the clock strikes three; I must make an end." And you may see a wrinkle on his brow as he writes this postscript: "I had written yesterday; but partly other writing, partly molesti homines robbed me of my time. Vale!" And then he could make good use of the time he had. His friend, Sir William Boswell, said of him, "Joseph Mede discerns day before others can open their eyes." He trusted much to his memory, so that though he had early provided himself with two thick folio paper volumes for notes in the course of his reading, yet his executor found almost nothing inserted.

Brooks was scarcely right in claiming him for a Puritan, as he has done by giving him a place in his "Lives of the Puritans." For Mede had some views as to ceremonies and reverence due to holy places, that savored of a sort of superstition, and was so much of a Royalist that he could call King Charles I., "So glorious a king that of all kings he was the first martyr." Yet, it must not be forgotten, that with all this he was most tolerant toward those who thought otherwise, and would not for the world have lent a hand to interfere with their conscientious differences. It must have been because of his tolerant disposition that he was once suspected of "looking toward Geneva." Dr. Twisse, his friend the Prolocutor of the Westminster Assembly, in after days, reasoned with him on those points that savored of ecclesiastical superstition; but in regard to these, and also in regard to some of the higher Calvinistic doctrines, was content with letting his friend know how widely he differed from him. They thus understood each other, and cultivated intercourse where they could fully sympathize. Nor could they be really far asunder even as to those other matters, inasmuch as Mede was a most vigorous, fearless, and determined adversary of Popery in every form.

This reference to Twisse reminds us of one of the most pleasant incidents in Mede's calm and quiet life. We gather it from Twisse's own prefaces to two separate works of our author, "The Apostacy of the Latter Times," and the English translation by Richard More, Esq., of

"The Key to the Apocalypse," published five years after the author's death. This Twisse was the renowned defender of the truth, who (as we have already said) was selected in 1643 to be Prolocutor to the Assembly of Divines at Westminster, the very year that he translated and published these pieces of Mede, with his own prefaces. Their mutual love of study was that which formed a point of sympathy; for if Mede was an eager student, Twisse was not less so; refusing preferment for this very reason, and on his death-bed, in 1645, giving utterance to the words, "Now at last I shall have leisure to follow my studies to all eternity." This learned theologian and man of God was brought into intercourse with Mede some time in the year 1625 and scarcely had he known him ere he was attracted by his learning, critical wit, scholastic ingenuity, and frankness of character. "I found him," says Twisse, "most free in communicating his studies, right like unto the scholar in Chaucer,—

'Sounding in moral virtue was his speech,
And gladly would he learn, and gladly teach.'

On the other hand, Mede afterwards stated that one reason for his frankness towards his new friend was just this, that he found that learned man taking a deep interest in his studies, "whereas most of those with whom I was familiar were nothing inquisitive after my meditations." So lively was this impression regarding Twisse, that in 1635 he writes, that to him he willingly communicates his stores, "because you make some account of them. For in the University where I live, I know not a second man that understands anything concerning such mysteries, nor desires to be made acquainted with them. I speak not of the mystery of the millennium only, but of the mystery of iniquity." But we had almost omitted to mention that the immediate occasion of their acquaintance with each other was the rumor which spread abroad about Mede's opinions regarding "the kingdom of Christ here on earth, and that some should rise a thousand years before others, and reign in that kingdom." It seemed wondrous strange to find this opinion of the millenaries revived. A correspondence ensued, in which the subject was fully discussed. Soon after Mede sent Dr. Twisse a Lutheran's treatise, *De Die Novissimo*, printed at Hanau, in Germany. The doctor's interest in prophetic study increased, so that hearing that his friend had got sight of seven MSS., "on the Mystery of the First Resurrection," he forthwith wrote an urgent request to be allowed to peruse them. It indicates the value attached by both friends to these papers, to find Twisse promising faithfully "to restore them after he has sucked the honey out of them." "And such," he adds, "is the nature of spiritual commodities, the author will not on that account have one whit the less." All his difficulties were now solved; he fully embraced the opinion of the First Resurrection, took delight in investigating the prophetic Scriptures, and often sent Mede "divers choice pieces of the same argument," when he happened in his reading to light upon them. All the while he scrupled not to express uncompromisingly his dissent from Mede's ideas regarding the holiness of church holidays and the like—"for which he was as zealous" (says Twisse somewhat facetiously) "as my lord of Canterbury himself, or rather more;" his error arising from not distinguishing between the moral and typical nature of the temple rites.

We may give a few extracts from Twisse's letters to Mede, shewing how highly he esteemed him, and how grateful he felt for the light he had been the means of imparting to him on the prophetic Word. They had not as yet met face to face.

"When a vein is once found, of gold and silver, it makes a man greedy to pursue it; and the kingdom of saints goes beyond all mines and treasures. Oh how have you blessed me, and still continue to bless me with your papers! I protest unto you, your letters, your conjectures, your meditations, are the greatest jewels my study contains. . . . Thus over shoes, over boots! I am run so far in your debt, and withal am so much in love with it, that I care not how deep I plunge myself thereinto. I commend

me heartily unto your love, which I prize more than I can express."—Fourth Letter to Mede.

In his Fifth Letter he begins:—

"How exceedingly am I beholden to you first for your pains in affording me so liberal letters, especially considering with what recreation and delight I read them; but, above all, for your love in communicating your thoughts. And I dare profess, though I have not seen your face (which I heartily desire at mine house, but I will think of preventing that suit, and first take a time to visit yourself at Cambridge), yet you cannot communicate them to one that holds them more dear. Alas! had it not been for your help, I had been to this day a stranger in the mystery of God, while all my thoughts are employed in making up the breach which these degenerate times have caused in the mystery of God's grace."

It is thus the great champion of truth writes to his friend. The last clause in this extract refers to his great work, "The Riches of God's Love unto the Vessels of Mercy," a work pre-faced by Dr. Owen, who declares its author "far elevated above any possibility of his reaching the least esteem to him or his labors." Yet did he not think it unworthy of him to turn aside to refresh his spirit by prophetic inquiry. Nay, so profound is his satisfaction in his studies in this department, that again he writes to Mede (in his Seventh Letter):—

"Worthy sir, and my dear friend,—These are only to give you to understand that your packet is arrived safely in my hands; your letters, your manuscripts, two larger upon 1 Tim. 4. and the other of a third less. Time will not serve me to express the content I take in them—the satisfaction of the slavery of the creature ever since the fall of Adam, the bondage to them that are slaves of sin, and what bespeaks of better times both for the creature and for us; the passages of the form of doctrine prescribed by the Council of Nice; the catechism of King Edward's days; and the rest. And like enough the land of Canaan shall have pre-eminence above the rest when it comes to be the throne of Christ's kingdom; like as it was the glory of all lands when the children of Israel were brought to inherit it."

To which let us add one quotation further from his Eleventh Letter:—

"Right dear, and my worthy friend,—This day, a little before nine, came your letter unto me. I have been of late extremely melancholic. Your letters inspire cheerfulness unto me. How am I beholden unto you for communicating unto me your treasures, which I esteem beyond the treasures of the Queen of Sheba? . . . I protest unto you, that if I should lie in prison all days of my life, next unto the consolations of God's Spirit, your writings would most refresh me."

To be continued.

Original.

My Journal.

RETURN TO BOSTON FROM CHAMPLAIN.

Monday, March 1, 1858.—Left Rouses Point in the cars for Burlington. I was cordially received by deac. C. Bennis and family, where I have, in common with other of God's servants, always found a welcome. He had taken his usual pains to get me a place to preach and gave a general notice. I spoke in the evening in the Baptist chapel, to a good audience. The minister was present, who with others, it was thought, did not take any harm by being shook out of their indolence and half heartedness in the cause of God. They were looking very sharply for "Millerism," or some strange thing, as spectators, or lookers on; but found ere I got through with my subject, that they had work enough to last them for a season, in trying to "save themselves and those that might hear them"—my subject being free salvation, for sinners, and full redemption for all God's people, and the criminality of both classes who live in neglect of the full blessing. I hope to find good results, from this labor of love when Jesus comes.

Bro. Bennis and family, with a few other excellent saints, are all that remain of the Adventists in Burlington. They have no special influence, except by their godly lives and bold

avowal of their faith in the personal, and speedy coming of Jesus. They can exert no special influence on the masses, in their isolated state. Yet with a month's labor a good church could be raised here, whose influence would be felt and respected. That time may yet come.

Tuesday, March 2.—Parted with Bro. Bennis, and family, with other friends, whose kindness I will not forget, and took the cars for Bristol Vt. On arrival at the New Haven depot, I found that Bro. Case had sent a carriage for me; so, I soon found myself at his hospitable mansion six miles distant, on Bristol Flatts. After taking rest and refreshment, I preached at half-past 7 in the M. E. chapel, to a large and solemn audience. We had a good season. Here I met with Bro. Bosworth, the Pastor here and at Brooksville, who is now having a good interest in the south part of the town.

Wednesday, March 3.—Parted with friends in Bristol, and took cars for Lowhampton N. Y. On arrival at the depot, I unexpectedly but joyfully met Elder H. Buckley, with whom I last parted in the far West. He had returned East, and located near his former residence in Lowhampton, and had come to take me to his house for rest and refreshment, till the evening service. And although several persons were expecting me, who did not come after me, I went with him and partook of his hospitalities, which I enjoyed very much, with him and his happy family. Eld. B. is pleasantly situated for a pilgrim, and is getting along comfortably. His health is poor, but his mind is rich in faith and hope. He has always been true to the cause, and faithful in his calling. My visit with him, though short, was a happy and useful one.

In the evening he took me to the Advent chapel, where I preached to a full audience, with good interest. At the close I was warmly greeted by a host of old, and true friends. Eld. Ross and wife, of Hebron, were here, with whom I was happy to meet. Also a goodly number of friends from the surrounding country. I was very cordially received by Eld. Farrar, the pastor, and put up with him. We enjoyed a happy season in conversation about the state and prospects of the cause, there and elsewhere. We had not seen each other for some time, which made the interview the more happy. Bro. F. is the Pastor of two churches—Lowhampton, N. Y. and Mount Holly Vt. The churches of his charge have not all the prosperity that he could desire, yet his congregations are large and interesting. They have good Sabbath schools. The churches in both places wish him to remain with them. Bro. F. is prosecuting his studies with much industry and success.

Thursday, March 4.—This morning I visited most of the children of our late and beloved Father Miller, as they mostly live in the vicinity of the old homestead and tomb of that good man. I had very interesting calls. I also called upon many other families and old friends in the place, and in Fairhaven two miles distant, on my way to the depot, where I intended to take the cars for Boston at noon. I took the cars for Rutland, Vt., which were to connect with the cars for Boston; but by an accident, they failed to connect, and I was left, to go to Boston another day! This was something of a disappointment, as I had now finished my work, and had been a long time from home; but there was no help. So Eld. Farrar, who had previously made an appointment for me at Mt. Holly in the hope I would attend it, took me in his carriage to that place. "It is an ill wind that blows no one any good." We had a very severe and cold ride up the mountain, and arrived just in season for meeting. I gave a sermon to an audience who appreciated it, and trust that the hand of Providence, which detained me, may bless this effort for the salvation of some soul, and the good of the faithful church in Mt. Holly.

Friday, March 5.—This A. M. I had an interesting interview with Eld. Packer, the old Baptist pastor of that place. He is a liberal man, and sympathizes with us in the faith of the personal coming of Christ, and often preaches for Bro. Farrar's people here, and to good acceptance.

Bro. F. took leave of us, for Lowhampton in

the A. M., and at noon Bro. Gibson whose hospitalities I had enjoyed, took me to the depot, where at noon I took the cars for Boston. I arrived at 8 P. M. and preached in the Advent chapel in Boston. I was welcomed home again, after an absence of some months. The cause is rising here, under the faithful labors of Eld. Fassett. I found my family well. I attended to my office and other duties after the meeting, preparatory to my departure for Lake village, N. H., in the early morning train. So I had no time for rest at home. Well; I feel best in the harness, when in health. I get the best rest in active labor.

MEETING AT LAKE VILLAGE N. H.

Saturday, March 6.—In company with Mrs. H., took the cars at 7 A. M. for Lake village, and arrived at noon. Here I was warmly greeted by the brethren, and put up at my old home, with Bro. Franklin Davis, and was ready for work in the evening.

I found that my detention for two weeks at Cabot Vt., by which their plans had been frustrated, for their special meetings, had somewhat discouraged them. But it was no use to falter, or give up the effort. God in his good providence had disarranged our appointments, but he had kept his own, and I was here to fulfil it. So we went to work in the evening. We had a good number out, about all present promised that they would go to work and do what they could, for the salvation of souls.

Sunday, March 7.—Full all day. Word took some effect. One soul blessed in the evening. Many of the church took hold of the work in earnest. I think we shall see good times, but we shall have a struggle.

I do not feel so well in my own mind as I could wish, yet my faith and hope are both strong and vigorous. My health is good, but I am some jaded by long, uninterrupted labors of day, and night, and I feel its effects to some extent. Yet I can see no time for rest. There is so much to be done, time is so short, and I have done so little for him, who has done so much for me, I would choose, when in health, to be at work, and be actively useful always, to the full extent of my ability.

Monday, March 8.—Well to day, and preached twice. Many spoke after the sermon in the P. M. It was a life-like meeting. In the evening the subject was a revival. Isa. 44:3-5. Very full, and a good time. One rose for prayer. Many were deeply convicted, who refused to act. Members of other denominations came in and took part, which was not only pleasant, but hopeful for good to souls.

Tuesday, March 9.—Three sermons to day. Audiences not crowded; but very good meetings all day. There was no breaking down among the impenitent. This is indeed a hard place to labor in; yet God is able to melt even "hearts of stone."

I am some cast down in mind, for the first time in many weeks. I hope I shall not lose my witness or be left in darkness.

Wednesday, March 10.—Three sermons to day. Signs of good. Church is cheered up. In the evening spoke to the young men. The house was crowded and a solemn time. Hope for good results. I feel more cheerful myself and hopeful as to others.

Thursday, March 11.—In the A. M. spoke on the "unprofitable servant," Matt. 25:24-30. In the P. M. 2 Cor. 5:20. On the occasion of the ordination of Bro. J. H. Clark, of Allentown, N. H. Eld. I. H. Shipman gave the charge and right hand of fellowship, and Eld. J. Knowles made the consecrating prayer. The audience was large, and the services made a deep impression.

Bro. Clark, is a young man of promising gifts. May he be kept humble, and become eminent in usefulness to the church and the world.

In the evening I spoke from Jer. 8:20. The season was solemn, and many hearts were impressed to decide on the question of salvation, yet none broke down before God, to give themselves to him.

Friday, March 12.—This has been a good day. I spoke three times. God's people have been much refreshed. A deep and solemn spirit of prayer, with a remarkable spirit of love and

union of different sects, especially of the Baptists and Congregationalists. Their deacons and principal members were in, and took part in the services, and were of great help to the meetings. But their pastors stood aloof. They said they had their reasons, but we did not learn what they were. If they stood in the way of the conversion of sinners, they will answer it to the great Judge!

The impenitent seemed to be very hard, and "resisted the Holy Ghost." Many are "almost persuaded," but "linger," waiting for others. "Lord who hath believed our report, and to whom hath the arm of the Lord been revealed."

Saturday, March 13. Three sermons and full audiences all day. In the P. M. spoke on perfect love, or full redemption. It was a sweet and happy season. In the evening it was very solemn. We could in truth exclaim, with one of old; "How solemn is this place! It is none other than the house of God, and the gate of heaven." Yet, not a sinner moved. God may yet melt stony hearts in this place.

Sunday, March 14.—Three discourses to day. But I have been sick all day, yet God turned it into one of my best days, for the good of others. In the evening several rose for prayer. The spell is broken, and the work has broken out, and must go on. Some have been blessed and made happy in God.

Monday, March 15.—Spoke twice to day. God's people were free to-day, and spoke to edification and comfort after the sermon. In the evening thirteen rose for prayer, and several were blessed. It now looks as if we should see a general work of grace; yet, we have many things against us, God only knoweth—may he carry on his own work.

Tuesday, March 16.—This has been a good day. Gave three discourses. In the P. M. spoke on the New Commandment—John 13:34. We had a glorious time; it seemed like a heaven on earth. Prejudice hid its head, and sectarianism fled, while God's people, of all parties, spoke and prayed and sung with one heart, in forgetfulness for a time of the party with which they were allied. Many said:

"My willing soul would stay
In such a frame as this,
And sit and sing herself away,
To everlasting bliss."

In the evening gave a short discourse, when Eld. Shipman, and O. G. Smith, J. Knowles and many brethren spoke, and gave much interest to the meeting. About a dozen came out for prayer, and some were comforted.

Wednesday, March 17.—This was a blessed day. Spoke three times, to full houses, with the most solemn attention to the word. In the P. M. we had a blessed refreshing from the Lord. Every vessel was filled. The work of God seems to be increasing as reported by brethren, all about this neighborhood.

I have but one day more in this place, and then I must leave for New York city. And yet to break the ground up thoroughly, would require a month more, of continued effort.

Thursday, March 18.—Very full and solemn all day. I spoke three times with much freedom. Not so much outward victory as I had hoped to see. Yet I hardly ever witnessed so deep and solemn an impression upon any audience.

I could not bid them farewell, as I had a few hours the next A. M. and could meet them once more.

Friday, March 19.—This A. M. met with the people for the last time. The house was well filled. I spoke on the evidences of the new birth. Many spoke, and it was a refreshing though solemn, time, as we were to take the parting hand, perhaps not to meet again, till the kingdom of God shall come.

In this protracted effort, I have had the full co-operation of the Advent church, and Eld. Shipman, their pastor, who was with us a part of the time, and rendered us much assistance. Also Eld. Smith, and Clark and others, who took hold in the work. Eld. J. Knowles rendered us especial help. We also had help from our Baptist and Congregational brethren and sisters. I had to leave the work for Bro. Shipman and others to follow up and do the best they could to gather the fruits of his, and the labors of his brethren, who come to help them.

At 2 o'clock P. M. I took leave of Bro. F. Davis and family, who had kindly entertained us, for which may God reward them; and took the cars for Boston. I arrived at 7 P. M.; preached in the Advent Chapel at half-past 7. Good time. Attended to office duties, and left for New York city.

Saturday, March 20.—At 7 A. M. On the way, met with Elder Crowell, in the cars between Hartford and Meriden, Ct. Had an exchange of thoughts on subjects affecting the interests of the Advent cause.

Arrived in New York at 5 o'clock P. M., and put up with Dr. J. Croffut, where I had a kind reception.

My health is good, and I am now ready for a season of hard labor, in a difficult field. May God give success.

Original.

What of the Night?

"Watchman, what of the night? watchman, what of the night? The watchman said, The morning cometh, and also the night."

Watchman! from your lofty tower,
As you scan the skies away,
Can you see the Morning's hour
Bursting o'er the hills of day?

Watchman! Can you see a gleam
Out beyond earth's shadow-gloom?
Can you see a roseate beam
Glancing up beyond the tomb?

Watchman! saints are tired and weak
With the journey hard and long,
Can you see the Rest they seek?
Can you hear the sweet home song?

Can you see the golden spires
Of the coming City shine?
Catch the strains of angel-lyres
Echoing refrains sweet, divine?

Trav'ler! Yes; I see a ray
Glancing through the gloom of night;
Up the Morning hills away
Bursts the morrow's ruddy light!

Out beyond earth's shadow-scenes,
Out beyond earth's deaths and graves,
God's own day-light beauty gleams—
Morning's purple ensign waves!

Yes I hear the angel-notes
Echo over hill and plain,—
Hear the sweet song as it floats:
"Jesus comes, and comes to reign!"

Oh, how sweetly chimes the lay
O'er the earth, along the sky!
Trav'ler lift your head to-day,
"Your redemption draweth nigh!"

J. HENRY.

Boston, June, 1858.

Ancient and Modern Rome.

The learned who have examined the subject are agreed, that there is a remarkable conformity between Roman Catholicism and the religion of the ancient Pagan Romans.

For the following striking parallel between ancient Roman Paganism, and the Roman Catholic ceremonies and service of "the mass" of the present time, we are indebted to the March number of *L' Eco Di Savonarola*. The agreement here marked is certainly remarkable; and when it is remembered that the Gospel knows nothing of such rites and usages in its simple and pure worship, we are forced to the conviction that Romanism and Paganism are very closely allied.—*Am. Chris. Union*.

PAGANISM.

The Pagan priests of ancient Rome, besides other ceremonies, celebrated a kind of sacrifice called the bloodless sacrifice or *missio*.

The *Missio* was celebrated not later than noon, because the Pagans thought the morning the most favorable time.—*Du Choul*, page 309.

The Pagan priest, when saying mass, wore a veil called *amictus* (*Plut. in the Life of Theseus*.) a vest called *alba*, and a colored tunic, and had his head shaved.

The Pagan priest washed his hands, passed to and fro before the altar, bowing and kneeling.—*Plut. in ant. Fenestrella*, ch. v.

The altar of the Pagans was adorned with statues, images, lighted candles, and relics, and the priest sprinkled incense on the altar from time to time.—*Tit. lib. 2, eleg. Virgil, Enead. 9*.

The Pagan priest spoke in Latin, a language then understood by the people.

The Pagan priest, at the conclusion of the sacrifice, locked up the image of his god in a small tabernacle which stood upon the altar, and dismissed the people with these words, *Ite missio est*.—*Cicero, lib. 3, De Off.*; *Virgil, Ene. lib. 2*; *Polid. de Virgil*; *Arnope, lib. 6*.

The Pagan priests, when offering the bloodless sacrifice, made use of a small round loaf called *mola*, from which is derived the verb to immolate, which signifies, to sacrifice victims.

The Pagan priests of Rome, being accused of professing to eat the body of their god, Cicero thus defends them. Where can men be found so foolish as to believe that the things they eat, and by which they are nourished, are their God?—*Cic. de Natura Decorum*, 3.

POPERY.

The Catholic priest of modern Rome, besides other ceremonies, celebrate a kind of sacrifice called the bloodless sacrifice of mass.

The mass is celebrated not later than noon, because the catholics think the morning the most favorable time.

The Catholic priest, when saying mass, wears a veil called an *amice*, a vest and colored tunic, and has his head shaved or tonsured.

The Catholic priest washes his hands, passes to and fro before the altar, bows and kneels.

The altar of the Catholic is adorned with statues, images, lighted candles, and relics, and the celebrant priest sprinkles incense on the altar.

The Catholic priest speaks in Latin, a language not now understood by the people.

The Catholic priest at the conclusion of mass, locks his God in the *pyx*, which stands upon the altar, and dismisses the people with these words, *Ite Missa est*.

The Catholic priest when offering the bloodless sacrifice, makes use of a round wafer called the host, from which is derived the verb *hostice*, which signifies to sacrifice the host.

The Catholic priests of modern Rome pretend to eat God, that is, the body, blood, soul, and divinity of our Lord Jesus Christ, at a single mouthful. Could Cicero defend the Catholic priests of modern days as he did those of ancient Pagan Rome?

The Little While.

"A little while, and ye shall not see me; and again a little while, and ye shall see me, because I go to the Father."—*John 16:16*.

Long seem the moments when we are separated from the friend we love. An absent brother—how his return is looked and longed for! The "Elder Brother"—the "Living Kinsman"—sends a message to His waiting Church and people—a word of solace, telling that soon, ("a little while,") and He will be back again, never again to leave them.

They are indeed blessed moments of communion which the believer enjoys with his beloved Lord now; but how fitful and transient! To-day, life is a brief Emmaus journey—the soul happy in the presence and love of an unseen Saviour. To-morrow, He is gone; and the bereft spirit is led to interrogate itself in plaintive sorrow,—"Where is now thy God?" Even when there is no such experience of darkness and depression, how much there is in the world around to fill the believer with sadness! His Lord rejected and disowned—His love set at naught—His providences slighted—His name blasphemed—His creation groaning and travailing in pain—disunion, too, among His people—His loving heart wounded in the house of His friends!

But "yet a little while," and all this mystery of iniquity will be finished. The absent Brother's foot-fall will soon be heard—no longer as a wayfaring man who turneth aside to tarry for a night, but to receive His people into the permanent "mansions" His love has been preparing, and from which they shall go no more out. Oh, blessed day! when creation will put on her Easter robes—when her Lord, so long dishonored, will be enthroned amid the hosannahs of a rejoicing universe—angels lauding Him—saints crowning Him—sin, the dark plague-spot on His universe, extinguished for ever—death swallowed up in eternal victory!

And it is but "a little while!" "Yet a little

while!" we elsewhere read, "and He that shall come, will come, and will not tarry," (literally, "a little while as may be.") "He will stay not a moment longer," says Goodwin, "than He hath despatched all our business for us in Heaven." With what joy will He send His mission-Angel with the announcement, "the little while is at an end;" and to issue the invitation to the great festival of glory, "Come! for all things are ready!"

Child of sorrow! think often of this "little while." "The days of thy mourning will soon be ended." There is a limit set to thy suffering time,—“After that ye have suffered a while.” Every wave is numbered between you and the haven; and then when that haven is reached, oh, what an apocalypse of glory!—the "little while" of time merged into the great and unending "while" of eternity!—to be for ever with the Lord—the same unchanged and unchanging Saviour!

"A little while, and ye shall see me!" Would that the eye of faith might be kept more intently fixed on "that glorious appearing!" How the world with its fascinations, tries to dim and obscure this blessed hope! How the heart is prone to throw out its fibres here, and get them rooted in some perishable object! Reader! seek to dwell more habitually on this the grand consummation of all thy dearest wishes. "Stand on the edge of your nest, pluming your wings for flight." Like the mother of Sisera, be looking for the expected chariot.—*Words of Jesus.*



ADVENT HERALD.

BOSTON, JUNE 26, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Programme of our Discussion.

The opening argument of the affirmative, closing with the last No. of the *HERALD*, commences this week with its reply in the negative; which will be given in about twenty numbers.

It is sometime since our columns have presented this question in full to our readers; and therefore we have thought this a fitting occasion to go into the subject in detail. The first ten Nos. will be in reply to the points presented by Mr. Peaslee, and will comprise the following subjects. In

- No. 1. The Question at Issue.
Our Desires, not the Measure of Faith.
How to learn God's will respecting the future.
God's Character not Impeachable by Finite Judgment.
On the Twentieth of Revelation.
- " 2. A Denial of the First Resurrection to a part of the Just.
The Resurrection in Dan. 12:2.
The Hour of the Resurrection.
The Judgment of the Small and Great.
- " 3. The Judgment and 2d Resurrection claimed to be Synchronous.
The 1st. Resurrection denied to all but the Martyrs.
Thrones promised the Disciples.
Distinction between adjudicating and governing.
- " 4. The Delivery or rescue of the Kingdom.
The Mystery of this mortal's putting on immortality.
- " 5. The Nature of the 1st Resurrection.
One Coronation Day.
The Period of the Millennium.
- " 6. The Epoch of the Seventh Trumpet.
The change to be effected in the kingdoms of the earth.
- " 7. The resurrection of "they that are Christ's."
Christ's Sovereignty.
The New Song.
The dashing to pieces of the Nations.
- " 8. Discursive Prophecy—the 72d Psalm.
The Prophecy in the 11th of Isaiah.
The Branch from the stem of Jesse.
The Dispossession of the ungodly from the earth.
The government and blessedness of the kingdom.
- " 9. The Prophecy in the 60th of Isaiah.
The Rising of the Sun of Righteousness.
The Consummation.
The Restitution.

- " 10. The Prophecy in the 65th of Isaiah.
The Promise.
The Reference of an inspired interpreter to the promise.
A Symbolization of the New Creation.
The Gentiles called, and Israel as a nation rejected.
A Remnant to be saved.
The New Jerusalem State.
A Tearless, Sorrowless state.
No Infancy nor Decrepitude.
The stumbling-block of superficial interpretation.
The Peace and security of the redeemed.
The Eternal and Universal kingdom.

The foregoing, is all that there will be in direct reply to the affirmative. In thus replying, the negative is obliged to follow where the affirmative has led; which is not the most advantageous mode of presenting an argument. We shall therefore assume the privilege afterwards of presenting the argument in support of the negative, independent of anything the affirmative has, or has not presented. Therefore the argument will then proceed as follows:

- No 11 The 1000 years six times repeated.
The Demonstrativeness of inspired synchronisms.
The descent of the angel and Satan's incarceration.
The Synchronism of the Judgment.
- " 12. The Synchronism of the 1st Resurrection.
Souls, Seen in vision, living again.
The Symbol divinely interpreted.
The Resurrection—the First.
- " 13. The Divine Benediction.
The Voice of the Church.
Events that Synchronize with this resurrection.
- " 14. The Synchronism of the Reign of the saints, during the millennium with Christ's visible presence.
The Kingdom to be on the recreated earth.
The coming of Christ, the Hope of the church.
- " 15. The Resurrected wicked, are the deceived nations.
All are blessed and holy who live during the millennium.
The term Nations.
The wicked easily deceived.
- " 16. Materiality is not affected by, but because of sin.
The Lost have one look at Paradise restored.
Parallel Scriptures.
- " 17. No place for a millennium this side of the advent.
Consecutive Prophecies.
The Image seen by Nebuchadnezzar.
Daniel's Vision of four Great Beasts.
The Exceeding Great Horn.
The Things Noted in the Scriptures of Truth.
- " 18. Our Lord's Great Prophecy.
Parable of the Tares and Wheat.
- " 19. The Synchronous Scriptures of the Apocalypse.
Consecutive Prophecies of the Apocalypse.
The Seven Seals.
The Seven Trumpets.
The Sun-robed Woman, Dragon, Beasts and Image.
The Angels in mid-heaven.
The Seven Vials.
The Scarlet-clothed Woman.
- " 20. The moral characteristics of the last days.

The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A Discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our reply and argument in the negative.]

No. I.

THE QUESTION AT ISSUE.

That this world of ours is to become the abode of righteousness, that the knowledge of the glory of God will cover this earth as the waters cover the sea, that every one of its future inhabitants shall savingly know the Lord, from the least even unto the greatest of them, and that this will be a period of long duration, as claimed in the first number of the affirmative, appears not to be an issue in this discussion. —But whether this will be before, or in connection with the promised advent of Him who made the world, who came into it to redeem it, and who has promised to come again in the times of Restitution of all things spoken of by the mouth of all the holy prophets since the world began, (Acts 3:21) is a question at issue.

That this reign of righteousness will precede the coming of the KING of righteousness, our brother has argued. How logically, or how scripturally he has done so, can be better determined by contrasting it with the opposite. We shall therefore endeavor to show that the presence of the King, being the

crowning glory of the righteous reign, will be needed to usher in and consummate it.

OUR DESIRES NOT THE MEASURE OF FAITH.

The relative desirableness of any doctrine, may not be the precise measure of its truthfulness; for men's desires are various,—being often induced by improper considerations, and often indulged because of imperfect, or erroneous apprehensions. Therefore we enquire, not what is the desire of any man, or body of men, but what ought to be the supreme object of desire to every lover of Zion.

We are commanded to pray that the will of our heavenly Father may be done on earth as it is done in heaven. Our desires, therefore, should be in the precise direction with His will. Our own wills too often give force and direction to our wishes; but these should quietly and obediently bow in submission to the Divine will. It is, then, our first duty to learn the will and purpose of God respecting the future of this earth; and having learned it, our desires should acquiesce and harmonize therewith.

HOW TO LEARN GOD'S WILL RESPECTING THE FUTURE.

To determine what is the Divine purpose respecting the relative priority of the advent and millennium two different modes are often resorted to. One of these, and that the most effectual, is reverently and prayerfully to open God's word and there to learn what He has revealed of his will and purpose. The other, is to judge from what we know of, or respecting God's attributes and perfections, what His will ought to be in the premises. As only a perfectly just, wise, and holy Being could unerringly determine, what a just, wise, and holy Being ought to purpose, so no finite being can mete out infallibly to the Infinite, what His plans should be. And the inability of any one to do this, will be proportioned to the weakness of his judgment, the feebleness of his conceptions, the deficiency of his knowledge, and the imperfection of his spiritual attainments. Therefore, because we have not the attributes and perfections of Jehovah, we cannot without being presumptuous, assume to mark out what God's attributes and perfections ought to devise and execute. At the best, we may only approximate to a just judgment respecting the Divine. And as men do differ in their judgments of Him, his revealed word, must be the final and only umpire which shall determine the true.

GOD'S CHARACTER NOT IMPEACHABLE BY FINITE JUDGMENT.

It is argued that all the acts of God, to "be in harmony with infinite wisdom, goodness, power, justice, and holiness," must result "in a greater amount of good than of evil, and of more happiness than misery to the worlds He has or shall create." And hence, that there must "be more good than evil, more happiness than misery result from the creation of our world, and many more be saved than lost."

To this proposition we reply, that happiness and good, or misery and evil, are not necessarily synonyms, that numbers may not determine the amounts of these, and that such a result is not necessarily contingent on the advent's being past, and not pre-millennial. The pleasures of sin are actual evils, and the chastisements of the Lord though verily grievous are among His choicest gifts. God does not will an indulgence by his creatures in forbidden pleasures; nor does he withhold from them the needful cup of sorrow; and yet, in the prohibition of the one and the bestowal of the other, He studies their greatest good.

We know, indeed, that God will do nothing incompatible with his attributes and perfections. But do these require, a priori, that more of the adults of this world shall be saved than lost?

That, infants included, more will be saved than lost, we shall not dispute; but the issue here is, whether God's perfections are to be judged of by the fact of his saving the majority? If the numbers saved, are to determine the measure of his justice and holiness, it would follow that any deficiency in the fulness of the number, must be just so much a blemish. But as some are not saved, it follows that the vindication of those attributes is not contingent on the salvation of all. As the perishing of some is no blot on God's escutcheon, who can say that the perishing of any given number, or proportion of numbers, would be such a blot? The uprightness of the bench, is not more manifested in the acquittal than in the condemnation of the culprits placed at its bar. Justice must be satisfied, irrespective of the convenience or comfort of the prisoner; the condemnation of the guilty is as needful for the vindication of the law, as is the justification of the innocent. When in a given case it is necessary to convict, there may be no shrinking from the stern demands of justice. And when the number thus convicted greatly exceeds that of those acquitted, the integrity of the judge is as conspicuous as it is under reversed circumstances. And so with Divine government: it is not Jehovah who is on trial before his creatures—to be declared by them just or unjust, holy or unholy, righteous or unrighteous, merciful or unmerciful,

wise or unwise, according as he shall save a greater or a less proportion of their number;—but it is the race who are on trial before Him; and whether few or many of them will be saved, will depend on their individual characters,—he being the same, whether the number of the saved shall exceed or fall short of that of the lost; and he being alike glorified in whatever he shall choose to execute, in accordance with his sovereign wisdom and pleasure.

All this speculation, however, is aside from the question at issue; but if God has in his word marked out any given result, to claim that such result would be an impeachment of his perfections, is to sit in judgment on the Most High and to call in question his rectitude and rightful sovereignty.

If any course is marked out for God to pursue; that is at variance with the enunciations of his word, and a departure from it is made an impeachment of him, will he, because of such finite judgment, change his purposes, to adapt them to the apprehensions of fallible mortals? "Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Wo unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?" In like manner is the infinite Jehovah independent of the petty judgment of any of his creatures. And to adjudge any act of his as at variance with man's judgment respecting it; or to condemn in advance any future act or result that his word affirms, is an act of presumptuous insubordination that cannot escape the scrutiny of the Judge.

If the vindication of God's honor required that more of the adults of this world should be saved than lost, during the sum of the periods of earth's history, then why would it not require the same of each individual period? Do not those, then, who thus argue condemn his judgment of the antediluvians? of the cities of the plain? of the guilty Canaanites? and of all the evil that has transpired to our race? Shall he be made chargeable, because of his fore-knowledge, for the aggregate of the evil, and not be held equally chargeable, because of the same prescience, for each individual evil? Or, if because of his attributes he is to be held obligated to make one period of probation so glorious, why should he not be held equally obligated to have made all periods of probation alike glorious?

Nor are the relative triumphs of heaven and hell proportioned to the numbers saved or lost. Do the inmates of the prison triumph when another victim is added to their ranks? Or does the community of the upright suffer a defeat, when an unworthy member is detected in guilt, and is incarcerated with the condemned? In like manner is it with the divine government: the devil and his angels will not triumph in their numbers, but will be defeated by being hurled to perdition; which will be Jehovah's triumph over them.

The numbers of the saved will fully equal the numbers needed to complete God's original purpose. They will be gathered out of every nation and kindred and tongue and people,—a great multitude which no man can number—ten thousand times ten thousand, and thousands of thousands. They will comprise all the deceased infants of our race, who are supposed to number more than half of all born, and an immense multitude of adults who will also have washed their robes and made them white in the blood of the Lamb. In the creation of this earth, it was only needful that it be "replenished," or filled with inhabitants—i. e. that its inhabitants be proportioned to its capacity for their habitation. In the restoration of the earth for the residence of the meek, God will have fully accomplished the number of his elect,—the woman's "conception" having been as much "multiplied" (Gen. 3:16,) as Satan will have sown tares among the children of the kingdom (Matt. 13:25, 38). And as Christ will have precisely accomplished the result at which he aimed, he will have seen of the travail of his soul and been satisfied.

In discussing this question, we shall aim solely at the elucidation of the teachings of Inspiration. We may admire the parry and thrust of wit and logic, as we do the scientific evolutions and bright glitter of the well-tempered blade, as it flashes in the sunlight, but the Word is the armory from whence alone we would draw our weapons in this debate. Let us then, "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) It is our purpose first to consider the scriptural positions assumed by the affirmative, to scrutinize them in the light of the Sacred Oracles, and to offer such reply as the circumstances may demand. In so doing, the whole of the argument, as presented in the series of articles already given, will be canvassed. And then the way will be prepared for the presentation of an independent argument in the negative; in which it will not be necessary to follow the lead of the affirmative.

ON THE TWENTIETH OF REVELATION.

The scriptural portion of the argument of the affir-

mative, begins, and very properly, with an introduction, in the first No. to the 20th. chap. of the Apocalypse; of which the first three verses are quoted. In commenting on the state of blessedness which is then to follow, it is claimed, that

"This will be a state of blessedness never before enjoyed in this world—not even in Eden where stood the tree of life in all its beauty."

If so, it is clearly subsequent to the second advent; for in Eden, the state of blessedness was perfect. There was then no curse, nor death; and a state that exceeds that, must be one where death is banished, from which the curse is removed, and when the earth is restored to its Eden beauty. This involves the resurrection, which is at Christ's coming.

It is also claimed that,

"At this time, the earth will be purified from every evil influence."

This also implies a full restitution of all things;—till the times of which the heavens were to receive Christ.

It is claimed, that

"This is the time when 'The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.'" Matt. 13:41-42.

But, this is at the end of this world (v. 40,) and it is when Christ comes "in his glory," that he thus sends forth his angels—Matt. 24:30,31.

It is claimed that

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43."

But; it is "when the Son of man shall come in his glory and all the holy angels with him," that the king shall "say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25:31, 34.

As proof that this cannot be in the renewed earth, it is claimed that Satan will never enter there,—in support of which is quoted

"And there shall in no wise enter into it anything that defileth, either whatsoever worketh abomination, and maketh a lie, but they which are written in the Lamb's book of life." Rev. 21:27."

But; the new Jerusalem, and not the new earth, is the subject of this affirmation; the gates of which "shall not be shut by day; for there shall be no night there. They shall bring the glory and honor of the nations into it;"—but nothing shall enter that defileth,—vs. 23-27. Satan and his hosts will in a solitary instance, for wise purposes, be permitted to compass around it (Rev. 20:9) but not to enter into it. And then, they will be forever banished even from the new earth.

False Logic.

"If it is true that conversion constitutes the birth of the Spirit, we shall do the word no violence, if we substitute the word converted, for the phrase, 'born of the Spirit' Make examples of the apostles. . . . In not a single instance do we find them coming and going, and, like the wind unseen in their movements. But thus it must be with every one that is born of the Spirit."—*Cor. of the Crisis June 16th.*

The writer of the above, has mistaken the Savior's simile of a likeness to the unseen coming and going of the wind; and has applied it, not to the unseen action of the Spirit in conversion; but to the subsequent action of the person converted. He has mistaken "is" in the text, for does. It is not so does every one; but "so is every one"—i. e. he is the subject of the Spirit's silent, invisible action; and not thereby made an invisible agent.

A Denial of the Sonship.

"As God is not flesh, but Spirit, the fact that Jesus was born of the flesh, would forever exclude him from being the veritable son of God, unless he could be born again, under circumstances different from those connected with his first birth, and of a different nature, producing an entire change in the quality of his physical constitution" "While Christ was in the flesh he was not the veritable son of God"

. . . . He was not the son of David in fact, and the Son of God in fact, at the same time. He, being born of the flesh, and in the lineage of David, was the son of David so long as he was in the flesh, and no longer. Having been begotten of God, he was the son of God in prospect, but as it respects his being the Son of God in fact, or by virtue of birth, he was in a state of embryo."—*Same writer, Crisis June 16th.*

We copy the above, for the purpose of requesting the writer of it to read Matt. 3:16, 17.

"Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending

like a dove, and lighting upon him: and lo a voice from heaven saying:

"This is My beloved Son, in whom I am well pleased."

No theory should thus contradict the express declarations of God's word. Nor is he denominated the Son of God because of his future resurrection; but because of his miraculous conception: The angel said to Mary,

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:36.

Thus Christ is denominated the Son of God, simply, because he is "Christ the Lord" (Luke 2:11.) "the Lord from heaven," (1 Cor. 15:47.)

And he is called the Son of man, simply because he laid aside the glory that he had with the Father before the world was (John 17:5.) "He took on him the seed of Abraham" (Heb. 2:16,) in the womb of the virgin Mary, that He might be at the same time, both God and man—"Emmanuel-El, which being interpreted is God with us," (Matt. 1:23.)—"the man Christ Jesus," (1 Tim. 2:5.)

It was thus that Christ "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men," Phil. 2:6,7. He was the Creator of all things, of whom we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without him was not anything made that was made. . . . And the Word was made flesh and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth," John 1:1-3,14. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by Him all things consist," Col. 1:16,17.

We would commend the foregoing scriptures to the above writer; for if he was aware that the Bible contained such, and has the requisite integrity and capability to constitute one a competent teacher, he would never have taken the position which he has.

On Peter and Rock.

MR. EDITOR:—In your remarks in the Herald of June 12th, on the phrase, "And I say also unto thee, That thou art Peter; and upon this rock I will build my church," you say:—"The Papists say that Peter is the rock; but while the word Peter and that which is here translated 'rock,' are of similar meaning in the original, they are not the same word."

On these words Liddell and Scott remark,—"There is no example in good authors of *petra* (rock) in the signif. of *petros*, (a stone, or bolder.)" Having had my attention called to this fact many years since, I have been accustomed to notice these words when they occur in my reading and notes on Greek texts, and I am convinced that the statement of the very learned authors here referred to is correct. I would furthermore say that I not very long since, called the attention of a Greek scholar, to whom, perhaps, none in New England is superior, to this text, and he, without hesitation, pronounced the interpretation which makes a distinction between Peter and rock just. The distinction is this: *petros* is a single stone or bolder; *petra* is a ledge, a firm, immovable rock. One word is masculine, the other feminine. Hence your interpretation finds support in the meaning of the word used, and seems to be essential to a true grammatical construction of the passage. Peter, as his name imports, was liable to be moved about, and could not be the immovable foundation for the church. But his faith in Christ is the true immovable rock, on which the church is built.

Any facts or criticisms confirmatory of interpretations given, as in this instance, or which may be corrective, are alike solicited from competent correspondents. We would like to hear oftener from those who neither darken counsel by words without knowledge, through ignorance, nor handle the word of God deceitfully, through devotion to partizan or sectarian opinions.

Dear Bro.—I ask light on the following: Is immortality applied to anything more than the body, in its Scripture use? As its opposite term mortal is generally connected with the terms "flesh," and "body," are they not both restricted to tangible matter—the body?—Eternal life (the germ of which is planted in this life) being expressive of the continued existence of the immortal part? as consciousness is not all there is of eternal life, I see no reason why the wicked may not be eternally conscious, although not the happy recipients of eternal life. Am I right?

PRISCILLA.

Loudon Ridge, N. H., June 7, '53.

You are right in supposing that the absence of

eternal life, does not require the absence of eternal consciousness; for it is not unconsciousness, but misery, that is made the opposite of life in Rom. 2:6-8. The apostle there teaches that God "will render to every man according to his deeds:

"To them who, by patient continuance in well doing, seek for glory, honor and immortality, eternal life:

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

Thus as anguish is made the opposite of life, it follows that the life promised is not mere existence, but the glory, honor and immortality that accompanies it. And hence the absence of that life, is the absence of that glory, honor and immortality, and the presence of that anguish, wrath, indignation, and tribulation.

To your first question, whether immortality is applied to any thing but the body, we answer that it is predicated of the person, as a whole. Whatever is subject to changes of any kind, is not immortal. Therefore, were we to live for ever in our present bodies, undergoing constant changes as they do, we should not be immortal. Nor, with the liability to the change of putting off this tabernacle, can we be said to be immortal; for the whole person is the subject of every change that affects any part. Though only a man's foot be cut off, yet he, as a whole, has lost that foot; and so if the body only crumbles to dust, yet the man, as a whole, is the subject of that dismemberment. Death is the separation of flesh and spirit, and yet the man, as a whole, is the subject of that separation; who therefore is said to die. When man becomes immortal, he will cease to be subject to changes, that is to changes that are attended with suffering or loss; but the wicked will never be exempt from liability to suffer; and therefore they can never be immortal, which knows no suffering.

Conversion of Mr. Cooledge.

The Rev. J. I. T. Cooledge, for the past sixteen years the pastor of the Unitarian church on the corner of Harrison Avenue and Beach streets in this city, has resigned his charge, which has been accepted. The reason is that he has been for some time fellowshipping more and more the orthodox view of Christ,—so that he withdrew his name from among the avowed Unitarian clergy. Now he has come out in full recognition of Jesus Christ as the Saviour of the world.

On the 2d of May last he preached a sermon to his people, from which we make the following extract, which defines his views upon this point. After alluding to the death of Rev. Dudley A. Tyng, and his dying charge—"Stand up for Jesus"—Mr. Cooledge said:

"I take that charge home to myself—'Stand up for Jesus.' This is what, with the blessing of God, I mean to do, let come what may of it, let what cross may be laid upon me. As a soldier of Jesus Christ, I mean to stand firm for the Captain of my salvation, in the post he has assigned me, with a courage that shall not fail, because he will strengthen me to the end. As an ambassador of Christ, I mean to deliver his message as I receive it from him in answer to the daily call, 'Speak on Lord, for thy servant heareth thee,' without disguise as without shame, and without prevarication, a sin which never polluted my lips or stained my heart. As one who, after long and weary striving, has found peace with God through faith alone in the 'Lamb of God, who taketh away the sins of the world,' I mean to stand—in no name of human device, on no foundation but the Holy Bible—and plead with men 'through the blood of the everlasting covenant,' to be reconciled to God. May the Lord give me of his own strength and guidance still to 'stand up for Jesus' to my last hour! Friends I cannot do otherwise. I should be an apostate; and this you would not have me to be.

"I must preach, so long as I preach at all, Christ Jesus, the only and all-sufficient Saviour of the world, 'who of God is made unto us wisdom and righteousness and sanctification and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.' I take my position plainly on these words: 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.' I desire no denominational name, because I seek fellowship with all of every name, 'who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' To bring the souls of men into living relations with their living Lord; to win their hearts to him who loved them, and gave himself for them; to reveal to every burdened, suffering weary, seeking soul, the tender, compassionate, sympathizing Friend, who bids all come unto him for the rest for which they yearn—this is my supreme, paramount, my only aim and effort, beyond which I care but little. All other

er matters, important as they may be, are as nothing in comparison with this: for the soul that is brought to Christ must be led of Christ aright; for he is 'the Way and the Truth and the Life.'"

DR. WATTS ON THE INTERMEDIATE STATE.—"If there be but one real apparition of a departed Spirit, then the point is gained that there is a separate state.

"And indeed the Scripture itself seems to mention such sort of ghosts or appearances of souls so departed. Matt. 14:26: When the disciples saw Jesus walking on the water, 'they thought it had been a Spirit;' and Luke 24:37: After his resurrection they saw him at once appearing in the midst of them, and they supposed they had seen a Spirit; and our Saviour doth not contradict their notion, but argues with them upon the supposition of the truth of it: 'A Spirit hath not flesh and bones as ye see me have;' and Acts 23:8th and 9th vs., the word 'Spirit' seems to signify the 'apparition of a departed soul,' where it is said: 'The Sadducees say there is no resurrection, neither angel, nor Spirit;' and, verse 9, 'If a Spirit or an angel hath spoken to this man,' etc. A Spirit here is plainly distinct from an angel, and what can it mean but an apparition of a human soul which has left the body?"

Essay toward a Proof of a separate State of Souls between Death and the Resurrection.—Works p. 466.

AN IMPORTANT LESSON.—"I have learned one lesson by reading the Bible in illness," said the late Rev. W. H. Hewitson, during his last hours, "I see, even when I preached, with what I felt to be some measure of tenderness, I scarcely knew what Christ's tenderness was. The Bible," he added, "gives not only the mind of God, but his heart; it is the latter exhibited to men which draws and wins. I could preach now, I think. I should be far more tender."

This is a remarkable testimony from a minister whose tenderness had been all along his most marked characteristic. But in nearer approximation to his Saviour, he discerned with increased clearness, the loveliness of his character, and the imperfection of his own resemblance to him.

Ministers, parents, teachers, all who labor for the spiritual good of others, need to learn this lesson over and over. There is much in the circumstances of every one to provoke harshness towards those whom they would benefit, and rouse a denunciatory spirit. It is of the last importance to shun this. The only way is to study the mind of Christ, to drink deep into his spirit, and thus to secure such a sympathy for the condition of Christless persons as to be incapable of speaking to them in hard, cold or careless tones.—*Christian Intelligencer.*

FLORENCE NIGHTINGALE.—But by-and-by the drawing-room doors are thrown open, and the ambassador enters, smiling a kind and gracious welcome. Behind her are her daughters; by her side, a tall, fashionable haughty beauty. I could not help thinking how beautiful she looked; but the next instant my eyes wandered from her cold unamiable face to a lady modestly standing on the other side of Lady Stratford. At first I thought she was a nun, from her black dress and close cap. She was not introduced, and yet Edmund and I looked at each other at the same moment to whisper, "It is Miss Nightingale!" Yes, it was Florence Nightingale, greatest of all now in name and honor among women. I assure you that I was glad not to be obliged to speak just then, for I felt quite dumb as I looked at her wasted figure and the short brown hair combed over her forehead like a child's, cut so, when her life was despaired of from fever but a short time ago. Her dress, as I have said, was black, made high to the throat, its only ornament being a large enamelled brooch, which looked to me like the colors of a regiment surmounted with a wreath of laurel, no doubt some grateful offering from our men. To hide the close white cap a little, she had tied a white crape handkerchief over the back of it, only allowing the border of lace to be seen; and this gave the nun-like appearance which first struck me on her entering the room, otherwise Miss Nightingale is by no means striking in appearance. Only her plain black dress, quiet manner, and great renown, told so powerfully altogether in that assembly of brilliant dress and uniforms. She is very slight, rather above the middle height; her face is long and thin, but this may be from recent illness and great fatigue. She has a very prominent nose, slightly Roman; and small dark eyes, kind, but penetrating; but her face does not give you at all the idea of great talent.—*Mrs. Hornby's In and Around Stamboul.*

Modern skill has culminated in Ayer's Pills. Invention did its best in this production. A masterly art has combined the subtle essences of remedials into a compound that penetrates to the foundation of disease, and expels the very seeds of disorder from the blood. Such a remedy was needed, and since we have it we want our readers to know what it is.—*Communicated.*

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

Letter from John Smith.

BRO. HIMES:—When taking a retrospective view of my travels through this wilderness of sin and sorrow—of not only forty years, but of twice forty, except a few months—it is with pleasure mingled with pain. It is with pleasure, when viewing the loving kindness and tender mercies of my Heavenly Father; which are new every morning and fresh every moment, and it is with pain and sorrow, when viewing my short comings and backslidings of heart; for I feel that I have been an unprofitable servant. I have done many things that I ought not to have done, and left undone many things that I ought to have done, and in all things have come short of the glory of God, which makes me often cry out with Paul, "O wretched man that I am; who shall deliver me from the body of this death? but I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."

It is a source of comfort and consolation to me to look back and view God's dealings with me, and the blessings I have received, both spiritual and temporal; if I should count them they are more in number than the sands. I feel daily to say with David, "Bless the Lord, O my soul, and all that is within me, bless his Holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

I have no good thing to tell of myself, but I love to tell what the Lord has done for me. "Come, all ye that fear God, and I will declare what he hath done for my soul."

I was born in Danvers New Mills, in Massachusetts, and when I was eight or ten years of age, I had many serious impressions, and was often affected when hearing the gospel preached, and felt that I was a sinner, but felt that I was a great deal better than many of my acquaintances; for I was very careful never to speak a bad word nor to tell a falsehood, and was obedient to my parents, and my young acquaintances would do things that my conscience would not let me do. I was making a righteousness of what I did, and what I did not do. I felt that I was in a fair way to heaven; or to shun the road to hell; but when I was between twelve and thirteen years of age, one Lord's day evening, my mother, who was a good woman, commenced talking with me and my brother about the concerns of our souls, which she was ever mindful of as well as our bodies, and her word was like an arrow from the quiver of the Almighty. It sunk deep in my heart, in a moment, and I saw for the first time and felt that I was a poor, miserable, lost sinner; and instead of being better than others, I saw none that looked half as bad as myself. My heart looked like a cage of unclean birds. When the commandment came, sin revived and I died. That which I thought to be unto life, I found to be unto death. I saw that God's law was holy, just and good, and I was carnal, sold under sin. I saw that his law extended to the thoughts and intents of the heart, and that it required that I should love him with all the heart, soul, mind and strength, and all that I ever did was from selfish motives, and I felt that I was one of the chief of sinners. I was not only convicted of sin, but of sin against an holy God. I felt justly condemned. I saw the exceeding sinfulness of sin, and saw no way how God could save such a sinner as I was and his law be magnified and made honorable. I felt the wormwood and the gall; for I saw nothing but an angry God and a gaping hell, and all I could say was like the publican, "God be merciful to me a poor sinner." The anguish of my soul that night I never shall forget. In the morning when I rose, I felt like a criminal that had been convicted and sentenced and looking forward to the time and place of execution. Dr. Watts 51st psalm expressed my feelings at that time better than I can express them.

"Show pity, Lord! O Lord, forgive;"

The Mount of Danger was the place where God revealed his sovereign grace. While I was thinking of my lost condition, and saw no way how I could

escape the just punishment of my sins, those precious words of the Saviour, came to me, "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened;" and I cried unto the Lord, and he heard my cry and brought to my ken the Lord Jesus Christ, who came into the world and suffered and died the just for the unjust, who wrought out and brought in an everlasting righteousness; was delivered for our offenses and rose again for our justification, that whosoever believeth in him should not perish, but have everlasting life; and I saw in him an all-sufficient Saviour; able to save to the utmost all that come unto him, and he that cometh to him he would in no wise cast out; and I felt to cast myself at his feet and say, Here, Lord, I give myself away; 'tis all that I can do; and I felt the forgiveness of my sins, and my burden was gone; for I felt that Jesus had borne my sins in his own body on the tree, and I was enabled to rejoice with joy unspeakable and full of glory. I felt that I was in a new world, that old things had passed away and all things made new, and that all God's works, animate and inanimate, were praising him, but sinful man, who was made but little lower than the angels.

I wanted to tell every body what a precious Saviour I had found; for I felt that he was altogether lovely, and the chiefest among ten thousands. I went to my brother and told him; but he treated me with contempt. I soon found that it must take the same Almighty power to open his eyes that it took to open mine. I saw that it was by grace that we were saved, through faith, and that it was not of ourselves, but the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which he hath before ordained that we should walk in.

God took from me at that time all desire for carnal amusements and customs and fashions of this world. I was led from that day to this, to observe what is contained in the first psalm, and God has verified his promise unto me, which it contains, and I have often seen God's word fulfilled to the ungodly, which is like the chaff that the wind driveth away.

I cast my lot with the people of God, and to rise or fall with them, to partake of their sorrows and joys; esteeming the reproaches of Christ greater riches than the treasures of Egypt. I united with the poor despised Baptists; for they were not so popular as they are now, but more spiritual. It was not so easy to get into a Baptist church then as it is now; for they had to say "Shibboleth;" but if they can say Shibboleth now, they will not be rejected. It is very fashionable now to make a profession of religion, but it is not fashionable to be a Christian now, nor never was.

I went to Salem to live with Mr. Adams, to learn the cabinet-maker's trade, and when I went there I was the only male Baptist in the place. I went often to hear Mr. Spaulding preach. I thought him to be the most pious, godly minister in the place.—He preached a number of sermons on the second advent of the Saviour, and on subjects connected with it. I thought he had a Thus saith the Lord for what he preached, and it appeared to me much more consistent with God's word than the conversion of the world; but there were opposers to the doctrine then, the same as there are now. Some said he was deranged, and his mind was not well balanced,—about the same as they talked about Bro. Miller; but he had the truth, and he was not ashamed nor afraid to preach it; for he had God's word for his support, and knowing those that opposed the doctrine did not love his appearing; for they were not ready for it.

After I was 21 years of age, I went to Boston and worked at my trade, and was married, by Dr. Baldwin, Nov. 2d, 1800, and removed my membership to his church, and in 1807 I and my wife were two of the number that was constituted as third Baptist church of Boston, where Dr. Sharpe preached over forty years, which consisted of twenty-four members when first constituted, and only two living now besides myself.

In 1813 my wife was taken sick with consumptive complaints and the Dr. said nothing would save her life but to move her West, away from the east winds and salt water air; and as I had a young and growing family, we felt it our duty to do what we could to save her life, and the 13th of October 1813, we started for the West. When we started some of our friends said they had rather seen my wife's coffin than to have seen the wagon we started in; for they said she would certainly die on the road, she was so feeble. But God seeth not as man seeth; for it proved to be the means that God had appointed for the restoration of her health and the lengthening of her days. The roads were very bad at that time, and we had very wet weather; and my wife was very much exposed, and had often to travel on foot in the wet and snow, and we were one month in going to Pittsburg; but when we arrived there she was in better health than when we started. We

had four young children to care for; but our God in whom we trusted, never failed in his promise towards us; for when we had passed through the waters he was with us, and through the rivers that they should not overflow us; he preserved and protected us through all our journeyings, through dangers seen and unseen, and when we arrived in Pittsburg we were all in comfortable health, although we had passed through many trying scenes too numerous to mention in a letter, and we felt grateful to our Heavenly Father for his loving-kindness and his tender mercies, which he had manifested toward us.

We found many kind friends in Pittsburg, but the coal smoke affected Mrs. Smith's lungs, and in the summer of 1814 we came to Cincinnati, which contained about four thousand inhabitants. There was a small Baptist church of thirteen members where we put in our letters. We had repeatedly to pass through the deep waters of affliction and drink the bitter cup of sorrow and some fiery trials in the church and out of it, but out of them all the Lord delivered us, and gave us strength equal to our day. The Lord gave us twelve children, but we had to follow seven of them to the grave, before they were old enough to know good from evil, which were some of our greatest afflictions; but we were preserved from mourning, knowing that the judge of all the earth would do right; but there are none that can enter into the feelings of parents in the loss of children or sympathize with them but those that have had to pass through the trial. But, "thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy; and there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Those precious promises are a great comfort to parents that lose children when young, that they are not lost, but will be raised again in the resurrection of the just.

Although my wife had suffered so much sickness that for years before she died, she never could say she knew what a well day was, yet the Lord spared her to bring her five children that were left, and see them all comfortably settled in the world, and not only saw grand-children, but great grand-children, and one of her sons a member of Congress for a number of years; and she was spared to me until she was over seventy-six years of age. She would sometimes say to me, that she was afraid that she should be left in the dark when she was called to pass the dark valley. I told her she did not need dying grace until that time came; then I believed the Lord would give it to her; and so it proved.

The 2d of November, 1849, she was taken sick, which was exactly forty-nine years that we had been married, and the tenth day of the month, which was the seventh month of the Jewish year; she departed this life and entered on the year of Jubilee. She was like a shock of corn fully ripe. I asked her a little before she breathed her last if she was afraid of death. She spoke very quick and said, "O no, no!" She called her children and her domestics round her; and talked to them like one that was going to take a pleasant journey, and said, "Now I am done," and fell asleep in Jesus without a sigh or groan. She was a good woman, and her end was peace. Her Saviour had taken away the sting of death, and she could sing the triumphant song, "O death, where is thy sting?—O grave, where is thy victory?" She could thank God who gave her the victory through her Lord and Saviour Jesus Christ.

Before the wound was healed, the Lord took two of my grandchildren away by death, and while feeling like one that was alone in the world, the Lord visited me with another sore affliction by taking away my oldest son and his wife and four of his very promising children,—one son twenty-two years of age and two left of the family, all in about eleven days, by the cholera. This was a very severe stroke to me, but the Lord supported me under it, and I could bless his holy name; for I knew the Judge of all the earth would do right; for he does not afflict his children willingly, but for their good; for as a father pitieth his children, so the Lord pitieth those that fear him; for he knoweth our frame, he remembereth that we are but dust.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.
Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

In 1840 a Baptist minister and his wife, by the name of Edgar, was on a journey to the south, and he was taken sick on the river and we took him to my house, where he staid about a month, until they were able to travel; and he informed us of a man by the name of Miller, who, he said, was lecturing in New York and other places, that the Saviour's sec-

ond advent would take place in 1843 or '44. It was joyful news to me. I was very anxious to know more about it, and heard there was a paper printed called the Signs of the Times, and I sent on for it, and I received the doctrine it advocated with all my heart and soul, and I rejoiced at the prospect of my Saviour's soon coming, with all his saints to set up his everlasting kingdom in the New Earth which was promised to his people. Advent preachers came on to Cincinnati, and I was comforted and edified under their preaching and their explanations of many passages of Scripture, which I had been in the dark about, and I felt that I had got a new Bible, and it was more precious to me than ever. I enjoyed great comfort and happiness. My peace was like a river. My little cup was full to overflowing. I felt that it was like a new conversion. I count them as some of the happiest days of my life, feeling that I should soon be free from sin and a corruptible body, and have a body like my blessed Lord. My soul was filled with the love God. I was willing to be called a fool, and crazy, and bear all the reproaches that an ungodly world could put on me; for I knew in whom I had believed and he was able to keep what I had committed to him against that day; but the time past without bringing the Saviour and I was disappointed and perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. My confidence was not lessened in God's word, nor in his promises, for I knew the event was sure: for God had spoken it, and heaven and earth would pass away before a jot or tittle of his word would fail; but it was a time of great rejoicing among the enemies of God and his laws, and the old Dragon cast out of his mouth a flood of errors, and those who were not built on the Rock Christ Jesus were carried away with the flood and scattered to the four winds: but those that were built on the Rock, were unmoved, and with patience are waiting, and believing that the coming of the Lord draweth nigh.

What shall I render to the Lord for all his benefits towards me? I will pay my vows unto the Lord now in the presence of all his people. The Lord has been my God, and my guide from my youth up to old age. He has preserved me through dangers, seen and unseen. He has been about my bed and path; he hath been with me in my incomings and out goings; he hath blessed me in my basket and my store; he hath made darkness light before me and crooked things straight and rough places plain; the Lord hath given me two good wives; for which I have reason to praise him; for the first wife of my youth he spared until old age; and then took her to himself; and then I felt alone in the world, and I asked the Lord to give me another helpmeet for my comfort in the decline of life—one that loved him and loved his appearance and loved to do good in the world, and that we might walk together as the heirs of the grace of life, and that our prayers might not be hindered; and the Lord made brother Himes an instrument of introduction to one the Lord appointed for me, with whom at the first interview I was satisfied was designed for me, and neither of us have any reason to doubt but that it was God's appointment, which has been of great comfort and satisfaction to us, viewing it to be according to his will.

I feel that I have got almost to my journey's end, through this land of the dying, looking forward to the land of the living, where I shall have a body like my blessed Lord, and God will wipe away every tear from the eyes of his people, and there will be no more death nor mourning, nor crying, nor will there be any more pain; for the former things will have passed away.

I am watching the signs of the times which indicate the near approach of my Lord, whose appearance I love and long for. The fig-tree is putting forth leaves, which is a sign of his near approach, when he will come with all his saints and set up his everlasting kingdom; when his saints will enter into that rest that remains for them, and come in possession of that eternal inheritance which is incorruptible and undefiled and fadeeth not away. I have strong hopes I shall live to see my Saviour soon come with power and great glory, and take home his weary bride, although I feel my unworthiness to enjoy those great blessings he hath promised to his people, and if I am made a partaker of those unspeakable blessings it will be of free, rich, sovereign grace. Not unto me, but unto his name be all the glory, for my first prayer was, "God be merciful to me a poor sinner;" and I expect it will be my last prayer.

From your old friend and brother, looking for that blessed hope,
J. S.

Letter from O. R. Fassett.

DEAR BRO. HIMES:—I arrived at this place, on Thursday, and found the conference already sitting, the brethren having convened the day previous.—The brethren and sisters in this region were quite

disappointed that you were not able to preach at the conference. They are, however glad to see me, and I receive a cordial welcome. The doings of the conference which has just closed, will be sent for publication by the Secretary. I met with, and participated in all the important measures of the conference. There was quite a full attendance, though I think not as large, during the first days of the meeting, as last year; but on the Sabbath, we had according to the estimate of some, two thousand people present. This, I think, however, an over-estimate.

The ministering brethren present, were Elders Orrock, Thurber, Reynolds, Garvin, Blake, Sornberger, Hurlburt, Buckingham, J. Chapman, and Warren, who resides in Hatley. Dr. R. Hutchinson did not arrive until Sunday morning, as his health was poor and the weather unfavorable to travel.

The report of many churches was encouraging, and the general state of the cause within the bounds of this conference good. There is a destitution of ministerial help, as with us—and the cry is for more laborers.

I find a difference in the spiritual, as well as the natural atmosphere, of the Canadas, from that of the States, at the present time. There is an uncommon chill in both. It is rather a surprise to think that Maine, New Hampshire, Vermont, and New York, have, as States bordering on these Provinces, been so graciously visited by the out pouring of the Spirit, and that there has been so little of it here.—In this respect the reports of the churches on each side of the line show a great difference, as you will observe. I find nevertheless, that there is a tenderness on the part of sinners, by conversing with them, and by the seriousness with which they listen; and my opinion is, that what is wanted, is the same means and efforts to be put forth here as in the States and the fruits would be the same.

My health, I find to be quite poor. I have less strength than I anticipated when I left home; but I hope to regain physical strength by this tour, as I did last year,—though I expect to preach constantly and daily the three or four weeks of my stay. In God, and in faith and hope I am strong, and I feel as did the apostle—"Though the outward man perisheth, yet the inward man is renewed day by day." Still I pant for a greater fulness of the Divine love.

Yours, O. R. F.

Hatley, C. E., June 15th, 1858.

Letter from Wm. Nichols.

BRO. HIMES:—There is much to encourage us, and lead us on to still higher attainments. The hand of the Lord has been so manifest of late, that it seems every heart should be lifted up to him, in gratitude and praise. What wonders he has done among the children of men!

I will endeavor to give you some information respecting the church at this place, for which you always seemed to feel so much solicitude. You will recollect that about two years ago you visited us, and advised us to engage Elder D. T. Ross, of Hebron, to preach for us a part of the time. We did so, and he has supplied the pulpit once in four weeks since that time and does still. His coming among us was a great blessing. There has been a good attendance, and the brethren and sisters seemed by mutual consent, to lay aside their differences of opinion about minor things, and strive together for the faith of the gospel, and let Christian character be the test of fellowship, instead of the opinions of men. I think I have never seen a more prosperous state of things in this place. Five weeks ago, by the advice of brother Ross, we organized ourselves into a church, and chose the proper officers to attend to its duties. Since that time the Lord seems to bless us in a special manner. I have never seen a better spirit manifested among our people (and I have been among them since '43.) There is a better attendance at our prayer and conference meetings, and we are wonderfully blest. Bro. Ross baptized six persons four weeks ago last Sabbath. Among that number was my son Charles, who appears to walk in newness of life. He is very happy, and we feel very grateful to God for all his goodness to us. Surely "goodness and mercy have followed us all our days."

As for myself, I think I never enjoyed so much calm and solid peace as I do now. My whole heart seems full of praise, and think I can safely say that I have made some advance in divine life. Oh how precious and lovely does the Saviour appear! My heart seems to run after him. O, my dear brother, let us be faithful a little longer, and all these precious things shall be realized in a "better land than this." O tell the people everywhere that the religion of Christ is not a fable or an abstraction; but it is the power of God. How delightful to think that there is a rest for the people of God; that after we have done with the poor, dull vanities of this life, if faithful to the trust committed to us, we, too, although unworthy, may be permitted to enter that rest, and never again experience sorrow, disappoint-

ment and distress, or be accounted as mean and spiritless by a wicked world. I know the thought seems sometimes too good to be true; but does God beget all these bright aspirations in our hearts, but to mock and disappoint us? Surely not. He is too good for that. Then there is but one way for us, and we by his assistance will still press on, until we realize all those blessings in the kingdom of God.

Let what will come let us strive to meet in the kingdom that shall never be destroyed.

Yours in the blessed hope, W. N. Albany, N. Y., May 21st, 1858.

NOTE.—The above letter was not designed for publication; but it is too good to be thrown under the table.

Scripture Tropes—Uncorrected.

[We now publish the lists first, as prepared by the one to whom any letter is respectively assigned without having made any corrections. Will the Class at once examine each list, and send in the correction, of any error in definition, classification, or illustration, that they may discover, or any important word that is omitted, any text containing one that needs illustrating, or that has peculiar beauty of expression or of significance. Also any phraseology may be corrected except that of the Bible, that will make the language more euphonious or expressive.]

E.—By E. A.

Continued from our last.

EGG, n. Lit. A body formed in the female of birds, and certain other animals, containing the substance from which a like animal is produced. "Gavest thou wings and feathers unto the ostrich? which leaveth her eggs in the earth, and warmeth them in dust," Job 39:13,14.

—A Substitution, for wicked plans and counsels:—Isa. 59: 5, "They hatch cockatrice' eggs, and weave the spider's web, and he that eateth of their eggs dieth," i. e. he that adopts and acts according to their counsels perishes.

EGYPT, n. Lit. A country on the Nile, in the north-east part of Africa: "Abram went up out of Egypt," Gen. 13:1.

—A Metonymy, for its inhabitants: "The heart of Egypt shall melt in the midst of it," Isa. 19:1,3,14.

—A Substitution, for Assyria where the Israelites would be in bondage and oppression similar to what their forefathers endured in Egypt: "They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria," Hos. 9:3. On this text translators have the following note—"Not into Egypt itself, but into another bondage as bad as that;" (see margin):—Hos. 11:5 shews their remark to be correct—"He shall not return into the land of Egypt, but the Assyrian shall be his king."

ELECTION, n. Lit. The act of choosing: "Even so then at this present time also there is a remnant according to the election of grace," Rom. 11:5.

—A Metonymy, for those who are elected: "Israel hath not obtained that which he seeketh for, but the election hath obtained it;"—"As touching the election, they are beloved for their father's sakes," Rom. 11:7,28.

ELIJAH, n. Lit. A prophet of God, who lived in the days of Ahab, king of Israel, B. C. 920:—"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these three years, but according to my word," 1 Kings 17:1.

—A Substitution, for John the Baptist, who appeared "in the spirit and power of Elijah;"—Compare Mal. 4:5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;"—with Matt. 19:12,13, "But I tell you Elijah is come already, though they did not acknowledge him, but have treated him as they pleased. . . . Then the disciples understood that he spake concerning John the Baptist;" Matt. 11:14, "If ye will bear to be told it, this is Elijah that was to come;"—Campbell's Trans.

EMBRACE, v. Lit. To take, clasp, or inclose in the arms: "Thou shalt embrace a son,"—2 Kings 4:16.

—A Metaphor, for receive or admit: "Wisdom is the principal thing. . . she shall bring thee to honor when thou dost embrace her,"—Prov. 4:7,8. "These all died in faith, not having received the promise, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth,"—Heb. 11:3.

ENCAMP, v. Lit. To pitch tents, or form huts, as an army: "We are to encamp in the wilderness," Num. 10:31.

—A Metaphor, expressive of God's presence to protect: "I will encamp about mine house because of the army," Zech. 2:8.

ENDS, n. Lit. The extreme points of a line, or

of anything which has more length than breadth: "The fire devoureth both the ends of it," 15:4.

—A Metaphor, expressive of distant countries: "The Gentiles shall come unto thee from the ends of the earth," Jer. 15:19.

—A Metonymy, for the people dwelling in remote parts of the earth: "All the ends of the earth shall fear him," Ps. 67:7.

ENGRAVE, v. Lit. To cut figures, letters, or devices on stone or metal: "Thou shalt engrave the two stones with the names of the children of Israel," Ex. 28:11.

—A Substitution, when it is put for some analogous act of God's providence: "I will engrave the engraving thereof, saith the Lord of hosts,"—Zech. 3:9.

ELAM, n. Lit. A province in the southern part of Persia: "There is Elam and all her multitude round about her grave," Ezek. 32:24.

—A Metonymy, for its inhabitants: "And Elam bare the quiver with chariots of men and horsemen," Isa. 22:6.

—An Apostrophe,—the subjects being metonymically addressed:—"Go up, O Elam; besiege, O Media,"—Isa. 21:2.

Employment for Fifty Men.

WANTED, immediately, fifty young men, of good report and business talent, to canvas the State of Maine, and sell several valuable articles which will sell, at profits to insure the faithful laborers from \$1 to \$2 per day above expenses. From five to twenty dollars capital required. Address (with a post-stamp enclosed) I. C. Wellcome, Richmond, Me. June 12—3w

Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

Vegetable Antibilious Pills.—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

Pain Curer.—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

Restorative.—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

Dyspeptic Remedy.—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

Cure for Fits.—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

Agents.—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box. Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

May 29, '58

TESTIMONIALS.

I. C. Wellcome, Richmond, Me., has furnished me a long list of names testifying to the favorable effect of this healing remedy. I select a few for the benefit of others who may be afflicted in a similar manner.

Mrs. Sawyer, Stoneham, Me.: "I was afflicted severely with erysipelas in my face. I had tried several remedies, to no effect. A friend placed in my hand a box of the Golden Salve, wishing me to try it; which I did, and in two days I was cured by it."

Mrs. Small, Bowdoinham, Me.: "I have been afflicted with scrofulous humor for more than twenty years; tried many remedies; but have recently used two boxes of the Golden Salve, which did me more good than all other remedies I have used."

Another: "I have long been afflicted with salt rheum. I used one box of the Golden Salve, which cured me."

Another: "I have long been afflicted with Piles. I obtained a box of the Golden Salve, and to my great joy I was speedily cured."

From Dr. Bliss, of Brunswick, Me.: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

Another: "My little girl had a bad humor, with running sores coming out all over her face, head and neck. It was cured by the Golden Salve in about ten days."

Another: Mr. Levi Small, Bowdoinham, Me.: "I had my foot badly crushed by the wheel of a loaded cart. It was terribly swollen. I could not touch it to the floor for three weeks. A man came along with the Golden Salve, and advised me to use it. I laughed at it, but took it and used it freely, and the next day was able to go to meeting;

and by using the 2d box I was able to go to my work in a few days."

Another: "My child fell into a kettle of hot water, scalding the face so that I thought the skin would come off. I applied the Golden Salve, which took out the fire in about ten minutes. It was healed in a few days without a scar."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced. I might give cases enough on the cure of corns to fill your whole paper. C. P. WHITTEN.

Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promulgators of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plithora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefragably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—1y

